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he PRESBYTERIAN JOURNAL

the circulation leader among independent publications in the Presbyterian-Reformed world

The Religion of God's Church

It is no novelty, then, that I am preaching; no new doctrine. I love to proclaim these strong old doctrines, that are called by the nickname *Calvinism*, but which surely and verily are the revealed truth of God as it is in Christ Jesus.

By this truth I make a pilgrimage into the past, and as I go, I see father after father, confessor after confessor, martyr after martyr, standing up to shake hands with me. . . . Taking these things to be the standard of my faith I see the land of the ancients peopled with my brethren; I behold multitudes who confess the same as I do, and acknowledge that this is the religion of God's own Church.

—Charles Haddon Spurgeon

S. S. LESSON AND YOUTH PROGRAM FOR MAY 15

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MAILBAG

TO THE JEW FIRST

In the Assembly's evangelistic "Call to Repentance and Expectancy," it might be well to reconsider our Church's effort, here and abroad, in presenting the Gospel more earnestly and effectively to the Jews of today.

We owe so much to Israel, God's chosen people, thru whom have come the Gospel — for truly "salvation is of (or from) the Jews." We owe so much, and often have

done so little!

Jesus wept over Jerusalem, and included the Jews in His Great Commission: "beginning at Jerusalem. . . witness unto Me both in Jerusalem and in all Judea." Then Pentecost took place in Jerusalem, among "Jews and proselytes!"

Paul, the great apostle to the Gentiles, who loved and never forgot his Jewish brethren, said, "I am not ashamed of the Gospel of Christ: for it is the power of God unto sal-

vation to every one that believeth; to the Jew first, and also to the Greek."

Our Board of World Missions does have a small investment, with others, in Israel, near Haifa, "Nes Ammim." And our Board of Church Extension cooperates with the United Presbyterian Church in a mission to the Jews in Baltimore. And perhaps there are a few Jewish members scattered in our congregations. But surely we can and should do more for the Jews at this most opportune and critical time. Indeed such a God-blessed effort might well revitalize our church: "I will bless them that bless thee!"

—(Rev.) W. L. Smith
Murfreesboro, Tenn.

the PRESBYTERIAN JOURNAL

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THIS WEEK—

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THE PRESBYTERIAN JOURNAL, a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered to the saints, published every Wednesday by the Southern Presbyterian Journal Co., Inc., in Weaverville, N. C.

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CAPITAL PUNISHMENT

Last year the Georgia Senate named a capital punishment study committee. This committee, under the chairmanship of Senator Avant Edenfield of Statesboro, held seven hearings around the state. The committee urged persons and groups to make their position known to it. Voluminous testimony was given on both sides of the question.

The Savannah Protestant Ministerial Association polled its membership on the matter. Significantly, the final vote was 36 for retaining capital punishment, 28 for abolishing capital punishment. There were 11 abstentions.

The senate study committee voted 6 to 4 in favor of retaining the death penalty in Georgia. The only change recommended was that the twenty crimes punishable by death be reduced to six, namely, murder, rape, armed robbery by force, treason, kidnapping for ransom, and perjured testimony which results in an innocent person being executed. Historically, convictions for murder, rape or armed robbery are the only ones which have resulted in executions in Georgia.

In my opinion this victory was won because many ministers and laymen were willing to take a stand. The public became aroused when they realized what was at stake.

—(Rev.) Todd W. Allen
Savannah, Ga.

A GOOD BOOK

Today, Easter Sunday, I have just completed reading the book, "Your Church — Their Target."

I would urge every reader of the *Journal* to order this book for them-

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elves, then after reading it to order as many copies as their bank account permits and send to friends.

It is the best and most effective book that I have read to alert Church goers as to the manner in which the organized Church is being used by political rather than spiritual leaders. Each of the twelve contributors is a specialist in his field.

—James R. Taylor
Woodland Hills, Calif.

Available from the business office,
\$3.00.—Ed.

MINISTERS

French B. O'Shields from Augusta, Ga., to the St. Giles church, Charlotte, N. C., eff. May 31.

Robert E. Weaver from LaGrange, Ga., to the First Church, Cornelia, Ga.

John Thomas Allen from Carthage, Miss., to the Westminster church, Vicksburg, Miss.

William M. Flannagan Sr. from Jackson, Ala., to the Westminster

church, Wilmington, N. C.

William B. Bowers from Charlotte, N. C., to the Oakdale church, Clover, S. C.

Charles Woodard Browning Jr. from Savannah, Ga., to the Vansant, Va., church.

Isaac Crosby from Pine Bluff, Ark., to graduate study, Union Seminary, Richmond, Va.

P. G. Cosby III from Roanoke, Va., to Lynchburg, Va., to serve as executive director of the Lynchburg Christian Fellowship in developing an "ecumenical" inner city ministry.

Charles D. Elyea Jr. from Jesup, Ga., to graduate study, Columbia Seminary.

William F. Ansell from Biscoe, N. C., to the United Church, Lenoir, N. C.

R. J. Haga from Statesville, N. C., to the Kenwood church, Baltimore, Md., as assistant pastor.

Paul A. Horne from Newland, N. C., to the Ramah church, Huntersville, N. C.

Howard H. Killingsworth from

Commerce, Ga., to the West End church, Atlanta, Ga.

Robert Lawrence from Jackson, Miss., to the Anchorage, Ky., church.

J. Samuel Peters from Destin, Fla., to Faith church, Tallahassee, Fla., as associate pastor.

Ray C. Ruark Jr. from Montgomery, Ala., to Athens, Ga., to serve as minister to students.

G. Frank Sawyer from Tabor City, N. C., to Beulaville, N. C., where he will serve the Beulaville and Bethel churches.

Arthur Vance Jr. from Antlers, Okla., to Philippi, W. Va., to serve the Philippi and Belington churches.

Robert A. White Jr. from Winston-Salem, N. C., to the Peachtree church, Atlanta, Ga., to serve as associate pastor.

DEATHS

P. D. Patrick, 73, died at Jesup, Ga., where he was serving as interim pastor, April 21.

Laurence F. Kinney, 63, Memphis, Tenn., died April 21.

• This issue of the *Journal* represents a sort of lull before major reports from the Presbyterian US General Assembly go to press. (You can read all about that next week.) For that reason and also because it is the first issue of a new volume, we thought it might be helpful to lay a bit of stress on *evangelism*, that urgent need of the Church. We think you will find the article by David Wilkerson (p. 9) especially exciting.

• "They also serve who only put up highway signs." Mary Alice Juhon, of Lawrenceville, Ga., has the good fortune to own a piece of property at the intersection of a busy state highway and the major Interstate artery serving Atlanta from the northeast. Cars slowing down on the state road, preparing to enter the Interstate, find themselves confronted by thoughtful and attractive signs. One week the sign may read, "Sunday is for God." Next week it may read, "Don't Make your Church a Snack-Bar." Some might think of more compelling texts but the prin-

ACROSS THE EDITOR'S DESK



ciple is clear: a Christian may witness in many effective ways.

• The article on p. 7 about the Gideons reminds us to share with you an excerpt from a newsletter of a Campus Crusade for Christ unit operating on a Southern university campus: "Because you and others prayed, in faith, God did answer prayer in the lives of J_____ and her Jewish parents. She told her parents by phone that she had accepted Jesus Christ as her Messiah and 4 days later her parents arrived by plane. By the time they left the following week, much had taken place. J_____ is still in school, her parents left with a much better attitude, and they heard the Gospel themselves . . . A_____ (another Jewish girl) has also accepted Christ." These un-denominational evangeli-

cal groups surely can teach the main-line denominations what witnessing is all about!

• Did you know that you can get a permit to sell liquor at Chicago's O'Hare International Airport, but you can't get a permit to sell Bibles? That fact has precipitated something of a crisis in the Layman's League of the Christian Reformed Church. The league says it is willing to pay \$500 a month for space at the airport to sell Bibles, suggesting that the Scriptures should be entitled to space if bars and lounges are permitted to operate. Chicago Aviation Commissioner William E. Downes Jr. has thus far been adamant. If he granted this request he would be flooded with requests from other groups, he said. ☐



Speaking License Denied New Council

MONTREAT, N. C. — By a vote of 252 to 181, commissioners to the Presbyterian US General Assembly declined to give to a new Council on Church and Society authority to speak on social and political questions between meetings of the Assembly.

Except for the proposal to let the body "speak to the Church and society . . . in its name only" the Assembly passed all other recommendations pertaining to the council. It will replace the Permanent Committee on Christian Relations and the Christian Action Advisory Council.

Commissioners turned down an amendment that would have had a majority of the members of the new council elected by the General Assembly from the Church at large. Instead, following the recommenda-

tions, the Assembly voted to have 12 members elected from the Church at large by the Board of Christian Education. The remaining eight persons on the panel would consist of two members each of the following boards, named by these boards: Church Extension, World Missions, Women's Work and Christian Education.

The debate over whether to let the council speak on its own was one of the longest of the Assembly.

Sparking the extended discussion was the motion by the Rev. William M. Elliott of Dallas, Tex., to strike from the recommendation the paragraph that would have authorized the body to make pronouncements. It will still be authorized to recommend such statements to the Assembly, as was the predecessor Perma-

nent Committee on Christian Relations.

"I believe the Church should speak to society," Dr. Elliott told fellow commissioners. "I'm just against the implementation of this idea."

The pastor of the denomination's largest congregation also suggested that granting the authorization to speak independently might be "starting more brush fires" than the Church's leadership could extinguish.

Longest defense of the proposal came from the Rev. William B. Kennedy, Richmond, Va., associate executive secretary of the Board of Christian Education.

"This is nothing new," Dr. Kennedy declared. He said there were enough "protections" built in to provide that the council's pronouncements would be in keeping with the denomination's established positions.

Dr. Elliott asked why it would be necessary to authorize the body to speak in its own name only if its public statements would be in line with the Church's previous stands.

"If it could be so guarded that everyone would know it is not the Church speaking, then that is not what you want," he concluded.

An Oklahoma layman, Tom Finney of Idabel, suggested that existing groups within the denomination have the power to accomplish the aims of the new council without granting more power to the council.

Another layman, W. C. Miller of Dallas, Tex., cautioned the Assembly: "Be practical. There's no such thing as a committee that speaks for itself . . . In most places it will be considered to be speaking for the Presbyterian Church in the United States."

The debate neared its end with advocates of the pronouncement authority trying to keep Dr. Elliott from giving a closing summary. Points of order were raised, and the moderator ruled that as the maker of the motion Dr. Elliott should have the last word. His ruling was appealed, and the house sustained him 311 to 122.



THE CHURCH OVERSEAS

INDONESIA — Missionaries of the Africa Evangelical Fellowship have reported to their headquarters that there is a new and great potential for the Gospel witness in Indonesia since the attempted September coup.

Since the threat of communistic domination has been removed, the army chiefs are urging religious leaders, both Christian and Muslim, to intensify their activities. Open access has been given to the jails for the purpose of "indoctrinating the Communists" who are prisoners.

There has been a sudden increase in the number of those wanting to unite with churches, student groups, and other Christian organizations. Meeting places are packed full, and pastors are abandoning their prepared sermons to preach the Gospel to those crowding into the churches for the first time.

CONGO — Writing from Stanley-

ville, Republic of Congo, a missionary of the Unevangelized Fields Mission, says: "The other day our colporteur was selling books at the ferry which crosses the river Congo. The Governor of the Province stopped. He asked the colporteur if he sold many Bibles. 'Yes, sir!' was the reply. 'That is good,' said the Governor. 'What the people of the Congo need is God's Word.' Then he bought a French Bible for himself and a Lokele New Testament for his wife.

"The prison colporteur, a prisoner who used to be a Commissaire de Police has already sold 27 New Testaments in prison. He wants another stock. At the prison service last Sunday we got another choir, a Swahili one. Now we have a soloist, and a Lokele and a Swahili choir. All the members are prisoners except one guard. The Lord is blessing." — *Missionary News Service.* ☐

106th Moderator Elected on First Ballot

MONTREAT, N. C. — In a rare first-ballot election, the Rev. Frank Hill Caldwell was named moderator of the 106th Presbyterian US General Assembly. The executive director of the Presbyterian Foundation and former president of Louisville Seminary was elected with 307 of the 458 votes cast on the first tally.

Also nominated were the Rev. James L. Fowle, pastor of the First Church, Chattanooga, for 37 years, and the Rev. J. Rupert McGregor, retired minister from Columbia, S. C., who served as Montreat's president for 10 years.

Putting Dr. Caldwell's name in nomination was the Rev. William M. Elliott, former moderator and pastor of the Highland Park church, Dallas, Tex. The seconding speech was made by Hal Baird, New Orleans layman who is immediate past president of the Assembly Men's Council.

Emphasizing the role of the moderator between meetings of the Assembly, Dr. Elliott called for Dr. Caldwell's election as one who would "truly represent us" in contacts during the year. "It is important that he be able to reflect the stance of the Church," the nominator told commissioners.

Dr. Caldwell was cited in the speeches for his "ecumenical" interests — especially for his leadership on the committee that framed the plan of union with other Presbyterian denominations which was defeated in the Presbyterian Church US in 1954.

The 63-year-old moderator's election was unprecedented in that he was the first nominee ever formally endorsed by his presbytery. This is common practice in the United Presbyterian Church USA, but until Louisville Presbytery took the action looking forward to this Assembly, it had never been done in the Presbyterian Church US.

In 1963 Dr. Caldwell was nominated for the moderatorship but lost by a few votes to the Rev. William McCorkle, then of Bristol, Tenn.

He is a graduate of Centre College and Louisville Seminary and received his Ph.D. degree at Edinburgh University. He has five honorary doctorates. He held pastorates in Kentucky and Mississippi before joining the Louisville Seminary faculty in 1930 as professor of homiletics. He became president in 1936 and held the position until he took over the leadership of the Presbyterian Foundation in 1964.

Putting Dr. Fowle's name in nomination was the Rev. Manford Geo. Gutzke of the Columbia Seminary faculty. The seconding speech was made by the Rev. B. Clayton Bell, Dothan, Ala.

Nominating Dr. McGregor was the Rev. C. Newman Faulconer, Greenville, S. C., with the Rev. William M. Plonk, Columbia, S. C., seconding. ☩

Protest Is Launched On 'Demythologizing'

BERLIN (RNS) — Opposition among large groups of the clergy and laity of the Evangelical Church in Germany (EKID) to modern theology and the "demythologizing" of the New Testament taught by a controversial West German Lutheran theologian — Rudolf Bultmann—is growing.

One hundred of the 250 pastors of the Lutheran Church of Brunswick in West Germany have formed an "Action Committee for Bible and Confession" and issued an 18-thesis declaration "on the doctrine and the mission of the Church."

The document voiced concern over "the dissolution of the Gospel which is being undermined and

(Cont. on next page)



Frank H. Caldwell, moderator of the 106th Presbyterian US General Assembly, receives the symbolic gavel of his new office from retiring moderator S. J. Patterson (left).

falsified by modern theological teachings into a purely existentialist philosophical message."

It condemned not only the teachings of Bultmann, but those of two German theologians now dead. One was Pastor Dietrich Bonhoeffer, a leader of the anti-Nazi Confessional Church who was executed for his role in the abortive plot to assassinate Hitler. The other was Dr. Paul J. Tillich, one of the world's leading theologians and philosophers, who died in Chicago last October.

Chairmen of the new opposition movement are Dean Walter Bluemel of Koenigsutter and Pastor Erich Warmers of Wolfenbuettel, prominent leader of the Braunschweig Church's missionary and social work. They announced that for the time being, the movement will not hold public meetings; however, sessions will be held to permit theologians to discuss among themselves the issues.

Meanwhile, in a letter to his Church's clergy, Bishop Gerhard Heintze urged pastors not to break prematurely the "bond of community" existing among them.

He agreed that modern theology involved the danger of absolutizing modern Biblical research, but criticized the declaration issued by the Action Committee as not giving sufficient regard to the exegetic findings of modern times and the "manifoldness" of New Testament witness. ☐

Campaign To Promote Wine as a Medicine

SAN FRANCISCO (RNS) — A trade association of California wine makers has launched a widespread campaign to publicize alleged medicinal qualities of their product.

Brother Timothy, a director of the state's Wine Institute sponsoring the campaign — and vice-president of the Roman Catholic Mont La Salle Vineyards, makers of Christian Brothers wine, gave an opinion that "it's the general feeling that this campaign is long overdue."

"In the past we were reluctant or bashful to do anything that might be subject to criticism by the whole medical profession," Brother Timothy said. "But now we have a good solid backlog of careful research."

In the institute pamphlet, and through institute-written newspaper columns carried by some 80 papers,

wine is described as being effective in treating heart disease, hypertension, anemia arteriosclerosis, gastric disorders, overweight, underweight, diarrhea, constipation — and alcoholism.

Such claims have produced a promise by Berger Birdsell, executive director of the California Council on Alcohol Problems — formerly the California Temperance Federation — to "fight this campaign with considerable vigor."

(Editor's note: Note the Roman Church is in the thick of the campaign.) ☐

Churchman May Lose Job Over Union Requirement

ORANGEVILLE, Ont. (RNS) — Dick Hoogendoorn, a member of the Christian Reformed Church, may finally lose his job here because he refuses to pay union dues on religious grounds.

He claims that unions support "class struggle and socialism," contrary to the Biblical injunction "to love one another as yourself."

A one-man government arbitration board recommended that Greening Metal Products and Screen Equipment, Ltd., fire Mr. Hoogendoorn.

On hearing the decision, Mr. Hoogendoorn said if he loses his job he will sue for protection of his religious and civil rights.

He is adamant in his refusal to support Local 6266 of the United Steelworkers. Oldest of the company's employees in length of service, he helped build the plant when he was a construction worker 10 years ago. Along with two other employees, he was dismissed last year when a compulsory checkoff of union dues was added to the contract.

The three men were reinstated temporarily when the Committee for Justice and Liberty took up the case. The other two later found new jobs.

The company refused to enforce the checkoff and, last March, the union local struck for five days in protest.

Now, Judge Garth Moore, the arbiter, has ruled Mr. Hoogendoorn must be fired if he refuses to pay dues. The company has sent a letter to Mr. Hoogendoorn, but will not release its contents.

Gerry Vandezande, executive secretary of the Committee for Justice and Liberty, told newsmen that if the decision stands his organization will finance an appeal to the Supreme Court of Ontario. ☐



THE CHURCH AT HOME

Students Elected

RICHMOND, Va. — Officers of the Union Seminary student body for next year include: John B. Rogers Jr., Bennettsville, S. C., president; Thomas W. Currie, Carthage, N. C., secretary; John L. Alexander, Albuquerque, N. M., treasurer; and the following chairmen — Charles E. Raynal III, Clemson, S. C., stewardship; D. Cameron Murchison Jr., Alexandria, La., social action; W. Russell Ward Jr., Shaw AFB, S. C., church extension; C. William Cox, Valley Bend, W. Va., ecumenical affairs; J. Walter Mann Jr., Danville, Va., publications; Richard C. Boyd,

Dunedin, Fla., fellowship; and J. Benjamin Kirkland Jr., Petersburg, Va., athletics. ☐

Missionary Briefs

CONGO — Mr. and Mrs. Louis B. Weeks III are scheduled to arrive in the States in June upon completion of a short term.

KOREA — Mrs. James F. Kirkpatrick is scheduled to arrive in the States in June upon completion of a short term.

CONGO — Mr. and Mrs. William F. Stockwell will begin a three-month furlough in May.

The Gideons

They say man is the only animal that laughs and cries because he is the only animal struck by the difference between the way things are and the way they ought to be.

But the Gideons International are dedicated to bridging that difference as they seek to win people to the Lord Jesus Christ. Their effective means to this end is the wide distribution of the Word of God.

The origin of this unusual evangelical organization was in a hotel room in Janesville, Wisconsin, in 1898. John Nicholson, a traveling salesman, was seeking a room for the night. He was told that the house was full, but another traveler, Samuel Hill, offered to let Nicholson share his room.

Faithful to a promise made at his mother's death bed, Nicholson began reading his Bible before retiring. On discovering they were both Christians, the men held devotions together. The two became fast friends and with a third man, they formed an association of Christian traveling men.

After praying together, they chose the name of *Gideons* for their group. The name was taken, of course, from the story in the sixth and seventh chapters of Judges wherein the leader of a small band of men dedicated to the service of God was able to accomplish much for His people.

For nearly sixty years now, Gideons have been placing Bibles where travelers will find them. The Gid-

eon Bible is the one accessory common to the most humble public accommodation and the most elegant.

The world's largest hotel and motel chain, the Holiday Inns of America, is naturally the largest single recipient of the Gideon placed Bible. Typical of the chain's cooperation was the welcome on the marquee of one Holiday Inn, "We thank the Gideons for the Bibles."

Standard requirement in all the Holiday Inns is that the Bible be displayed on the dresser or night stand, not tucked away out of sight in a drawer, and President Wallace Johnson encourages Innkeepers to keep the Bible open as a ready invitation to all to read the Word of God.

Gideons make periodic checks to see that every guest room in their territory has a Bible and that it is in good condition. They believe that when something is attractive and appealing to the eye, a person is more likely to pick it up and read it. Now the binding of the Bibles may be black, blue, red or gray to complement the color scheme of the room.

A Book at Bedtime

Because the Gideons know that not all the people who may read the Bibles they have placed will necessarily be familiar with God's Word, there are suggested readings listed in the front.

Under the heading, "Helps in Time of Need," are listed appropriate passages by book, chapter, verse and page number. The topics include the way of salvation, comfort in time of sorrow, relief in time of suffering, guidance in time of decision and others on protection, courage, peace, rest, strength and forgiveness.

Historical highlights from the Old and New Testaments are similarly outlined. These great Scriptural themes begin with the Creation and cover the entire Book.

For the reader who wants spiritual standards, the location of the Ten Commandments, the Golden Rule and such is noted, as are the dynamic doctrines. Practical precepts covering Christian home relationships to heavenly wisdom and the consequences of forgetting God make it easy for the casual reader to find promptly what he needs.

Another section tells what the Bible says about itself, God, man, heaven, hell, sin; Christ — His advent, person, work, resurrection; faith and life.

The one verse in the Bible that has been translated into over 1100 languages, John 3:16 is reproduced here in 22 tongues — even Hebrew!

All This and More, Too

Although perhaps best known for its distribution of Bibles in hotel rooms, this is by no means the largest of the Gideons' activities.

The Youth Testament is numerically the greatest program. In the past ten years, Gideons have distributed nearly 25 million copies of the New Testament with Psalms and Proverbs. In most areas, the Testament is given to each child in the fifth grade every year. The only "string" attached is the request that he read it.

Beginning in 1941, Testaments have been given to all servicemen. With thousands of draftees being inducted every month now, Gideons are responding and they comply with the policy that only Gideons themselves distribute these Service Testaments. Through the first sev-

This account of the Gideons has been prepared by Mrs. James M. Westall, a JOURNAL staff member. Here is another in a series of occasional features on independent evangelical organizations scheduled to appear in the JOURNAL.

en months of the current fiscal year, a total of 416,000 Testaments were presented in this country by Gideons.

The effort is not limited to American servicemen. In October of last year, the Gideons of Seoul gave their entire stock of Korean Testaments to the Korean division headed for combat in Viet Nam.

Another facet of the Gideon effort is that of placing Bibles in hospital rooms. It is here that the attrition rate is highest, perhaps because it takes major illness to make some people reflect on their (im)mortality.

A strong part of the Gideons is the Auxiliary whose informal motto has been described as, "the women on their knees to keep the men on their feet." Their especial concern is the distribution of white Testaments to nurses all over the world. One such recent effort was the presentation of Testaments to 200 student nurses at St. Luke's Hospital in Manila.

Membership

Essentially a non-sectarian missionary arm of the Church, the Gideons are laymen from all the various evangelical denominations. Each Gideon is an active member of some local church and the Gideons, as an association, work in cooperation with all evangelical churches.

The local organizations are known as camps. Membership in Gideons is limited to Christian business and professional men (no clergymen) "who believe in the Bible as the inspired Word of God, believe in the Lord Jesus Christ as the Eternal Son of God, have received Him as their personal Saviour, endeavor to follow Him in their daily life, and who are members in good standing of a church or other congregation that makes such belief a condition of membership."

Excluded are those engaged in the manufacture or sale of alcoholic beverages or those engaged in a business which is inconsistent with Christian standards.

The members encourage each other in personal witnessing. Scripture placement work is done as a local group and in cooperation with the local churches. The high standards for membership have encouraged the most able and Spirit filled men to seek affiliation. Each Gideon stands ready to witness to anyone

seeking help in finding Jesus Christ and testimonies of soul winning occur at almost every camp meeting.

Not Later But NOW!

Although Gideons International since 1957 have placed 62,442,336 Bibles and Testaments throughout almost 80 countries all over the world, they are engrossed with yet wider placement of God's Word.

Through the International Extension Committee or through just one Gideon abroad, camps have been formed on every continent.

In South Africa 76 new members were signed up and two new camps organized in the last six months. In the British Isles, Bible distribution is 27.6% ahead of the same period last year. The La Paz, Bolivia Camp placed 1,000 copies of the Word of God in one week; in Switzerland, the fourth camp has been organized.

Laos, Okinawa and Ghana are the newest Gideon countries.

In convention at Washington, D. C. last summer, the Gideons adopted for the second consecutive year a goal to place 600,000 Bibles in hotel and motel guest rooms in the United States with a slogan of "Bible 'Em NOW!" With like urgency for the placing of Service Testaments, they exhort, "Arm Them with the Gospel NOW!"

Testimonies to conversion or growth in the faith are called returns: "So shall My Word be that goeth forth out of My mouth: it shall not return unto Me void" (Isa. 55:11).

Each issue of the monthly magazine, *The Gideon*, gives ample evidence of the effectiveness of the sowing of the seed of God's Word. In

Times Have Changed

One hundred and eighty years ago, Americans paid dearly to secure our basic constitutional freedoms. Today we are allowing these freedoms to be dissipated for temporary purposes. James Madison said he would not tolerate threepence for re-religious establishment. Yet today the Federal Government administers over 60 programs costing almost \$5 billion in which religious schools and colleges may participate. — SEN. SAM ERVIN.

a couple of recent issues, returns from Milan, Seoul, Texarkana, Colombo (Ceylon), Hiroshima, and Phenix City (Alabama) express appreciation for Gideon Bibles and Testaments.

The Bible distribution program is financed primarily through the help of Christian people in the local churches. No charge is ever made for a Bible placed in a public place or a Testament given to an individual.

Americans tend to take for granted the availability of the Scriptures, but a Gideon Camp in Liege, Belgium reported recently that a hotel guest tried to purchase the Gideon Bible in French in his room. His reason was, "I soon must go back behind the Iron Curtain where it is so very difficult to purchase God's Word."

And in Philadelphia, a leading hotel declined the Gideons' offer of Bibles. But when the Pittsburgh Pirates were in town for a series with the Phillies, one Pirate wanted to look up a verse of Scripture. Finding no Bible in his room, he complained to the manager that he had traveled all over the country with the team and he was accustomed to finding a Bible in his room. Further, the baseball player insisted, he *needed* a Bible. One was finally borrowed for him from outside the hotel. Shortly thereafter, Gideons received a request and 860 Bibles were presented to the hotel.

God and Gideon

Paul R. Alderman Jr. of Sumter, South Carolina, in an article in *The Gideon*, sums up the reason for the great success of this evangelical organization. Commenting on, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty," (Prov. 11:24) he says in part:

"Does this not speak volumes to God's modern day 'Gideons'? For, as we give out the precious Word of God, truly we 'keep' it! And the more we give, the more we keep! By sharing it, we keep our Lord's command to proclaim everywhere His blessed Gospel; and the more we keep it close to our own hearts in a precious and ever-increasing sense of personal possession."

Office of the Gideons International is located at 2900 Lebanon Rd., Nashville, Tenn. ☐

Neighborhood Evangelism

REV. DAVID WILKERSON

The religions of the world today are satisfied to apply love like a mustard plaster over clump relationships. The Church now embraces large numbers of people, but it seems incapable of loving one singular person at close range.

Perhaps this is because it is easier to love the whole world than it is to love a neighbor. It takes less love and energy to march in protest against the war in Viet Nam than to walk next door and cool the fevered brow of a sick neighbor.

There is a global love today that talks about the world's woes and about loving humanity, but it cannot stand individuals. It refuses to come down to earth and to get involved. In short, we can love humanity and yet despise people.

To Proclaim The Gospel

God intended that our love and our evangelism be a one-to-one exchange instead of a diffused affection that demands no specific personal sacrifice. Person-to-person Christian love is the key to *Neighborhood Evangelism*. We at Teen Challenge believe that it is time for a new evaluation of the method of the Christian Church in the community.

The God-ordained function of the Church and its ministers is to proclaim the truth as it is in Jesus Christ and apply it to the hearts and consciences of men. Changed men bring about changed conditions. When will the Church ever learn that its

symbols are not the sword or the statute books, not the spade or trowel, not the purse or the flag?

When will passionate ministers learn to care as much about the lost souls of men as they do about social injustices, civil bondages and lack of bread? Beware of a church whose ministers introduce into the pulpit economic, industrial, and political questions, while neglecting the primary duty of winning men to Christ.

Any body of true believers in Christ can change a neighborhood, lower its crime rate, rehabilitate its narcotic addicts, restore the morals of prostitutes, change the lives of juvenile delinquents, save children from lives of crime, bring health and true happiness to homes and families, motivate young and old to work and seek employment, change attitudes enabling people to rejoice in adverse living conditions, scare corrupt politicians, frighten dope pushers, clean up unwashed beatniks, and bring about a spiritual awakening that touches every ethnic culture and reaches every level of society. How can this be done? Only by a renewal of the old Bible concepts of evangelism.

There are three basic, Biblical concepts behind Neighborhood Evangelism. Teen Challenge has been led by God to evangelize the Lower East Side neighborhood of New York City. We intend, with God's help, to prove that this neighborhood can be changed through evangelism done through Scriptural methods and with divine guidance.

We Intend To Mix

The crowd is our arena of struggle, and we are going to confront people. We know we cannot change

a thing by attending conferences, addressing political meetings, presenting some new scheme, working some new angle, becoming absorbed in some noisy philanthropy, or getting excited about urban renewal or new legislation.

We are not going to hold conventions or sponsor banquets and hymns in an effort to deepen spiritual life.

We are not going to act like pharisees or saints who censor sinners and lukewarm Christians.

We are not even going to attempt to revive dead churches or ministers who have lost the fire and faith of God. We are not monks waving Bibles or self-centered do-gooders quoting Scripture at unfortunates. We are disciplined Christians looking for lost people who are desperate to find a new life.

Our workers can be found in the "shooting galleries," talking to junkies about a positive cure for addiction. You will find others on the street corners talking softly and kindly to prostitutes and pushers about the power of Christ to clean up a life. Still others are on roof tops and in basements, talking straight and stern to juvenile delinquents who want some one to be honest with them.

More workers are knocking on doors, delivering Gospel literature and magazines, offering prayer for the sick, counselling worried parents, changing diapers and doing dishes while the Scriptural plan of salvation is unfolded. You will find some workers in pool halls, pizza parlors, candy stores, barrooms and wherever teenagers hang out, and you will see and hear about the love of Christ for lost humanity.

We are going to mix until we leaven the lump, until every person

The author, better known for his THE CROSS AND THE SWITCHBLADE, is now executive director of Teen Challenge, New York. This article first appeared in his magazine, "The Cross and The Switchblade."

in that particular neighborhood has had a witness, until every needy soul knows that there is a way out! Then, after mixing with the crowd, we intend to bring the crowd to us.

Every Saturday night we expect hundreds to meet us at the American Theatre on East Third Street. Here we will preach only Christ and provide the neighborhood with a place to publicly accept Christ.

Open Doors By Prayer

How can weak, sobbing human beings like us change the course of a neighborhood and check its moral landslide? How can prayer on the part of man bring about a change in the heart of God and bring down upon an entire neighborhood the influence and working of the Holy Spirit? It is because prayer is the greatest energy in the hands of men.

We do not intend to use logic to prove that God exists and that He hears prayers. We will not use the evidence of history to persuade men that God gets personally involved when men pray. Our workers have seen the poverty and pain of this city, and their ears are filled with the cries of those who suffer. We have all known the cries of children, the sobs of widows, the heartbroken sigh of the weary, weak and bitter. We are not ignorant of the darkness, degradation, dread and infamy that haunts the street and tenement house.

But we have had enough of bearded, sulky, discontented, rebellious

protesters trying to influence government and open purse strings. It is high time for a demonstration of the power of God through prayer.

The Church has limited God too long by prayerlessness. The Bible boldly states that God loves and fears, rejoices and sorrows, and repents of His methods. In short, through prayer God may be entreated. His anger can be turned away and His course changed.

Prayer is a mighty force which can act on the mind and will of God. We are going to wrestle with God just like Jacob did. We are going to prevail and be daring in our urging God to change the lives of hundreds. Abraham saved his family through prayer. Moses saved his nation through prayer. We intend to save this neighborhood through the same method.

All professional training and skill, all planning and programming, and all hard work and dedicated involvement is absolutely useless unless it is backed up with Holy Ghost prayer. Our workers have broken hearts and contrite spirits and walk the streets confessing they are powerless without the blessing and leading of God's Spirit. Yet, not one of our workers is frustrated.

We believe that every change needed in the Lower East Side can be brought about through prayer. God put this powerful key in our hand, and we intend to use it. No devil, no man, no committee, no gang, no government can withstand the power of prayer.

We are Christ's ambassadors, chosen by God to preach a Gospel of reconciliation. We are weak and some of our workers are sickly, but our strength is in the message we preach. We are not presenting any religion or denomination. We are not even discussing doctrine. We are lifting up a Man—Christ Jesus—as the Saviour of every person in the neighborhood.

We have nothing to sell, nothing to promote, and no demands to make. We have one message. We talk about one way, one cure, one hope, and one plan of salvation: Jesus Christ.

What we preach about Him will not be a foggy complicated theory; it will be a first-hand message based on personal knowledge and evidence.

Some of our workers are converted addicts, prostitutes, alcoholics, and atheists who have experienced the transforming power of His Name. Every week there will be others from this neighborhood to join in preaching this same message, even some of the worst sinners on the block, because they will believe our message and accept Him as their Lord.

With love, prayer, faith, and a single message, we will do what the government with its millions and professionals, and a church with its educated dead men, has not done and cannot do. Neighborhood Evangelism will become one of the greatest forces for Christ in this generation. ☩

If you do not believe in the Virgin Birth, you are

Condemned Already

"For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life."

"For God sent not His Son into the world to condemn the world; but that the world through Him might be saved."

"He that believeth in Him is not condemned: but he that believeth not is CONDEMNED ALREADY, because he hath not believed in the Name of the only begotten Son of God" (John 3:16, 17, 18).

We frequently hear people quote John 3:16 and even verse 17, but much less often do we hear John 3:18. Can it be because of the ominous portent seemingly inherent in the words, "condemned already"?

When we consider the context, these words can mean but one thing: "If you do not believe in the

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only begotten Son of God," in your case there is already sufficient evidence of guilt to justify a verdict by the all-wise, omnipotent, the final, the just Judge.

Of what are you guilty, if you are without faith in the Son of God? You do not believe in the only begotten Son (v. 16), nor in the Name of the only begotten Son (v. 18). The sentence? You shall perish without everlasting life (v. 16); you shall not be saved (v. 17).

But it is wholly impossible to "believe in the Name of the only be-

A. RAY FINDLEY

gotten Son of God" without first believing that the person — the Man — to whom that Name belongs is in truth "the only begotten" Son of God.

We are, therefore, justified in paraphrasing the second part of John 3:18 to read as follows: "... but he that believeth not is *condemned already*, because he hath not believed (does not believe) that the Lord and Saviour Jesus Christ is the *only begotten* Son of God.

Can there be any question as to the meaning of the word "begotten?" Is there a father who did not, when he first gazed upon his first-born, in effect say to himself, "This is my son (daughter), I have begotten him (her)"? The dictionary defines "to beget" as "to procreate, to bring into being, to produce offspring, as the father."

Was the Lord Jesus the "begotten Son of God?" Let us turn to the inspired Word of God for our answer! "... The angel Gabriel was sent from God into a City of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph . . . and the virgin's name was Mary . . . and the angel said unto her . . . Behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His Name *Jesus*. He shall be great, and shall be called the Son of the Highest. . . . Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that Holy Thing which shall be born of thee shall be called the Son of God" (Luke 1:26-35).

Turning to the Gospel according to Matthew, we find, "Now the birth of Jesus Christ was on this wise: When as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call his name *Jesus*; for He shall save His people from their sins. . . .

Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife, and knew her not till she had brought forth her firstborn son, and he called his name *Jesus*" (Matt. 1:18-25).

And thus was the prophecy of Isaiah fulfilled, "Behold, a virgin shall conceive, and bear a son, and shall call his name Emmanuel" (Isa. 7:14).

Truly Begotten

Some may refer to Rom. 8:14 which reads, "For as many as are led by the Spirit of God, they are the Sons of God," and contend that in this sense the Lord Jesus was a Son of God. But the verses in the 3rd chapter of John which are under consideration refer to Him as "the only *begotten* Son of God."

It is true that we who believe that Jesus Christ is the begotten Son of the Lord God Almighty, and have accepted the Lord Jesus as our Saviour and believe in Him, are "sons of God." But we were not *begotten* of God, we rather are sons by adoption (See Rom. 8:15,16; Gal. 4:5; Eph. 1:4,5).

The Lord Jesus is God's "only begotten Son." Each of us was begotten by an earthly father — not "by the power of the Holy Ghost." Later, being adopted by God, we became "heirs of God, and joint-heirs with Christ" (Rom. 8:17).

How was Jesus conceived in the womb of the Virgin Mary? We are not told other than that it was by the power of the Holy Ghost. Remembering that the Lord Jesus was able to come and stand in the midst of His disciples when the doors were shut for fear of the Jews (See John 20:19), certainly Almighty God, in the form of the Holy Ghost, the third Person of the Trinity, was able to enter the womb of the Virgin Mary and there accomplish the miracle. Having so done, He was alone responsible for the procreation of the incarnate Son, Jesus of Nazareth.

These verses apply to "whosoever," and therefore apply to each of us. You may be an ordained minister. You may be ordained as an elder or deacon in the church. You may be a college professor, an instructor in a theological seminary — you may even be a theologian of great renown. Whoever you are, if you deny the Virgin Birth — if

you do not believe that the Lord Jesus is the "only begotten Son of God," then you are perishing and without everlasting life (v. 16); you are not saved (v. 17); you are *condemned already* (v. 18).

One thing more: "And whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea" (Matt. 18:6). These are the words of the Lord Jesus.

If you have ever denied the Virgin Birth, how far has your influence extended? Has your disbelief been passed along to students or other impressionable young people, or even to "babes in Christ," so as to bring them to doubt the Virgin Birth? If so, you should not only turn from your sin and acknowledge before all men that the Lord Jesus is in fact the only begotten Son of God, but also do all that is in your power to correct all disbelief for which you are responsible. ☐

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This Is a Tragedy

Two more congregations of the Presbyterian Church US have voted to sever all ties with the denomination. Both are in Savannah, Ga.

We greet this news with greatly mingled emotions. We are writing with the General Assembly still in session. With still another day to go conservative Presbyterianism is taking an awful beating. Blood-chilling evidences of controlled voting and "steamrolling" are more pronounced than anyone can remember. The time to begin making plans for a formal division in the Church may be in the offing.

So we do sympathize with the basic concerns that have driven these churches to this drastic step. We too are concerned about the anti-evangelical influences that have dominated much of the Church's life. We deplore with them the diversion of funds to causes that do not seem to honor the Lord Jesus Christ. We view with the same alarm the corrosion of Biblical and theological education in the schools of the denomination. We also react against the increasing regimentation, the preoccupation with secular and social concerns to the detriment of concern with the basic mission of the Church. We are disturbed at the loss of spiritual vitality, the ugly spectre of ministerial inhumanity to ministers.

We join them in abhorring the un-Christian persecution by Savannah Presbytery of an evangelical and conservative Presbyterian minister.

It was on account of our personal concern over the trends in the Church that we left a very happy pastorate and came to this difficult ministry.

But we cannot agree that the answer at this time (or for the foreseeable future) is to pull out of the Presbyterian Church US.

For one thing, the next affiliation may soon develop the same set of ills as the last one. Both the Cumberland Church (with which at least one previously separating US group has taken up) and the Associate Re-

formed Church are beginning to show some of the same symptoms. And we doubt the Orthodox Presbyterian and Evangelical Presbyterian Churches will forever escape Biblical and theological controversy. The whole Christian world is in turmoil and while the disease of apostasy is farther advanced in some areas than in others, there is no such thing as isolating oneself from the war.

For another thing, such separation is a bit like having one member of a working party put down his share of a load that all are trying to carry; like having one member of a team walk off the playing field, leaving the contest to his teammates.

The Presbyterian Church US cannot afford to lose the large numbers of evangelicals who are leaving it both individually and collectively. Take Savannah Presbytery, for instance. The evangelical testimony will be a little harder to defend among main-line Savannah Presbyterians, because of what these churches have done. Lonely conservatives in many churches will feel a bit lonelier, and just a bit abandoned.

Whatever the previous balance between evangelicals and non-evangelicals in Savannah Presbytery, that balance is now more lop-sided. Evangelical ministers coming into the presbytery will have a harder time. Representatives from the presbytery in the higher courts will be less conservative. Evangelicals throughout the whole denomination will have to work a little harder.

Is this outspoken? About this sort of thing we feel like speaking out. ☐

The Church Totters

As we have tried to follow the year-long discussion of the proposed new Confession of 1967 of the United (UPUSA) Church, one overwhelming impression has grown until it has become a conviction: It simply is impossible to engage in

useful theological debate today on any subject whatever. The presuppositions of those debating are too unlike.

Time was when Christians could sit down with each other and from a common understanding of word and ideas, and a common acceptance of truth, discuss some subject fruitfully. This can no longer be done because black to one person is white to another, while two plus two make four to one person and two plus two make five to another.

For example: Almost all of the March, 1966 issue of *Perspective* a publication of the Pittsburgh UPUSA seminary is devoted to the new confession. In this publication

— A professor of theology argue that "a Confession does *not* lay down for good and forever a *principle* of doctrine which is to be accepted by other and later group of reformed congregations" (italic his). This is said to be "the original Reformed concept of a Confession."

— A professor of New Testament flatly asserts that the Apostle Paul received his Gospel from the other apostles. (How about that! The simplest Christian could answer that one.)

— A professor of ethics argue that "God is at work in the secular world itself, in the interests of the reconstruction and restoration of human life," as He carries on His work of reconciliation *outside* the Church as well as within it.

— A professor of preaching reminds that "It is a known fact that there is no possible way of finding out exactly what a man means when he uses a word, or what he believes; and anyway, what he means and believes today he may not reaffirm tomorrow morning." (He was arguing for the proposed subscription oath which asks ministers and officers to be "guided by" the confession of the Church rather than "receive and adopt" them.)

— One professor criticized the new confession's doctrine of reconciliation and defended the Biblical (and Reformed) doctrine against it.

There is only one word to describe what is happening to the institutional Church; *confusion*. That is, it's coming apart at the seams. ☐

• • •
The more we pray the more shall we be enlightened; for surely they are most enlightened who pray most. — CHARLES G. FINNEY, *Prevailing Prayer*.

Must You Be Negative?

It is virtually impossible to take up some issues without being *negative*.

"Dialogue" with Roman Catholics, for instance, is difficult because in those particulars about which the Protestant can be *positive*, he and his Roman counterpart agree — there is no argument.

Both Protestants and Roman Catholics believe in the Church of the living God, the body of Christ, the pillar and ground of the truth. But the Protestant must regretfully say, "No. This Church is *not* only the visible Roman communion."

Both Protestants and Roman Catholics believe in prayer directed to the Father, the Son and the Holy Spirit. But the Protestant must regretfully say, "No. Prayer may *not* also be offered to departed human beings."

And so on. To a common foundation of Gospel fact and truth the Roman Catholic Church has added a superstructure of myth and fantasy. There is nothing the Protestant can do but be negative about the differences.

This is also true about many issues in the contemporary Protestant scene. About some of the most important the evangelical simply cannot avoid being negative.

In our day the chief characteristic of modern Protestantism is that it is too prone to kick over the traces, too willing to leave the beaten paths, too quick to add to the revelation man has received some attractive notion of man's devising.

To all such tendencies there is urgent and constant need to say "No!"

There is reconciliation in Christ. But this reconciliation first must be made with God. It is *not* just a matter of reconciliation between men.

There is the obligation to good works. But this obligation is *not* separate from the call to salvation by grace through faith.

The Ten Commandments *do* still apply. They have *not* been abrogated by an "enlightened" age seeking an excuse to practice the "new morality."

Too many new ideas should never have been thought. Too many new proposals should never have been made. Too many new programs should never have been launched.

A LAYMAN AND HIS CHURCH



Economic Security

Dr. L. Nelson Bell

A few years ago one of America's largest corporations, with branches scattered all over the world, sent out a questionnaire to all of its thousands of employees, asking their viewpoints on a number of economic problems. To the surprise of those who sent out the questionnaire, the thing the overwhelming majority desired most was not higher salaries or wages but economic security.

While riches would probably be welcomed by most and are desired by some, it is probably true that what men as a whole want most is an assurance of financial security throughout the years and down through old age.

In political, economic, social and church circles today there is a babel of voices offering this and that solution to this problem. Some, like the selfish politician, offer any and everything from the coffers of the government, ignoring the fact that a government, as an individual, is headed for disaster where spending continues to exceed income.

The economist has his theories, some good, some bad, but all based on human philosophy.

The sociologist may be mild, or he may go to the extreme of Communism. He questions or derides capitalism, ignoring the fact that the poorest worker in America yet has personal comforts, even luxuries, and personal privileges and opportunities undreamed of under the socialistic or Communist state.

The Bible is not primarily a book on economics but in it alone will one find the solution of all economic problems.

For *the man who would be rich* it says:

"But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction

and perdition" (I Tim. 6:9).

"He that maketh haste to be rich shall not be innocent" (Prov. 28:20).

To *the man who is rich*, God warns of the responsibility and the danger involved.

"Then said Jesus unto His disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven" (Matt. 19:23).

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you . . . Behold the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth. . . ."

But for *the man who desires economic security* the Bible is full of teachings which could not be clearer:

"But seek ye *first* the kingdom of God, and His righteousness; and all these things (houses, clothing, food), shall be added unto you" (Matt. 6:33).

When we can truly say, "The Lord is my Shepherd" we also can say, "I shall not want" (Psa. 23:1).

This assurance is still ours: "But my God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19).

The Church *does* have a message of economic security for the world, and that message is found only in the Gospel of salvation for every man who will accept the Son of God. Too many are seeking to secure for an unrepentant and unconverted world blessings which God has no where promised to any but those who love Him and show the genuineness of that love by believing Him.

When we preach what the Bible teaches we are making the only possible contribution we can make towards economic security for the world. When we neglect this and strive for a solution in any other way, we are but adding to the chaos which already exists.



SUNDAY SCHOOL LESSON

Lesson for May 15, 1966:

A Priest Saves A Nation

Rev. Albert H. Freundt Jr.

INTRODUCTION. Athaliah, the daughter of King Ahab and Queen Jezebel of Israel, was the evil child of evil parents. King Jehoshaphat of Judah had no idea of the harm that would come to his own family and nation when he arranged for his son Jehoram to marry Athaliah. Athaliah promoted Baal worship in Judah as her mother had done in Israel.

Jehoram, her husband, ruled Judah from about 850 to 842 B.C. Ahaziah, her son, ruled briefly (842-841) until he was killed by Jehu (II Kgs. 9:27).

When Ahaziah was slain, Athaliah saw an opportunity to retain the power she had enjoyed as the queen-mother. She seized the throne for herself and had everyone put to death who might oppose her or have any claim to the throne — even her own grandchildren.

One child alone, an infant, was overlooked. This was Joash, who was concealed by his aunt for six years. The aunt was Jehosheba, a sister of Ahaziah and the wife of the high priest Jehoiada (II Kgs. 11:2; II Chr. 22:11). She took the surviving son of Ahaziah into her private rooms within the temple precincts.

The example of Jehoiada and Jehosheba has something to teach us. According to Alexander Maclaren, "It teaches us how much one brave, good man and woman can do to change the whole face of things, and how often there needs but one man to direct and voice the thoughts and acts of the silent multitude, and to light a fire that consumes evil."

I. JEHOIADA REVEALED THE KING'S SON. (II Kings 11:4). How dark and discouraging it must have been for the people of God when Athaliah seized the government and killed the heirs apparent to the throne of David. While Joash was hidden in the temple, the line of

Background Scripture: II Kings 11, 12; II Chronicles 22-24

Key Verses: II Kings 11:4, 9-12, 17-19; 12:2; II Chronicles 24:15-16

Devotional Reading: Isaiah 26:1-9

Memory Selection: Malachi 2:7

David had to all appearances become extinct. The cult of Baal, although only a minority religion, had official status at the court in Jerusalem. The faith and hope of God's people were probably very tried.

"At this time," says J. G. Vos, "God's promise of redemption seemed to hang by a thread. It had been promised that the Christ would come of the seed of David. But Athaliah attempted to kill every heir to the throne of the seed of David. She came within a hair's breadth of achieving her wicked aim. If Athaliah had succeeded in killing all of the heirs of David, how could God's promise of a Messiah of the house of David be fulfilled? But God was taking care of this, and Athaliah, wicked as she was, could not frustrate the plans of God."

In the year 835 B.C. when Athaliah had held the throne for six years and when Joash was seven years old, Jehoiada was able to win the support of the royal bodyguard. It was his plan to instigate a counter-revolution, removing the usurper and restoring the line of David. Before he revealed his plan, he bound them to an oath of secrecy. When it was certain that Joash's life would be safe, Jehoiada introduced him as the late king's son and as the surviving member of the house of David.

The leaders of the royal guard swore allegiance to the lawful heir and accepted the leadership of Jehoiada, in spite of the fact that the

old priest was at this time already at least one hundred years old.

II. JEHOIADA HAD THE RIGHTFUL HEIR PROCLAIMED KING. (II Kings 11:9-12). Arrangements were made to have Joash proclaimed king during a change of the guard. The need for weapons was satisfied by equipping the guard with the spears and shields which had been stored in the temple since the time of David (II Sam. 8:7-11).

The armed guard was posted at the temple. This provided a barrier of protection so that the prince could be brought out into the open and announced. He was crowned, anointed, and presented a copy of the "testimony" [a copy of the book of the Law].

The Law of God is called a testimony because it is a witness of God's will and man's duty (Psa. 78:5; 132:12; Isa. 8:16,20). The Law was put in his hands as a reminder of his obligation to obey God and as the standard whereby he was to be guided and to govern (Ex. 31:18; Deut. 17:18-20).

When Athaliah heard of the noise in the temple she went to see what it was all about. To her great surprise, she discovered Joash with the crown and regalia of kingship. "Treason," she cried. She was killed outside the temple trying to escape (vv. 13-16).

It is doubtful that Athaliah had a large following. Her rule was resented as illegitimate, and when she was overthrown no effort was made to save her. The people were doubtless glad to be rid of her and to welcome a descendant of David back to the throne.

III. JEHOIADA RE-ESTABLISHED THE COVENANT. (II Kings 11:17-19). Jehoiada made a covenant between the Lord and the nation, and between the king and

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he nation.

Between the Lord and Judah, the effect of the covenant was that the people re-dedicated themselves that "they should be the Lord's people" (cf. Ex. 19:5,6; Deut. 4:20; 27:9,10). The original compact between the Lord and the people had recently been violated by the Baal worship fostered by Athaliah.

The significance of the covenant between the king and the people was no doubt a pledge that the king would respect and enforce God's commandments and that the people would swear loyalty and obedience to his rule. (Compare the covenant the people made with David at Hebron, II Sam. 5:1-3.)

As a consequence of the covenant, Joash was enthroned and recognized as the rightful ruler of the house of David, and certain religious abuses were corrected. The Baal shrine was demolished, and its priest was put to death. Officials were appointed to supervise and carry on the orderly worship of Jehovah in the temple (II Chr. 23:18,19).

IV. JEHOIADA GUIDED THE NEW KING. (II Kings 12:2). While he was too young to act for himself, Joash was guided by the high priest who virtually ruled in his behalf. The king did well when he took counsel of the wise old high priest.

As long as Jehoiada was alive and active, his influence was strong upon Joash for good (cf. II Chr. 24:2). For example, the king authorized the collection of free will offerings for the restoration of the temple of Jehovah which had fallen into disrepair under Athaliah.

V. JEHOIADA WAS BURIED WITH THE KINGS. (II Chronicles 24:15,16). At his death the aged high priest was honored with burial among the kings of Judah. This is the only record of such an extraordinary procedure. It was in recognition of his service both to God and to his country. When God gives a man position and influence, He expects him to use it for good. The greatest reward a good man can receive is to be recognized as one who promotes the cause of God and who serves his people with integrity.

Jehoiada appears as a great and noble figure, whether he is viewed as a priest or a patriot. His wife at first saved the life of the young child. Later Jehoiada restored him to the throne and taught him while he was a minor. By means of the covenant

between king and people, he secured the promise of constitutional rights and responsibilities.

The record of the king was thereafter a very sad one. The conduct of Joash deteriorated after Jehoiada's death. He allowed himself to be persuaded to abandon the Lord and to serve idols.

It is tragic to see a person with more promise as a child than is realized as an adult. But the fact is, we do not automatically mature spiritually with the passage of time. Some rebel against childhood training. Others foolishly become ashamed of devout parents and early teachers.

When a young person fails to commit his life to the Lord, he cannot keep it a secret. He will yield to the pressures of his surroundings or the coaxing of his companions. In the case of Joash, all his superficial goodness came to an end when Jehoiada died. "One great result of personal Christianity is to make a minister, a teacher, a guide, superfluous, and when such an one becomes so, his work has been successful and not till then. Unless you put forth for yourself the hand of faith and for yourself yield up the devotion and love of your own heart, your religion is nought" (MacLaren).

God sent prophets to call the king and nation back. Perhaps Joash never imagined that he could depart far from what he had been taught as a child, but his failure in determining to serve God proved to be spiritually fatal. The time came when he deliberately rejected God. God's spokesmen delivered God's Word, but Joash rejected it. Finally, Zechariah, the son of Jehoiada, rebuked king and people for public abandonment of the Lord. With the knowledge and approval of Joash, the son of his benefactor was slain (II Chr. 24:17-22; Luke 11:47-51).

Before the year was over, the Lord punished Judah for its lapse into

idolatry. A large army was lost to a smaller Syrian force. The king became sick, and his servants murdered him in his own bed. Burial in the sepulchre of the kings was denied to Joash (II Chr. 24:23-26). If Joash had been to his people what Jehoiada had been to him, his people would have honored him and blessed his memory.

Concerned people ask what will happen to our nation and leaders. If anything is obvious in our national life, it is that we are departing from the foundations upon which our nation was established. Can we expect to survive and prosper when we have abandoned the God of our fathers, the only Source of blessing?

"Blessed is the nation whose God is the Lord" (Psa. 33:10-12). ☩

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YOUTH PROGRAM

For May 15, 1966:

Getting Along With Others

Rev. B. Hoyt Evans

Scripture: I Corinthians 13
Suggested Hymns:

"Love Divine, All Loves Excelling"
"Jesus, can be divided among
Thee"
"More Love to Thee, O
Christ"

SUGGESTION TO PROGRAM LEADER: The description of the various "ingredients" of love, numbered 1-7, can be divided among as many or as few speakers as is appropriate in your particular situation. Ask the members of the group to turn to I Corinthians 13 and follow along as love is analyzed.

PROGRAM LEADER'S INTRODUCTION: It is hard to imagine a barrier to getting along with others that love cannot eventually break down. Love is the rule which God has given to us. Jesus said, "This is My commandment, that ye love one another, as I have loved you" (John 15:12). Our best guarantee of getting along with others is to practice Christ's kind of love in our dealings with them.

The thirteenth chapter of I Corinthians is commonly known as the "Love Chapter of the Bible." This may seem strange to us if we are familiar with the words of the King James Version because the word "love" is not used. In our reading and thinking it is proper to substitute the word "love" for the word "charity." The Greek word which is translated "charity" in this chapter is translated "love" in at least eighty-two other New Testament passages. What is said about "charity" can surely be applied to love.

In the first three verses of this chapter we find proof of the necessity of love. A person may possess an array of outstanding qualities and perform many admirable works, but he is not complete without love.

This is especially true of the business of getting along with others. In the next two verses we have an analysis or description of love. Following this there is an explanation of the workings of love, and finally, a proof of the superiority of love.

In this program we shall be thinking especially about the fourth and fifth verses. There we find the elements of love set apart by themselves much as a chemist takes an unknown fluid and, by analysis, determines the elements of which it is made up.

As we look at the separate elements of love we need to bear two things in mind. First, "God is love." That is the best definition we have. When we know God, we know love. As we examine the ingredients of love it will help us to remember that these qualities are found to perfection only in the nature of God.

The second thing to remember is that there is no real value for us in study of the Scriptures unless we are willing to make some personal application. As we think about love, then, let us dedicate ourselves to making a more consistent practice of it at home, at school, and wherever we are. This is the secret of getting along with others.

1. "Love suffereth long." This means that love is patient. Surely patience is a characteristic of God. (Read Psalm 103:8-12.) Patience does not mean that we must compromise with what is wrong, but it does mean that we must refrain from nagging and complaining. The person who loves wants everything to be just right, but he is willing to wait for it patiently. How patient are we in our dealings with friends and family members? Patience is necessary to getting along with others.

2. "Love envieth not." You would not think that close friends and

even members of the same family would be jealous of each other, but often they are. Wherever jealousy is present, love is lacking, for love is generous.

A person who truly loves his family and friends rejoices in every good thing which comes to them. A very plain child had brothers and sisters who were quite talented and who were always receiving praise from their parents and others. He was touching to see the joy the plain child found in the accomplishment of the others. He had found the generosity of love.

3. "Love vaunteth not itself, is not puffed up." This is to say that love is humble. The person who truly loves never calls attention to himself. He does an act of kindness for the sheer joy of doing it and then retreats into the shadow without any thought of claiming recognition. Home is one of the best places to practice the humility of love, because there is less temptation to seek recognition and praise. A mother does not love her child in order to receive praise from the child or from anyone else. That is the humility of love.

4. "Love doth not behave itself unseemly." This means that love is never rude, but is always courteous. Custom demands that we show some degree of politeness as we go about in society. We do not want people to think we are crude or rude, so we observe the customs of courtesy, but how do we behave at home in contacts with the members of our families? We like the terms gentlemen and gentlewomen, but we are not gentlemen and gentlewomen unless we are so at home. Gentleness and true courtesy are the marks of love. Unless they are practiced everywhere and to all people, they are merely sham, and sham is sure to reveal itself.



CATECHISM STUDIES

Rev. Paul G. Settle

5. "Love seeketh not her own." The person who loves is utterly unselfish. In this land of ours we place great emphasis on the rights of individuals, but the highest right we possess is the right to give up our rights for the sake of others. This is the unselfishness of love. It is easy to demand your own rights and it is not too hard to be consciously self-sacrificing, but only love makes us able to ignore our rights.

By rights, we should all spend eternity in hell, but God has loved us with an unselfish love and redeemed us from destruction. "He hath not dealt with us after our sins, nor rewarded us according to our iniquities" Psalm 103:10. The unselfishness of love is essential to getting along with others. Do we practice it everywhere, and especially in our homes?

6. "Love is not easily provoked." The person who loves is kindly dispositioned. Perhaps it is because so many of us fail to measure up to perfect love at this point that we are so ready to make excuses for ill temper. We say that it is a natural human weakness or an inherited family trait, but in truth it is a very evil and a very unnecessary sin.

We are harsh in our condemnation of the obvious sins of the flesh, but we are apt to speak lightly of the sins of the disposition. The Bible puts them all in the same category. Ill temper was the sin of the elder brother of the Prodigal, and the Bible does not ever tell us that his heart was made right toward his father and his brother.

Do our dispositions give evidence of the presence of love in our lives? If we would get along with others, we must have the kind of love which shows itself in a kind disposition.

7. Finally, "love thinketh no evil." This means that love is not suspicious. If we truly love a person, we shall not always be expecting the worst of him. We will not suspect him of mean actions, we shall not impute to him mean motives. This ought to be obvious, but the fact is that Christian people are constantly tempted to "think evil."

It is likely that suspicion (most of it groundless) causes as much trouble between people as any other one thing. This is especially true of family troubles. When people live in a climate of suspicion they are likely to shrivel up and become

34. Q. What is adoption?

A. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges, of the sons of God.

"Justification" means that God forgives our sin and accepts us into His presence.

"Adoption" means that we who have been justified are received into God's own "family." Christians are "children" of God. Christians, by God's grace, have all the good things which their heavenly Father provides — His love, His care, His protection.

* * * *

TEST YOUR UNDERSTANDING

— Answer the questions in your own words. —

1. What is justification?
2. What is adoption?
3. Who are "children" of God?

SEARCHING THE SCRIPTURES

Look up John 1:12. Who become sons of God?

* * * *

35. Q. What is sanctification?

A. Sanctification is the work

about the kind of people they are expected to be. On the other hand, when we expect great things of people, they are challenged to measure up to our expectations. One of the finest things we can do for our friends is to have high expectations for them.

Program Leader: Close the meeting with prayer, asking the Lord to fill all with His love. ☩

of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.

By justification God takes away the penalty for our sin. By adoption, God calls us His children. By sanctification, God changes our sinful natures so that we become more and more like Him. Sanctification means "to set apart." God sets us apart from sin unto holiness. Only God can do this. Sinners are not holy, nor can they be, but God changes them. God makes them over. He remodels them by changing them *inside*.

This new inner nature restores in us the image of God which we lost in the Fall. As God does this work in us, we become more and more "dead" to sin, and more and more alive to righteousness.

* * * *

TEST YOUR UNDERSTANDING

— Cross out the wrong words. —

SANCTIFICATION FAITH means to be set apart. God sets us apart unto **HOLINESS SELF**. We become **COLD NEW** inside. Now we love **GOD SIN** and we strive to be like **ADAM GOD**.

SEARCHING THE SCRIPTURES

List the fruits of the Spirit in Galatians 5:22.

These "fruits" are the results of God's sanctifying work in us.

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BOOKS

HISTORY SACRED AND PROFANE, by Alan Richardson. Westminster Press, Philadelphia, Penna. 328 pp. \$5.00. Reviewed by Dr. John R. Richardson, pastor, Westminster Presbyterian Church, Atlanta, Ga.

For Dr. Richardson, history means the interpretation of evidence from the past in the light of experience in the present. This interpretation, he says, is the proper task of the historian. This, it is pointed out, does not turn the historian into a philosopher. Of course, the wise historian is expected to listen carefully to what the critical philosophers have to say. In practice, the historian and

the philosopher may be the same man, but this does not affect the distinction between the historian and the philosopher.

Christian dogmatics is, in essence, the Christian interpretation of history. Thus, the author states that the verification of theological statements involves us in the interpretation of history. Verification is not to be sought in the natural sciences, but in relevant historical evidences.

The ground surveyed in these Bampton Lectures for 1962 lies within the broad field of the "history of ideas." Extensive analysis of history is set forth in order to understand the organic unity of thought. These lectures are concerned with the question whether man's understanding of himself as a being in history possesses a significance beyond anything that may be discerned through his being in nature. The Bible, with its strong historical sense, must be taken seriously by all who study the

history of ideas.

These wide-ranging studies exhibit broad scholarship on the part of the author. We need to be reminded that ideas and institutions can be understood only in the light of their history. All who are interested in the subject of history will find this work to be enlightening and rewarding. Here we may benefit from the valuable researches of a specialist in this field.

PASTOR'S ANNUAL, by William R. Austin, Zondervan Publ. House, Grand Rapids, Mich. 381 pp. \$3.95.

POWER FOR TODAY, compiled by Norman E. Nygaard, Zondervan Publ. House, Grand Rapids, Mich. \$3.95. Reviewed by Dr. Cecil V. Crabb, Memphis, Tenn.

The "sermon annual" in one form or the other has by now become a regular feature of religious publishing. If used wisely, it can be helpful.

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The book is Scriptural, sound in the faith and practical. With its several indexes on subjects and Scripture, with its many outlines, illustrations and practical suggestions it is a good homiletical reference book for a year's work.

The compiler of *Power for Today* is an author and pastor of several outstanding Presbyterian churches and has led a colorful life. This book is different from the usual run of sermon annuals. For one thing, it has a meditation, suggested Scripture reading and a prayer for every day of the year. Then it is not written by one author but by over three hundred leaders from different de-

nominations and localities. Yet, in spite of this wide diversity of authorship, it has a remarkable unity in its emphasis on the great spiritual verities that enrich the spiritual life. The volume is more devotional than homiletical. It has several sermonettes from ministers in the Presbyterian Church U.S. It is Scriptural, suggestive and should strengthen the spiritual life of the individual and the family in its devotions. In these days when even some of our leaders doubt the existence of God, it is encouraging to find so many preachers from different denominations emphasizing His presence and power in the life of the believer. ☐

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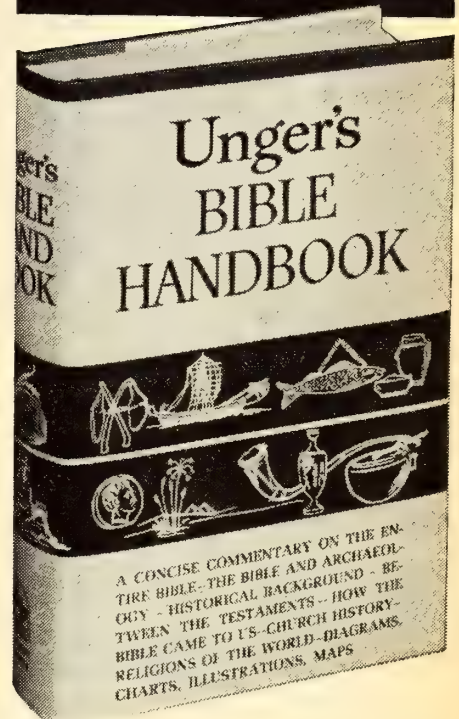
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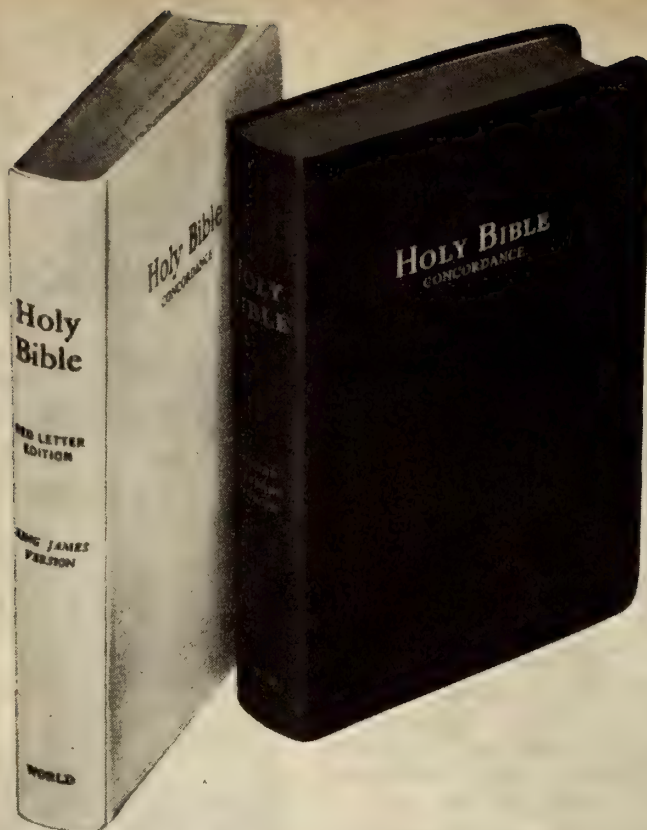
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T. J. BACH, A Voice for Missions by Tom Watson Jr. Moody Press, Chicago, Ill. 186 pp. \$3.50. Reviewed by Mrs. Richard K. Swayze, Missionary to Brazil.

Here is a well-written biography about an unusual Dane who served for eighteen years as general director of the Scandinavian Alliance Mission, later named The Evangelical Alliance Mission (TEAM).

From the day he was given a tract on a street in Copenhagen and was marvelously converted to the day he stepped into the presence of Jesus, his burning desire was that "we have a Gospel to proclaim that all men need; we have a faith to defend; we have an enemy to resist. We have a life to live — yes, and maybe a life to give that souls may be redeemed where Christ is not yet known."

The author of this volume feels that in Christian literature there is no good reason for a biography which does little more than glorify a man, no matter how interesting the details of his life may be. He feels that Bach's philosophy would be "that a biography should provide us with good and helpful motivation for our lives. Then, as we discover a new objective in reading of God's work through the life of a man, we should in the same volume find practical guides for attaining such a goal." The author has very effectively carried out this principle.

Any person interested in missions will enjoy this book, but it will be especially helpful to those who are seeking God's will as to the call to foreign missions as well as to missionaries throughout the world. ☐

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IF . . .

If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people;

If my people, which are called by my Name, shall humble themselves and pray, and seek my Face, and turn from their wicked ways;

Then will I hear from heaven, and will forgive their sin, and will heal their land. — II Chronicles 7:13-14.

S. S. LESSON AND YOUTH PROGRAM FOR MAY 22
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THE PROBLEM: UNBELIEF

In reading over several back issues of the *Journal*, the statement by National Council of Churches' official Dr. Colin W. Williams again caught my eye. He feels that Dr. Billy Graham misunderstands the Gospel.

My wife and I attended the second night of the recent Billy Graham Crusade in Greenville, South Carolina. Before the service began, a high school student sitting next to us loudly informed a friend that the only reason he had come was that his mother forced him to accompany her.

But as the message was unfolded and the Bible preached that night,

his eyes and attention never wavered from the evangelist. When the invitation to accept Jesus Christ was given, he didn't wait. He decided for Christ.

Several nights later, Textile Hall was opened for capacity crowds nearing 20,000 persons twice each day—the largest percentage of any area population to attend a Crusade anywhere, according to the Graham team. Several thousand people came forward to make their decision for Christ. There was no mistake in the preaching of the Gospel those nights. All clearly heard that Jesus alone is the Way, the Truth, the Life — that no man approaches God save through personal acceptance of

His Son, Christ.

The great physicist Blaise Pascal once said, "There is a God-shape vacuum in the heart of each man which cannot be filled by any created thing but only by God, the Creator, made known through Jesus Christ." So it has always been. So it is now.

There is no problem with Dr. Billy Graham's understanding of the Gospel. The problem lies in the hearts of men who prefer a vacuum rather than the Son of God.

—Harris Langford

South Decatur, Ga.

WOMEN AT PRAYER

The following testimonial from the bulletin of the Miami Shore Presbyterian Church may be of interest to you:

"Each Wednesday morning at ten you may find them in the Old Fellowship Hall — Women at Prayer.

"Most often they have come the first time in desperation seeking help for a personal problem — a burden they are finding too heavy to bear. A son on his way to Vietnam — a child, struck by a car, is wavering between life and death in the hospital; her doctor has pronounced her ailment 'cancer'; her husband has said, 'I want a divorce.' She has tried to pray, but her prayers, frozen in fear, don't seem to be reaching God. It is then she turns to this little group of Women at Prayer, remembering perhaps that God has promised, 'where two or three are gathered together in My Name, there am I in the midst of them.'

"She comes in weakness, but invariably she goes away with renewed strength, renewed faith and a strong conviction that this time God has heard; that this burden, too much for her alone, has been placed in His hands and that He is already at work on her problem, working out the best possible solution.

"And time after time have these Women at Prayer seen her prayer answered — sometimes in an astonishing way far better than had occurred to them as a possibility.

"But if her petition is not to be granted (and the Lord in His wisdom must sometimes say 'No') she is given sufficient strength to bear whatever she is called upon to bear, and sufficient faith to trust God, despite outward appearances, knowing that all things do work together for good to them that love and trust God.

the PRESBYTERIAN JOURNAL

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THIS WEEK—

Vol. XXV, No. 2, May 11, 1966

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CHANGE OF ADDRESS notices should be addressed to the business office, Weaverville, N. C. 28787, allowing three weeks for change in the continental U. S. Change notices should include both old and new addresses.

"Usually the woman who has come first in desperation to Women at Prayer returns Wednesday after Wednesday to give thanks to God and to join her prayer strength with the prayer strength of others — and for others — for she is convinced that prayer is the mightiest force on earth; that prayer does change things; that 'more things are wrought by prayer than this world dreams of' " — ZORA SULLIVAN.

—Mrs. Walter K. Eberly
Miami Shores, Fla.

That is also the answer to the needs of the whole Church.—Ed.

IT'S REALLY OLD

There is talk in some circles about the "New Morality." Shechem tried it and brought vengeance on the Shechemites. David tried it by taking the wife of Uriah, the Hittite, a brave soldier of David's army. David, though brought to his knees in

repentance, felt the terrible consequence of his act. Amnon, a son of David, also tried it and as a consequence suffered the vengeance of Absalom. The "New Morality" is nothing more or less than the old immorality.

—John T. Houston
Mooreville, Miss.

MINISTERS

J. E. Cousar Jr. (H.R.) has accepted the position of minister of visitation at the First Church, Bradenton, Fla.

Baxter Pace Cochran from Cornelia, Ga., to Richmond, Va., to serve as hospital chaplain.

Lawrence Franklin Haygood from Memphis, Tenn., to the Westminster church, Tuskegee Institute, Ala.

Edward M. Lamotte from Monroe, Ga., to the Grady Hospital,

Atlanta, Ga., for clinical training. Everett H. Phillips from Lake Charles, La., to the First Church, Bay Minette, Ala.

Boyd Schlenther from Austin, Tex., to the First Church, Denton, Tex.

Spencer W. Marsh Jr. (UPUSA), Bethlehem, Penna., has accepted a call to the Central church, Kansas City, Mo., eff. June 1.

Ralph E. McCaskill Jr., from Gulf Breeze, Fla., to Huntsville, Ala., to serve as director of Christian education for North Alabama Presbytery.

Charles M. Murray, who is studying for his master's degree in Richmond, has been called by the Myers Park Church, Charlotte, N. C., to serve as minister of Christian education.

E. Fred Tulloch from Hot Springs, Ark., to the First Church, Dickinson, Tex.

● It will be a long while before the shock wears off most observers of the 1966 General Assembly of the Presbyterian Church US — even observers friendly to the actions taken. No one, but no one really thought the Assembly would throw all caution to the winds and adopt so long a list of radical proposals, capping the whole performance by taking the Church into the "Blake-Pike" plan for a monster Church in America. As we write these words the first dramatic effects of the Assembly's actions are being felt: plans for exchanges between this Church and the Reformed Church in America, with speakers scheduled to appear before respective synod meetings, are being cancelled. What a pity that one of the brightest potential unions in Protestantism apparently has gone down the drain!

● Let no one try to soften the effect of what happened by suggesting that the men who did it did not know what they were doing. Signers of the resolution which took the Church into the seven-denomination union camp included the associate executive secretary of the Board of Christian Education, the chairman of the Assembly's ad interim com-

mittee on institutional forms, and others of like caliber. In addition, help was provided by officers and members of the Fellowship of Concern visiting the Assembly in force and conspicuous in the traditional lobbying activities associated with such a meeting.

● Every cloud has its silver lining and the present state of affairs is not without its own. Multitudes will no longer wonder if what they hear about dangerous trends in the Church can really be true. The facts of life, Church-wise, can be more easily described, understood, accepted. Promoters of a pure Reformed faith will be less torn by competing loyalties, as to the Gospel on the one hand and the organized Church on the other. Evangelical ministers will be more anxious to become identified with evangelical

presbyteries and evangelical congregations will be more determined to secure evangelical ministers. While the chasm between evangelicals and "liberals" is now deeper and wider, it is correspondingly easier to tell which is which.

● Among other vignettes of the Assembly we remember this one, contributed by the Rev. Hubert Covington of Nashville, Tenn., fraternal delegate from the Cumberland Presbyterian Church. Mr. Covington was not happy that an organization of Concerned Cumberland Presbyterians has been formed in his Church. "We have been told that an officer of Concerned Presbyterians of the US Church helped our people in the formation of their organization," he said. "This kind of cooperation we could just as soon do without!"

ACROSS THE EDITOR'S DESK





Muddled 'Christianity' Blasted by Niles

NEW YORK (RNS) — In the eyes of a leading Asian Christian, one of the chief problems of Christianity in America is its "success" and the resultant confusion and integration of Christian beliefs with the general American culture.

"Here, whatever you believe is supposed to be a variety of Christianity," said Dr. D. T. Niles, general secretary of the East Asia Christian Conference. The result is that authentic Christian beliefs get muddled and confused in the process.

According to Dr. Niles, this "acculturated Christianity" explains in large part the attention given in recent months to the "God is dead" theologians.

"If William Hamilton were in India we'd call him a Buddhist and go on about our business," he said, referring to one of the leading exponents of the radical theology. "In India we've lived with 'God is dead' for 2,500 years and we know it for what it is — Buddhism."

Dr. Niles was interviewed by Re-

ligious News Service while in this country on a two-week lecture and preaching tour. As a leading Asian Christian who visits America frequently, he was asked to give his views on Christianity here.

The diminutive Ceylonese educator and preacher advocated stronger discipline in Christian churches. "Of course you don't go about throwing anyone out of the church," he said, but advocated discipline "in the sense you denote who is Christian and who is not. It is not throwing anybody out by putting the right labels on people."

Dr. Niles indicated that he felt preaching in American churches tended to stray into psychology or other fields instead of expounding Christianity.

"There's no use in telling the people to go to church if there's nothing in the shop to sell," he said, adding that too often "they don't get a clear exposition of what the Christian faith is all about."

Training offered by the theologi-

cal seminaries is partly to blame, he said.

Another problem Americans share with Christians everywhere is church members — particularly young people — who don't know the Bible.

"Our biggest need is to grow again a Bible-knowing community," Dr. Niles said. "They don't ever know the facts of the Bible stories. The preacher can't assume his congregation knows a Bible story. He has to give them the facts of the story before he begins to interpret it and preach about it."

Home Missions Leader Elected NAE President

DENVER, Colo. (RNS) — Dr. Rufus Jones, general director of the Conservative Baptist Home Mission Society the past 14 years, was elected president of the National Association of Evangelicals at its 24th annual convention here.

He succeeded Dr. Jared F. Gerig, president of Ft. Wayne (Ind.) Bible College.

Other officers elected were Dr. Arnold T. Olson, president of the Evangelical Free Church of America, first vice-president; Dr. Hudson T. Armerding, president of Wheaton (Ill.) College, second vice-president; and Dr. Cordas C. Burnett, president of Bethany Bible College, Santa Cruz, Calif., secretary.

Robert C. Van Kampen, widely-known evangelical layman, was re-elected treasurer and was named "Layman of the Year" by the NAE.

Meetings in Poland Scheduled by Graham

ATLANTA, Ga. — Billy Graham will go to Poland this year at the invitation of that nation's Protestant churches to help them celebrate the establishing of Christianity there 1,000 years ago.

An announcement from the evangelist's office here said that while the invitation to participate in the millennium celebration originally



THE CHURCH OVERSEAS

KENYA — The Presbyterian Church of East Africa has called on the Government of Kenya to raise the question of the "deplorable" situation in the southern Sudan before the Organization for African Unity.

A resolution adopted by the Church's General Administrative Committee speaks of continued fighting and killing in the country and of "the dependence of the southern Sudanese upon the East African countries for help."

The "infiltration of refugees is affecting all East African countries," says the statement, disputing thereby the claim of the Sudanese Govern-

ment that the fighting in the country is an internal domestic affair.

"Since the question of human dignity is involved," concludes the resolution, "the Committee sees no other alternative than to call the attention of the African Governments to the acute situation."

This resolution followed a report to the Committee by the Rev. John Gatu, General Secretary of the Presbyterian Church in East Africa, on the visit to Khartoum which he made last year. Mr. Gatu is a member of the Executive Committee of the World Alliance of Reformed Churches.

came from the Baptists in Poland, all of the Protestant churches in the country have indicated they will support the meetings.

Mr. Graham expects to go in late

September and will stay about a week. Meetings are tentatively scheduled to be held in Lutheran and Baptist churches in Warsaw and Cracow. ☐



THE CHURCH AT HOME

Harold N. Stinson Is New Stillman President

TUSCALOOSA, Ala. — The Board of Trustees of Stillman College has announced the election of Dr. Harold N. Stinson as the next president of the college. Dr. Stinson is currently superintendent of Boggs Academy, a United Presbyterian (UPUSA) institution, at Keysville, Georgia.

Dr. Albert Curry Winn, chairman of the Stillman board, has said the board asked Dr. Stinson to assume the office at Stillman no later than Feb. 1, 1967. Currently serving as

acting president at the college is Dr. Knute O. Broady who will serve in this capacity until Dr. Stinson takes office.

Dr. Stinson, a native of Arkansas, is the son of a Presbyterian minister. He holds a B.S. degree in biology from Johnson C. Smith University, M. Ed. degree from Atlanta University and the Ph.D. degree in educational administration from Peabody. ☐

World Missions Board Backs Bill in Congress

NASHVILLE, Tenn.—Members of the Presbyterian Church US have been asked by the denomination's Board of World Missions to urge Congress to pass a specific piece of legislation. Such political side-taking has been rare in the history of the board.

Presbyterians were requested to write their Congressmen and chairmen of the agriculture committee in both houses to press for passage of the "Food for Freedom" bill. It is designed to replace Public Law 480 of 1954, which expires this year.

Most of the commodities sent overseas through Church World Service, a unit of the National Council of Churches, are provided under PL 480.

At its April meeting here the board backed the complex bill which separates "humanitarian uses of food grants from political cold war consideration of the United

States" and which provides for continuation of food and material grants to voluntary agencies for overseas distribution.

Among other actions of the board were:

— Expression of its willingness to make available to the Board of Women's Work a furloughed missionary woman for advice and aid in fostering a "more effective involvement" of the Women of the Church in overseas missionary outreach.

— Approval of a plan to send to a mission field for first-hand observation the General Council's stewardship secretary, the Rev. Charles C. Cowser.

— Approval of a plan of relationship submitted by the Presbyterian Church of Leopoldville in the Congo, transferring administrative responsibility to its governing body.

— Adoption of plans for using facilities of the American School in Leopoldville for the education of high-school-age children of missionaries in the Congo, and approval of a cooperative Methodist-Presbyterian student hostel there with an initial contribution of \$25,000 for this purpose.

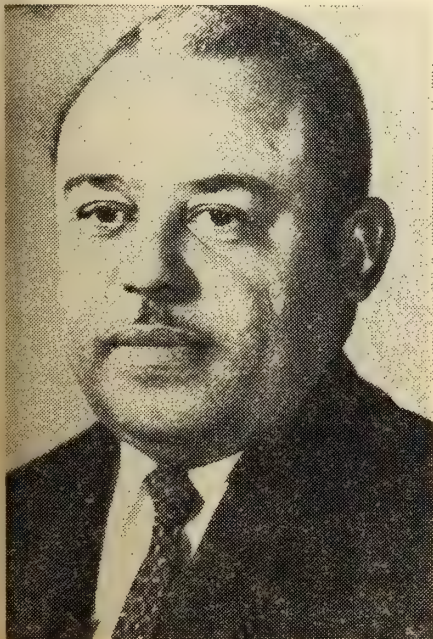
— Expression of its readiness to meet with representatives of the National Presbyterian Church of Mexico to work out a new partnership arrangement.

— Approval of a job description for the work of the proposed medical secretary on the board staff.

— Expression of its appreciation to retiring board members J. McDowell Richards of Decatur, Ga., and Marc C. Weersing of Clinton, S. C. ☐

Halverstadt Elected

NASHVILLE, Tenn. — James A. Halverstadt, veteran administrator in the Congo mission, has been elected treasurer of the Board of World Missions. He will succeed James R. Kitchen, who has resigned effective June 1. Both are laymen. Mr. Halverstadt's election to a three-year term was confirmed at the General Assembly's Montreat meeting. ☐



Harold Stinson

The Assembly Acted...

Reviewing Principal Actions ... With Comments by the Editor

UNION 'Blake-Pike' Talks Joined; RCA Relations in Question

Proposals for Church union of all sorts were among the most intensely debated of the General Assembly. The actions of the court were considered contradictory by most observers. While rejecting an overture to end the talks with the Reformed Church in America, the Assembly voted to participate in the Consultation on Church Union (the "Blake-Pike" merger talks). COCU has had little sympathy within the RCA, and the new Presbyterian expression of interest is expected by many to end the courtship with the RCA.

✓ On the RCA, the Assembly took two actions. When the ad interim committee dealing with the RCA reported on the second night, its routine recommendations dealing with wider acquaintance between the people of the two Churches, etc., were adopted with no debate and only a few "nay" votes.

By the time the standing committee on inter-Church relations was ready to report on the fifth day, there was still no debate on the subject of RCA union. Its recommendation that the Assembly give a negative answer to the Potomac overture asking suspension of the talks was adopted. There was no debate again.

✓ Those more interested in merger with bodies other than the Reformed Church in America saved their energy to press for closer relations with the United Presbyterian Church USA. The standing committee, which reportedly spent most of its first day on this subject, recommended that relations with the UPUSA be taken out of the hands of the Permanent Committee on Inter-Church Relations and put into the hands of an ad interim committee created to foster closer relationships.

Moving to amend the recommendation was the Rev. Massey Mott

Heltzel of Mobile, Ala. He asked the Assembly to leave the responsibility with the permanent group. He called the standing committee's recommendation a danger to "ecumenical" progress. Union with the RCA is not a step away from eventual Presbyterian-Reformed union throughout the nation, Dr. Heltzel suggested, but rather a step toward it. The RCA step, not the one with the UPUSA, is now before the Church, he added.

From Central Texas Presbytery, which has asked permission to merge on its own with a UPUSA presbytery, layman Bob Adcock spoke against the Heltzel amendment. So did the Rev. Flynn V. Long Jr. of that presbytery.

Layman Hal Baird of New Orleans said approval of the standing committee's recommendation would be a slap at the permanent committee which long has held the matter of relations between the denominations in its hands. He got permission of the Assembly to hear from the latter body's chairman, the Rev. Alex Hunter, who reported on contacts with the UPUSA and spoke against creation of a special committee.



Harry Hassall, Mufreesboro, Tenn., reviews COCU history and asks the moderator to rule on constitutionality of joining it.

The Heltzel amendment was approved by a vote of 268 to 143, leaving UPUSA relations in the hands of the permanent committee.

✓ Next came the recommendation to become a full participant of the Consultation on Church Union (COCU or the "Blake-Pike" talks). No presbytery had sent an overture asking the Assembly to participate. The proposal came in an opening-night resolution signed by six commissioners. Two lay signers were E. S. Hughes of Central Texas Presbytery and Mrs. W. H. Hopper Sr. of Louisville Presbytery. Four ministers, all original members of "A Fellowship of Concern," signed: William B. Kennedy, associate executive secretary of the Board of Christian Education; Fred R. Stair Jr., chairman of the ad interim committee on institutional forms; George Telford, pastor in Charlottesville, Va.; and Wm. Richard Huey, pastor in St. Louis, Mo.

Mr. Telford opened the debate, claiming that joining COCU could not possibly jeopardize the RCA talks since the consummation of the Blake-Pike merger was years away.

Just before the Assembly recessed for the night at 11 p.m. the Rev. Henry Quinius of Northeast Texas Presbytery (and a member of the Austin Seminary faculty) moved a substitute motion which would have increased the observer corps at COCU meetings without making the denomination a participant. The next morning the Rev. Martin Wilkinson of East Arkansas Presbytery joined the effort, suggesting that the observer corps should be strengthened and report through the Permanent Committee on Inter-Church Relations.

"If we observe only, we can't speak," answered the Rev. Robert Grigsby of North Alabama Presbytery. "The world will not wait while we mend our fences seriatim," said the Rev. Lawrence H. Richards of Westminster Presbytery (and a teacher in the United Mission in Iraq).

Moderator Caldwell was asked by the Rev. Harry Hassall of Nashville

Presbytery to rule the recommendation to join COCU out of order since the *Book of Church Order* (par. 18-6) allows the Assembly to unite only "with other ecclesiastical bodies whose organization is conformed to the doctrines and order of this Church. . . ." The moderator declined to rule it out of order, and his position was sustained on a loud voice vote.

The Quinius substitute for the recommendation was then defeated on a standing vote. Finally, the proposal to send participants was voted, also on a standing, uncounted, vote. About two-thirds of those voting stood for the recommendation.

The vote came less than a week before the COCU annual meeting was scheduled in Dallas, Tex. Included are the Methodist, Episcopal, Evangelical United Brethren, African Methodist Episcopal, United Presbyterian USA Churches, the Disciples of Christ and the United Church of Christ. The vote came some six weeks before the General Synod of the RCA is to meet in Holland, Mich.

✓ After all the other votes on inter-Church relations, the discussion of the National Council of Church-

es was relatively short this time. Other possible affiliations were turned aside, and the NCC was again endorsed on a voice vote as "the best avenue presently open to us for interdenominational cooperation."

This means —

The Presbyterian Church US (Southern) is now officially committed to the proposal first made by Dr. Eugene Carson Blake in San Francisco, that four major denominations in America come together in a union "which would be truly catholic, truly evangelical and truly reformed."

Originally known as the "Blake-Pike" plan, the negotiating group has now grown to an official total of seven denominations, with an eighth expected to join immediately. Official name of the alliance, which is formally committed to writing a plan of union for the participating denominations, is Consultation on Church Union (COCU).

This also means that the four-year conversations with the Reformed Church in America are, to all practical purposes, defunct. The integrity of the Presbyterian US

Church had been committed, by its representatives on the Committee of 24, to these negotiations before any others were opened.

Chief reason why recent Assemblies have turned down union talks with the UPUSA Church has been that this Church already was talking with a Church that had expressly stated it did not want to broaden the conversations. Chief reason why some have pressed for UPUSA union talks (and the chief reported reason for introduction of the COCU resolution into the 1966 General Assembly) was to put the brakes on RCA conversations or (in the intent of the Potomac overture) to stop them altogether.

The tug-of-war has been between those trying to point the Church in a more Reformed and evangelical direction and those trying to take the Church into the all-inclusive "ecumenical" stream.

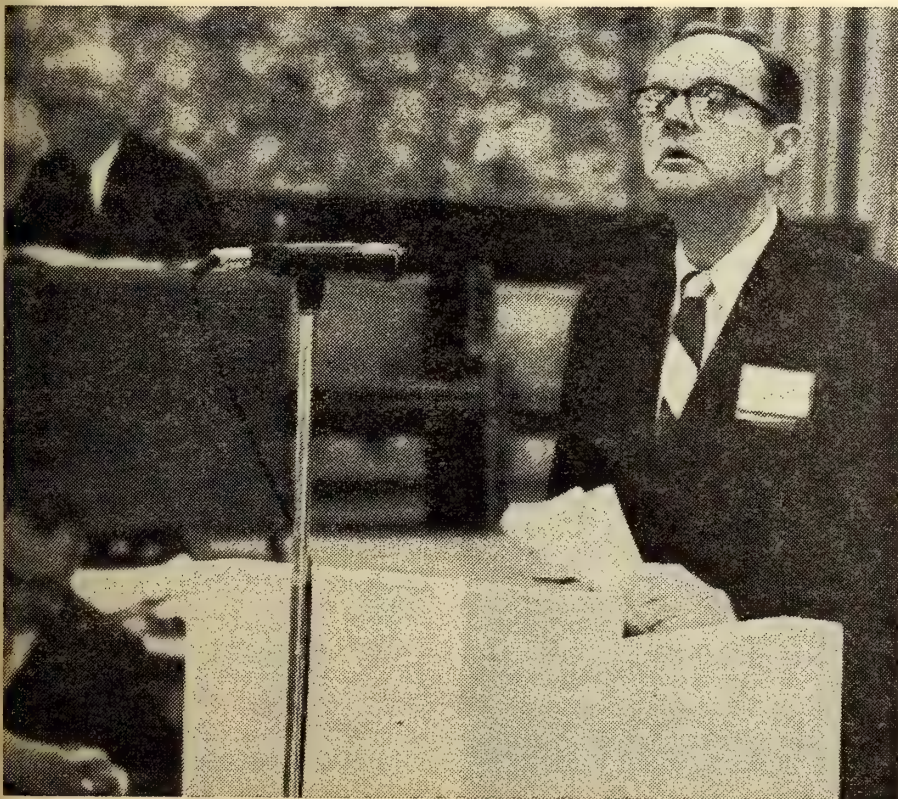
This General Assembly was a massive victory for the "ecumenical" brethren, and a resounding defeat for those interested in the preservation of the Reformed faith. ☐

Representatives Named

Within three days of the adjournment of the 106th General Assembly, Moderator Frank Caldwell announced the appointment of the nine Presbyterian US representatives to the Consultation on Church Union.

Chairman of the delegation will be the Rev. William A. Benfield of Charleston, W. Va., former chairman of the denomination's General Council. One layman, Gaston Williamson of Little Rock, Ark., is in the group. So is Rachel Henderlite, first woman minister in the denomination and a member of the Austin Seminary faculty. Others are the Rev. J. A. Ross Mackenzie, professor at Union Seminary, Richmond, Va.; the Rev. Lawrence I. Stell, executive secretary-elect of the General Council; and the Rev. T. Watson Street, executive secretary of the Board of World Missions.

Named to serve by virtue of their offices are: The Rev. James A. Millard Jr., stated clerk; the Rev. Alex Hunter, New Orleans, chairman of the Permanent Committee on Inter-Church Relations; and the Rev. John R. Richardson, Atlanta, Ga., secretary of the Permanent Committee on Inter-Church Relations. ☐



Charles E. S. Kraemer (right), Richmond, Va., urges continued membership in the National Council of Churches and blasts "attacks on the Churches of Christ counseling together." Wm. Elliott (lower left), Dallas, Tex., chairman of the standing committee on inter-church relations, awaits the completion of the speech for the continuation of his report.

DISCIPLINE *'Surveillance' Seen; Inquiry Is Planned*

There was a strong effort at this Assembly to grind dissent under heel — dissent from the "official" program, that is.

✓ "The General Assembly and the lower courts must exercise careful surveillance over their jurisdiction, to assert their authority with dispatch, to take counsel over violations of their lawful injunctions and integrity, and take prompt action in redressing these violations according to the powers vested in them by our Constitution." So said the Assembly in adopting, with slight amendment, a paper submitted by the Permanent Committee on Christian Relations. Title of the document is, "The Good Faith and Integrity of our Church."

"To withhold support, to act and speak divisively, and to resist the discipline, is to disregard the Presbyterian system and seriously jeopardize its good faith and integrity," said the statement, which was adopted on a voice vote.

✓ For the first time in the Assembly's history it voted to single out one of its synods for a special inquiry. A "pastoral" committee named by the moderator will go into Mississippi, as requested in a resolution filed by seven commissioners. As approved in the recommendation, the special group's responsibilities will be "1) To visit the brethren in the Synod of Mississippi; 2) to study the situation; 3) to be agents of reconciliation if such is necessary; and 4) to report its findings with appropriate recommendations to the next meeting of the General Assembly."

Pleading for the recommendation was the Rev. George Chauncey, a signer of the resolution, commissioner from Transylvania Presbytery and the Division of Christian Action's associate secretary. Mr. Chauncey identified himself as the author of the request. On his official visits to Mississippi he has been told the synod needs "help" from the Assembly, he claimed.

A minister commissioner from St. Andrew (North Mississippi) Presbytery, Edwin Wilson of Corinth, spoke for the recommendation, saying there is no apparent solution within the synod to its problems.

A minority report from the stand-

ing committee on judicial business was filed by the Rev. John C. Neville Jr. of East Alabama and two laymen, John A. Campbell of South Mississippi and Charles Love of Kanawha. They said the Assembly had no business going into the synod. The three "problems" cited in the Chauncey resolution were answered in the minority report: 1) The case of A. M. Hart (formerly in Meridian) is still being adjudicated; 2) Progress has been reported in the reception of Negro churches into the presbyteries; and 3) The Reformed Theological Seminary in Jackson is outside the Assembly's jurisdiction. The minority report was lost on a voice vote.

Central Mississippi Presbytery's commissioners, as a group filed a statement saying they had nothing to hide and would welcome the committee if sent, even though they joined the minority on the committee in believing the step unnecessary.

✓ While the Assembly refused to take action against the session of the First (Scots) Church of Charleston, S. C., as requested by Lexington Presbytery, it did take serious notice of the session's circularization of the denomination and pointed to previous actions on this subject.

✓ Responding to a resolution by the Rev. William F. Pryor of Northeast Texas Presbytery, the Assembly assigned to the Permanent Judicial Commission a study of "the propriety of ministers (of the de-

nomination) serving on the faculty and advisory board of the Reformed Theological Seminary" in Jackson, Miss. Mr. Pryor's request that "the acceptability of the theological training that might be received" in the institution was answered in the negative since the determination of any candidate's acceptability is the province of the presbytery he is seeking to join.

This means —

The General Assembly is applying tighter controls and exercising a tighter discipline than ever before in history. The freedom of individuals and churches to obey the dictates of their own consciences is now greatly reduced.

Members of the Church may now practice civil disobedience, but they run the risk of disciplinary action if they practice ecclesiastical disobedience.

Also, despite protestations to the contrary, members of the Church may no longer give to causes they wish to support in the certain knowledge that their gifts will not be "equalized" or nullified by having corresponding sums of money diverted to other causes by the central treasurer.

And, the annual reports of the General Assembly will in effect conceal the equalization of funds practiced at every level, for the Minutes will report only the total gifts made and not the distribution of those gifts to the separate causes.

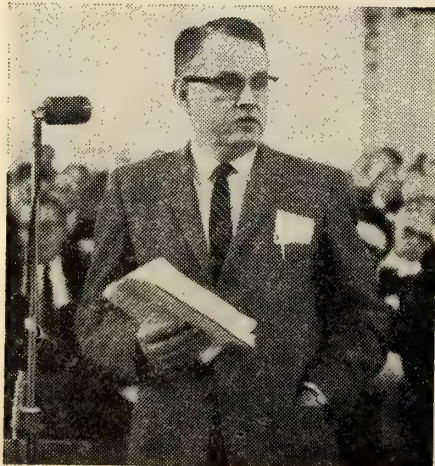
In this Assembly, the Church moved in the direction of greater bureaucracy and greater centralization. ☐

Call Special Meeting

A special meeting of the Joint Committee of 24, considering union between the Reformed Church and the Presbyterian Church US, has been called for May 12-13 in Atlanta.

"This meeting is to assess the situation following the General Assembly," said Judge John A. Fulton of Louisville, Ky., co-chairman.

In the aftermath of the Assembly's unexpected action on COCU an exchange of speakers at the meetings of the RCA particular synods and the Presbyterian synod meetings was also called off. ☐



C. Newman Faulconer, Greenville, S. C., moves to refer to Permanent Judicial Committee the paper on "Good Faith and Integrity of the Church."

SOCIETY

Actions Unprecedented In Social, Political Fields

Votes of the Assembly in the field of social action were some of the most important in years. Debate was heated. Consideration of the report of the standing committee on Christian relations took the court nearly a whole day.

✓ Capital punishment, which came within seven votes of being condemned by the 1965 Assembly, drew a death penalty from the 1966 court. It voted, 243 to 188, to favor discontinuance of capital punishment.

Commissioners heard pleas against the recommendation from North Alabama commissioner James Bloodworth, a criminal court judge with state parole board experience; from Atlanta Presbytery's E. D. Mink, a captain in the Georgia state patrol; from Ouachita Presbytery's Paul Crumpler, an attorney who has both prosecuted and defended capital cases; and from St. Andrew's R. A. Bolling, a minister who has worked in prisons.

Capt. Mink asked the court to amend the proposal, endorsing the death penalty for persons convicted of killing peace officers, premeditated murder and other major felonies. The amendment lost, 179 to 228.

The Rev. John C. Neville Jr. of East Alabama Presbytery asked the moderator to rule the recommendation out of order on the basis of its apparent conflict with the Church's constitutional standards (as the 1961 moderator did). The moderator refused, and the house sustained him.

Layman W. C. Miller of Northeast Texas vainly sought to have the paper on capital punishment received as information instead of adopted, suggesting that nothing should be torn down until there is something better to put in its place.

Several appeals were made that the whole matter was strictly within the province of the government. Other appeals were made to Scripture. But the proposal passed.

A formal protest initiated by the Rev. Morton Smith of Central Mississippi Presbytery was signed by 30 commissioners, and another 56 registered their negative votes.

✓ Moving into the field of foreign relations, the Assembly, for the first time in its history, adopted as its

own a policy statement of the National Council of Churches. The NCC's December, 1965, pronouncement on Viet Nam was approved with some additions.

Offering a substitute, layman J. J. Carter of East Alabama Presbytery said such pronouncements "do nothing except to accomplish confusion." With a son in combat in Viet Nam, Mr. Carter cautioned that the Assembly is not competent to speak on military tactics. He added, "We are competent to pray."

His proposed substitute asking for prayer was twisted into an amendment to the main motion by the Rev. Paul M. Edris of St. Johns Presbytery.

Wilmington Presbytery's Eugene B. Davis, a chaplain with the Second Marine Division, added another amendment, specifying that the document under discussion should not be considered the Assembly's only or final statement on the subject.

Questions were raised as to why the "second hand" statement from the NCC should be adopted and

whether its criticisms of U. S. policy did not give aid and comfort to the enemy. But the last word in the debate came from the Rev. J. A. Ross Mackenzie of Hanover Presbytery (and a professor at Union Seminary, Richmond) who said the Church should speak out in time of war and challenge some of the assumptions upon which wars are fought.

Before the vote was taken, layman E. A. Meeks of Holston Presbytery asked if the standing committee on Christian relations had consulted with the two recent visitors to Viet Nam at Montreat: Editor Ben Hartley of the *Presbyterian Survey* and the Rev. Calvin Thielman of the Montreat church. The committee chairman, the Rev. R. P. Douglass of Northeast Texas, replied that no such consultation had been held.

Enough commissioners raised their hands for the pronouncement so that no count was necessary.

✓ The controversial 1965 Assembly pronouncement on civil disobedience was reaffirmed by the 1966 meeting. But in addition to calling for support of those who feel they must practice it, the "clarifica-

(cont. on next page)



Chaplain E. B. Davis, Camp Lejeune, N. C., confers on his amendment to the Viet Nam pronouncement with Permanent Clerk P. J. Garrison, Dallas, Tex.

tion" by this Assembly also endorsed civil disobedience as follows: "This measure can be justified only under the most pressing necessity."

✓ After long debate and an attempt by layman Douglas Henry of Nashville Presbytery and the Rev. C. Walker Sessions of East Arkansas Presbytery to get it amended, the "justification" of Church pronouncements on a variety of non-ecclesiastical topics from the Permanent Committee on Christian Relations was passed.

This means —

The General Assembly has gone beyond previous positions in which social justice has been strongly affirmed, to a position in which political action by the Church is strongly affirmed. (An obvious difference exists between a call to treat all men as brothers under the Gospel and a call to stop bombing North Viet Nam and negotiate with the Viet Cong.)

The paper which was adopted, "A Theological Basis for Christian Social Action," spells out the "fact" that the Church must speak out on political questions. The constitution of the Church, on the other hand, expressly states: "Synods and councils are to handle or conclude nothing but that which is ecclesiastical; and are not to intermeddle with civil affairs which concern the commonwealth" (Confession of Faith, Chap. XXXIII, Par. iv).

It was no small commentary upon this Assembly that it brushed aside the necessity to amend the Confession of Faith in order to issue its pronouncement, and issued it anyhow.

The spectrum of opinion in the Churches on the subject of social action ranges all the way from a desire to be totally uninvolved to a desire to be totally involved. The 1966 General Assembly aligned the Presbyterian Church US on the side of total involvement. As far as we know, no other major Church body has adopted principles of social action any farther removed to the left. ☐

• • •

We know that the Son of God has come and has given us understanding, to know Him who is true; and we are in Him who is true, and in His Son Jesus Christ. This is the true God and eternal life.—I JOHN 5:20.

WITNESS

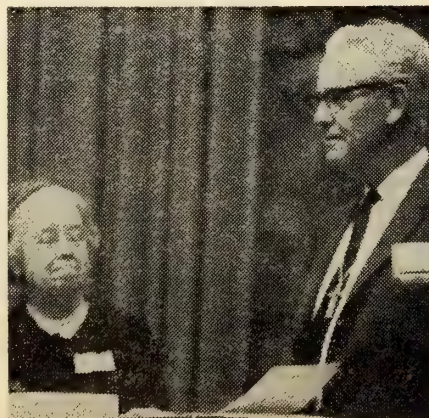
What is "witness" anyway? How does the Church go about doing its primary business? The Assembly's answer was not consistently clear. With the large amount of time it spent on social pronouncements and the small amount it spent on its missionary outreach, casual observers might get a one-sided picture.

✓ On world missions, the Assembly directed attention to the fact that giving by the home Church is not keeping up with inflation abroad, with the result that the board will not be able to increase the number of missionaries in service in 1966.

✓ Adopted, without debate during the adjournment rush, was a request that the Board of World Missions "through its conferences and promotional materials" reinforce the "missionary imperative that men are redeemed only through Jesus Christ and that without Him, men are eternally lost."

✓ The Assembly reaffirmed its commendation of the joint Season of Christian Witness at Home and Abroad, from Jan. 1 through Easter. It reminded, however, that the 1965 Assembly specified that the endorsement was for 1966-68.

✓ Theme for the 1967 joint season, commended for "earnest consideration" of the Church, will be "Christian Witness Amid Affluence and Poverty." This interdenominational emphasis and the materials from the National Council of Churches will be supplemented by denominational material "in the interest of world missions."



Moderator Caldwell introduces Mrs. W. H. Hopper Sr.

No Missionary Gains; No Assembly Evangelists

✓ Presbyterians were encouraged to pray for the World Congress on Evangelism in Berlin Oct. 26-Nov. 4 and for "other programs looking toward the evangelization of the peoples of the world."

✓ Kanawha Presbytery's 1965 overture suggesting Assembly recruitment and Board of Church Extension subsidization of full-time evangelists was turned down.

✓ Before the Assembly opened, commissioners heard during the pre-Assembly conference on the mission of the Church from Louisville Seminary's president, the Rev. Albert C. Winn, that a Biblical doctrine of the Church must include the Word truly preached and truly administered (as taught by Calvin), a bond of intimate fellowship created by the Holy Spirit (as taught by Schleiermacher), and a confrontation of the world in living, reconciling action (as in Bonhoeffer). The conference's other speaker, African layman Lovett Z. Elango, stressed that Christians must be preoccupied with an examination of man and of the ways of God among men.

This means —

The Assembly was not really preoccupied with "mission" in the historic Reformed sense of the word, but rather with "mission" in the modern sense of a call to activism, especially in social and political action.

Purely spiritual matters and concerns had a relatively easy time of it. Without too much trouble the Assembly rejected a move to have the Confession of Faith replaced rather than supplemented. And it figuratively removed its hat respectfully every time the Gospel passed by. This must not be construed as revealing much real respect, however, either for the Confession or for the Gospel. It might better be described as impatience with "trivia" and anxiety to get down to business with "relevant" things.

The "relevant" things for this Assembly were, capital punishment, Viet Nam, race relations, Church relations, Church union, civil disobedience, ecclesiastical "disobedience." ☐

CHANGES

Contemporary Creed Suggested; OK Council

Winds of change were blowing hard at the Assembly — and in all directions.

✓ Demands for a new confession for the Church got a hearing. But instead of agreeing to write a new document to "replace" the Westminster standards (as requested by the Presbytery of the Southwest), the Assembly said there was a need for a contemporary statement "in full accord with the system of doctrine of our present standards" which would "supplement" those standards. The whole matter was referred to the Joint Committee with the Reformed Church in America, which has already expressed an interest in such a formulation.

✓ A new Council on Church and Society was authorized, but without the power to speak between Assemblies which was requested (see p 4, last week). Its membership will be largely determined by the Board of Christian Education instead of through the former method of election.

✓ Some questions were raised when the Ad Interim Committee on Institutional Forms reported, but there was no serious move to stop its work. The chairman reported that more responses were needed from the questionnaire in its controversial booklet, *New Wineskins*.

He said July 1 would be the cut-off date for receiving the replies.

Moderator Frank Caldwell once mentioned that he was on the "old wineskins" committee that proposed reorganization of Assembly agencies in 1949. A final report and recommendations, probably touching more than Assembly agencies, is anticipated in 1967.

This means —

The Assembly was clearly in sympathy with changes in the Confession of Faith and Church structure, but unwilling to recommend drastic revision at this stage.

By relating a proposed supplementary confession to the work of the

Committee of 24 (negotiating with the Reformed Church in America) in an early action, then effectively stopping the work of the Committee of 24 in the later action joining COCU (the Consultation on Church Union, or "Blake-Pike" plan) the Assembly really left itself in a quandary. Presumably if such a "brief statement" is written, the assignment now will have to be given to a new committee by a subsequent Assembly.

On the other hand, COCU is taking up a recommendation that the union of the denomination on which it is working be established before any confession or constitution is adopted, such matters to be postponed for a generation or longer, so it is quite possible that subsequent Assemblies will decide that a new confession is not needed, regardless of the theological viewpoint of the Church. ☐

ASSEMBLY

Benevolence Totals Will Be Grouped

Several significant actions were taken in the field of general "house-keeping" and organization.

✓ After considerable discussion it was agreed that funds going to benevolent causes can properly be designated without those responsible being considered "sub-Presbyterian." However, such designation was at least partially discouraged by the Assembly's action to put in one column in the *Minutes* all a congregation's gifts to Assembly's budgeted benevolences, instead of in separate columns for separate causes.

✓ Following a study directed by the 1965 Assembly, the General Council said the National Council of Churches and other similar agencies should be supported through the benevolence budget instead of through a special fund, and the Assembly went along.

✓ Next Year's Assembly will have a standing committee on theology, and a recommendation was made that each presbytery have such a panel.

✓ The proposal to create a Council on Christianity and Health, lodged in the Board of Church Extension with a full-time executive, was approved.

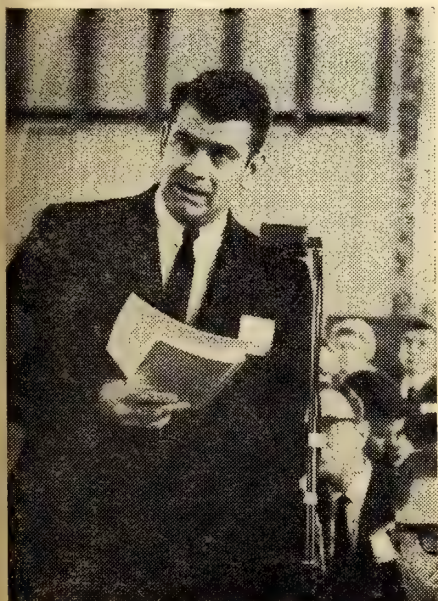
✓ A fixed date for Easter was given the Assembly's backing.

✓ For the first time an Assembly committee had a lady chairman, Mrs. W. H. Hopper Sr. of Louisville, Ky., appointed to head the committee on thanks by Moderator Frank Caldwell.

This means —

The Assembly did its best to convey to the average church member the impression that he is just as free to act according to the dictates of his conscience as he wants to be, all the while tightening the operation of the Assembly so that things will function without disruption on the part of members and churches having special interests.

To all practical purposes Presbyterians have a choice between giving to the "whole" program of the Church, with presbytery, synod and Assembly deciding what will happen to the gift, or of giving to favorite benevolences, but without the assurance that the gift will not be "equalized" by the re-direction of an equal amount from someone else who is supporting the "whole" program. (Which means that he will not in effect be supporting the whole program!) ☐



B. Clayton Bell, Dothan, Ala., member of the bills and overtures committee, speaks against replacing the Westminster standards.



The 1966 Assembly: An Evaluation

Some General Assemblies of the Presbyterian Church US have been hard to evaluate, by reason of conflicting currents of interest which tended to obscure the basic inclinations of a majority of the commissioners.

Not so the 1966 General Assembly.

The "liberals" were in the overwhelming majority and the extreme radicals in greater number than ever before. Two clear test votes revealed about 125 of the latter. They were not always in charge of things — in fact they did not completely take charge until the last day of the meeting. But they dominated most of the time.

A notable exception to complete control by the "liberal" element was the action on the Council on Church and Society, created by the Assembly to take the place of the old Committee on Christian Relations. The new council was *not* given the authority to speak for itself any time it chooses to make a pronouncement on some social or political issue, largely on account of the personal sacrifices of men such as Dr. William Elliott and Dr. Newman Faulconer, who laid themselves on the line in opposition.

Another exception to complete control by the "liberals" was the partial victory won over attempts to appoint a negotiating committee to make union plans with the United (UPUSA) Church. Instead of appointing a special committee, the authority to intensify contacts with the UPUSA Church was passed into the hands of the Permanent Committee on Inter-Church Relations. To accomplish this much men such as Dr. Massey Heltzel and Dr. Alex Hunter also laid themselves on the line.

But there were few "reserves" of such caliber. Consequently the assault forces came back and with little effort voted the Church in as a full participant in the "Blake-Pike" plan of Church union with seven

other denominations.

In other actions the Assembly:

- Endorsed a National Council of Churches' policy statement on Viet Nam, critical of present United States policy there, thus identifying this Church henceforth in the popular mind with anything else the NCC may have said on Viet Nam.

- Adopted a stronger endorsement of civil disobedience than was adopted by the 1965 General Assembly. (The Assembly said there are times when a Christian may practice civil disobedience.)

- Condemned capital punishment and instructed that a letter be written to the governors of the states and state legislatures, advocating discontinuance of the practice.

- In total disregard of the express provisions of the Confession of Faith (Chap. XXXIII, par. iv), adopted a statement justifying pronouncements on political issues by the Church, without sending the matter of authorization down to the presbyteries for a proper change in the constitution.

- For the first time in the history of the Church, sent an official committee into a synod (Mississippi) to inquire into "disorders" allegedly existing in that synod.

- Took a man whose theological views have been a public scandal in the synod where he teaches and gave him the exalted distinction of a seat on the denomination's permanent theological committee. (!)

- "Steamrolled" approval of the National Council of Churches and rejected criticism of the NCC so decisively that commissioners did not even bother rising to debate the issues.

- Expressed itself as favoring a new supplementary confession of faith. (But it defeated an effort by Dr. Dorsey Ellis and others to write a confession to *replace* the Westminster Confession.)

And so it went. Said a commissioner from Virginia, over a cup of coffee: "We've never had it so

good." Said a minister from Texas, in a burst of confidence to a visitor: "Ordinarily we move ahead by winning small victories that lead to larger victories. This year there were larger victories."

Routs would be a better word. ☒
(Next week: *What happened.*)

A Shameful Action

On second thought it should not be surprising to any knowledgeable observer that the 106th General Assembly of the Presbyterian Church should have voted on one day to join seven other denominations in preparing a plan of union for a monster non-Reformed Church, after rejecting the previous day a proposal to talk union with just one Presbyterian Church, the UPUSA (see story, p. 4).

The votes necessary to pass any proposal desired by the "liberals" were there in overwhelming numbers. The solidarity of the Assembly was visibly evident from the very first night when a monumental landslide exceeding all predictions of preference had carried the popular new moderator into office on the crest of the largest majority in memory.

Those votes simply had not been harnessed for maximum effect again until Tuesday. On Monday they still were under skillful restraint.

Someone described the early days of the Assembly by saying it reminded him of Western movies in which large herds of restless cattle are shepherded along under the skillful handling of a small group of dedicated cowboys — always watching for any development which might produce a stampede.

Translated into Assembly "language," the cowboys were those few men of prominence and prestige among the officialdom of the Church who skillfully pulled every trick in the book to keep this body of men with clearly "liberal" inclinations from stampeding the Church into radical social, theological and ecclesiastical positions. Through Monday those leaders succeeded to some degree, side-tracking dangerous proposals, softening harsh language, protecting the time-honored Reformed house from assaults that would destroy it.

By Monday night, however, the stampede had begun and on Tuesday nothing could have stopped it. The vote to enter union negotia-

ions with those seven other denominations was almost 3 to 1.

Most likely the Reformed Church in America will wonder whether this latest evidence of Presbyterian irresponsibility is not too much. We will be surprised if the General Synod does not regretfully instruct its representatives on the Committee of 24 to break off negotiations. After all, how can you trust the good intentions of a suitor who proposes marriage to you, and all the while he goes off and gets himself formally engaged to seven other people? ☩

Ray of Sunshine

Buried deep in the report of the Standing Committee on World Missions to the 1966 Presbyterian US General Assembly was Recommendation Eleven.

Recommendation Eleven came up quietly in the closing moments of an Assembly which most certainly will be remembered by future historians for other things. It passed without comment and without objection. A greatly reduced congregation of commissioners was catching its breath and weary of debating the earth-shaking issues of civil disobedience, capital punishment and the "Blake-Pike" plan to unite the Church with the Methodists, the Episcopalians and a few others.

But Recommendation Eleven may well be the most important, as well as the least noticed, action of the General Assembly of 1966. It puts into words a thought that the Church has not expressed in an official pronouncement in a long, long while. It articulates a conviction that the well-publicized "Call to Repentance" does not articulate. It expresses a sentiment that even the world-famous Montreat Consultation on World Missions was unable to express, though a committee of that consultation was instructed three times to try.

Said Recommendation Eleven:

"The General Assembly calls upon the Board of World Missions through its conferences and promotional materials to reinforce its emphasis and missionary imperative that men are redeemed only through Jesus Christ and that without Him, men are eternally lost."

With that pronouncement, Presbyterians at home and overseas can be encouraged. ☩

A LAYMAN AND HIS CHURCH



Needed—New Ball Carriers

Dr. L. Nelson Bell

We believe that a very large majority of the members of the Presbyterian Church US will be dismayed when they discover that its General Assembly voted full participation in the conversations commonly known as the "Blake-Pike" plan of Church union and involving proposals of union with seven other denominations.

Although we were not present at the discussions it has been stated that not once was the "Blake-Pike" plan ever mentioned to the Assembly by that name. It is very doubtful whether many commissioners knew for what they were voting, particularly because total debate was limited to thirty minutes and part of this time was consumed by parliamentary procedures.

What does the future hold?

We are convinced that a new group must emerge to "carry the ball" within the Church, men dedi-

cated to the Reformed faith and willing to stand up and be counted. America and the world still needs the witness of a thoroughly evangelical Presbyterianism which puts the *content* of the Gospel message ahead of ecclesiastical structures, and Biblical doctrine ahead of organic union.

Twelve years ago, during the heat of the debate on Church union, the writer suggested that the proposed union with the "northern" Presbyterian brethren was but a prelude to a much broader plan for union of major denominations. He was roundly denounced for this "unfair" statement. *All now know it was true.*

We now affirm that the present proposals for broad union within Protestantism are but a prelude to talks aimed at reunion with the Roman Catholic Church.

It is tragic that the *real work of the Church* is being handicapped by divisions and controversy over organic union. There is already spiritual union between millions in the various denominations who have a unity of faith in the eternal verities.

One possible solution to the dilemma is an across-the-board union of those whose major emphasis is on the content of the Christian faith and its propagation at home and abroad, along with a union across-the-board of those who put organizational ecumenicity first.

But neither will succeed unless of and led by the Holy Spirit. At the moment the wise course could be for all Christians to join in earnest prayer for a spiritual awakening within the Church — in the pulpit and in the pews, and in the church-related colleges and seminaries.

Of this we are sure. The victory will not come through political maneuvering — on one side or the other — but by a spiritual awakening which recognizes that the Holy Spirit alone can lead those who put God first in every area of their lives. ☩

Calvin Overseas

When we come to a study of foreign missions we find that this (Reformed) system of belief has been the most important agency in carrying the Gospel to the heathen nations. St. Paul, whom the more liberal opponents of Calvinism admit to have been responsible for the Calvinistic cast of the theological thought of the Church, was the greatest and most influential of missionaries. If we call the roll of the heroes of Protestant missions we find that almost without exception they have been disciples of Calvin. We find Carey and Martyn in India, Livingstone and Moffat in Africa, Morrison in China, Paton in the South Seas, and a great host of others. These men professed and possessed a Calvinism which was not static but dynamic; it was not their creed only, but their conduct. — LORAIN BOETTNER, *The Reformed Doctrine of Predestination*.



SUNDAY SCHOOL LESSON

Lesson for May 22, 1966:

Corruption Amidst Prosperity

Rev. Albert H. Freundt Jr.

INTRODUCTION. There was once a nation greatly blessed by God. Her founders were men of God, and her laws were based upon the commandments of God. The people of this nation recalled with pride how their ancestors had been brought into their land of promise from across the sea.

The Lord enabled this nation, though small, to prosper. Its boundaries were enlarged, its wealth increased, and its places of worship were well-attended. To all appearances its prosperity showed promise of lasting. The influence of this nation was felt by all of its neighbors, and the great enemy in the East was not considered a serious threat.

There were prophets of doom, of course, but the times were never better, and the people were in no mood for dismal predictions. There was no outward indication that this nation — Israel — was so near the end of its history. Scarce a generation passed before Israel passed from the scene altogether. The great enemy from the East was used as an instrument by God to judge and punish His people.

How do we determine the spiritual condition of a nation during days of great prosperity and military strength? This is the kind of question which is relevant to our day and time. An answer is provided in the Word of God in its picture of the reign of Jeroboam II.

Jeroboam II held the throne of Israel from about 782 to 753 B.C. He seems to have ruled as co-regent before his father's death. In all, the text says, he exercised rule for 41 years. His place in the over-all history of his people is significant. F. W. Farrar has summed it up this way:

"Jeroboam II was by far the greatest and most powerful of all the kings of Israel, as he was also the longest lived and had the longest reign. His victories flung a broad gleam of sunset over the afflicted kingdom and, for a time, they

Background Scripture: II Kings 14: 23-29; Amos 5:14, 15, 21-24. 6: 1-7; 7

Key Verses: II Kings 14:23-29; Amos 7:10-12

Devotional Reading: Isaiah 5:1-7

Memory Selection: Proverbs 16:18

might have beguiled the Israelites into lofty hopes for the future; but with the death of Jeroboam the light instantly faded away, and there was no after-glow."

(Unless otherwise stated, all reference in this lesson are to the Book of Amos.)

I. THE REIGN OF JEROBOAM II OF ISRAEL. (II Kings 14:23-29).

A. National Expansion. Jeroboam II was one of the most successful military leaders and administrators who ever occupied the throne of Israel. Under his leadership the northern kingdom reached the greatest extent of her territory and power since Solomon. East of the Jordan as far south as the Dead Sea was reconquered, and Moab and Ammon were subjugated. To the north, portions of the kingdoms of Damascus (Syria) and Hamath, formerly under the domination of Solomon in the days of the undivided kingdom (I Kgs. 8:65), were made tributary to Israel. Assyria had already broken the power of Syria, and Israel was able to enlarge her frontiers apparently because she was on good terms with that empire.

B. Material Prosperity. During Jeroboam's reign, Israel reached the zenith of her prosperity. Israel was at peace with Judah. The major trade routes passed through her borders. Commerce, agriculture, and industry flourished. There was more wealth than at any time since the days of Solomon. Splendid homes

were built and costly luxuries were enjoyed by the upper classes (6:3-6). It was a time of great optimism.

C. Social Injustices. The superficial prosperity, however, was not enjoyed by the poorer classes (5:11). There were shocking extremes of wealth and poverty. The rich grew richer at the expense of the poor. They trampled upon the poor without compassion or honesty (2:6,7a). Weights and measures were falsified (8:4-6). Respect for ancient covenant laws, which had deterred even Ahab from seizing the vineyard of Naboth by force, had disappeared. Small landowners were at the mercy of moneylenders. They were being dispossessed and evicted, and their property passed into the hands of those able to build large estates. Many had to sell themselves into slavery, because they could not pay their debts. The poor had no redress, as the judges were themselves unjust and dishonest (5:7-12). Thus, the most brilliant age of Israel was also, from the point of justice, one of the most corrupt.

D. Religious Decay. The same situation prevailed in the area of religion. Outwardly religion seemed to prosper. The shrines of Israel were busily attended and well-supported, but false religion was tolerated. The worship of the golden calf-images continued to be the official state religion, but it had absorbed sensuous rites of pagan origin (2:7b,8). The priests seem not to have challenged the popular belief that God could be appeased by mere ritual and sacrifice. Baal worship also continued as a rival of the official religion.

Alfred Edersheim observed, "A more terrible picture of religious degeneracy and public and private wickedness could scarcely be imagined than that painted by the prophets in this most prosperous period of Israelitish history." The nation forgot her covenant relationship with Jehovah and her obligation to

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obey His commandments. Religion and ethics were separated. The people were under the impression that they could worship God and receive His blessings, regardless of the state of individual and corporate morality. Immorality and love of luxury sapped the national character. Their unrighteousness and disregard of covenant obligations made their sacrifices abominable to the Lord (5:21-24).

II. THE MISSION OF AMOS THE PROPHET TO ISRAEL.

Amos. (7:10-12).

A. *Amos was Sent By God to Israel.* Amos tells us that he was a native of Tekoa, a small town some twelve miles south of Jerusalem in the southern kingdom. He was not a professional prophet in the ordinary sense; he was one of the herdsmen or sheep raisers who also dressed and cared for sycamore trees which produced a type of low-grade fig (1:1; 7:14). Amos had a tremendous compulsion to preach what God had laid upon his heart (3:7, 8; 7:15). He was thus a foreigner in Israel while Jeroboam II was king and when it was unpopular to criticize and to foretell disaster.

B. *Amos Warned of Judgment to Come.* Amos declared that the only hope for Israel would be to repent and to establish justice (5:15). But because the people showed no signs of repentance, Amos held out no promise of survival for the nation (4:11,12). Complete ruin was the only possible consequence of the course which the people had chosen. The Day of the Lord, the day of divine judgment, would fall upon Israel and leave her utterly desolate.

The palaces would be spoiled (3:11), the altars cast down (3:14), the great houses torn down (3:15), and the people carried away into foreign captivity (4:2; 5:27). The sound of wailing would echo in the streets (5:16).

The lamentation would be hard. Said Amos, "The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; there is none to raise her up" (5:2).

Israel's past experience of God's favor heightened her guilt. God's dealings with her had been of a special kind. He had delivered her people from Egyptian bondage. He had destroyed her enemies. He had sent them prophets, but they had despised and rejected them (2:9-12).

Because she had turned her back upon her responsibilities and privileges, the Day of the Lord would be a time of darkness rather than light; it would bring not rejoicing, but mourning (5:16-20).

C. *Amos Was Opposed by the Official Religious Authorities.* The high priest at Bethel, where one of the golden calves of Jeroboam I had been set up, was one of the fiercest opponents of Amos. This man, Amaziah, naturally did not like the denunciations of the prophet against the ritual over which he presided or against the government which supported his sanctuary. The prophecy of doom for the religious and civil establishments (7:9) annoyed Amaziah, and he made an effort to silence the prophet.

The apostate priest urged the king to eject Amos, accusing him of subversion. Amaziah actually misrepresented the import of Amos' message. Amos had not conspired against the king. In fact, he had not even said that the king himself would be killed. Neither had Amos incited rebellion. He had not promoted a conspiracy against the government. The fact is, he thought the nation beyond salvation. The day of grace was nearly over; the day of vengeance was at hand.

The nation had brought about its own punishment. Sin was so prevalent that the offering of many sacrifices was unavailing at the shrines of Israel (4:4,5). After Jeroboam II, calamity after calamity occurred, until the nation itself was destroyed.

CONCLUSION. The lessons of this study should not be lost on us:

1. God hates injustice. Raymond Calkins has well said: "Nothing will

save from ruin a nation whose policies do not rest on righteousness as between God and man, and man and his fellow men. Outward prosperity and wealth are no sign of the stability of any nation. A plumb line (Amos 7:7-9) is let down straight into the life of every nation, straight as the laws of righteousness and justice. If that line is not true, then that nation must totter to its fall. What a message is suggested here for any prophet of today! Outward profession, in worship and sacrifice, of faith in God counts for nothing unless we 'let judgment run down as waters, and righteousness as a mighty stream'" (Amos 5:24).

2. Great privileges involve great responsibility (3:2). If God has blessed us, it is to use us. Our country has been signally favored by the Lord. Our churches are free to proclaim the Gospel and to preach the necessity for righteousness. We must not fail, for, as George L. Robinson put it. "Election to privilege is only another name for election to duty!"

3. Let us listen patiently and humbly to those who in the Name of the Lord warn us of the consequences of departure from His will in church, in state, in society, or in business. If what they say is true and can be supported by the Word of God, then repentance and obedience are in order. It may well be that our present prosperity and opportunity constitute a new and last call from the Lord to remember and to repent (Rev. 3:2,3). ☐

WANTED: VACATION EXCHANGE of suburban pulpit and manse, by Canadian Presbyterian minister and family for month of July. Freeway access to Niagara Falls, Toronto and Northern Lakes district. Prefer Virginia. Write Rev. Merrill Reside, 122 Green Rd., Stoney Creek, Ontario, Canada.

PINE LODGE COTTAGES, 1118 Montreat Rd., Black Mt., N. C. Phone NO 9-7461. Family vacation, private cottages, creek, cool, fine for children, near Montreat and all Mountain attractions. Reservations, Caroline Walbek, 1950 S.W. 27th Ave., Miami, Fla. Brochures. Also big country house sleeps 20. Open early June.

WANTED CHRISTIAN TEACHERS AND HOUSE PARENTS

Work with broken home children. Couple desired for home economics, science and mathematics. Single teachers considered. Also, we need a Registered Nurse. Degree and competence necessary. Certification desirable. We will need three house parents next summer beginning in June.

* * *

Please contact Mr. J. S. Allen, Vice President, French Camp Academy, French Camp, Miss. 39745.



YOUTH PROGRAM

For May 22, 1966:

Getting Along With God

Rev. B. Hoyt Evans

Scripture: Hebrews 11:1-6
Suggested Hymns:

"What A Friend We Have in Jesus"
"Break Thou, the Bread of Life"
"Trust and Obey"

PROGRAM LEADER'S INTRODUCTION: In this program we are dealing with the most basic of all relationships. If we know how to get along with God, there will be no problem in getting along with ourselves and with other people. The person who is properly related to God has met with success in the most fundamental sense. If we do not know God, all other achievements are relatively worthless. (Read Mark 8:34-37.) On the other hand, the person who knows God with both heart and mind has the most precious possession one can have.

Our speakers will suggest some

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things that are essential to our getting along with God.

FIRST SPEAKER: In order to know God and be properly related to Him we must believe in Him and in His Son Jesus Christ. (Read Hebrews 11:6 and John 14:6.) Faith is of great importance in our human relationships. We certainly cannot call a person our friend or claim to be his friend unless we believe in him. When we say we believe in a friend, we mean that we actually put our trust in him. The faith which is pleasing to God and by which we become related to Him must include trust.

It is by grace through faith that we are saved. (Read Ephesians 2:8,9.) It is by believing in God's Son and accepting Him that we become God's children. (Read John 1:12.) It is by faith that we enter the family of God when God applies to us the redemption of Christ and makes us His own. It is by faith that we continue as members of that family. (Read Colossians 2:6.) Without faith it is impossible to get along with God.

SECOND SPEAKER: Another thing that is important to getting along with God is prayer. Prayer is our means of communicating with God. Communication is surely important in our human relationships. There is a very natural desire to express our thoughts and feelings to our earthly friends. If we were to be denied the privilege of communicating with our friends, it would certainly be detrimental to the friendship. It is definitely God's desire that we pray to Him. (Read Luke 18:1 and I Timothy 2:8.)

God wants us to praise Him and to make our desires known to Him. (Read Philippians 4:6.) He charges us to pray for each other and promises to honor our prayers. (Read James 5:16.) A prayer must be

made in faith if it is to be honoring to God. A prayer without faith is mockery, but we have God's Word that He will answer the prayer of faith. (Read Matthew 7:7-11 and 21:21,22.)

THIRD SPEAKER: If we would get along with God, we must have a clear knowledge of His will for our salvation and our lives. This knowledge is made known in the Bible. The Bible is actually God's Word, God's message to us. (Read II Peter 1:20, 21.) What is said here concerning the origin of prophecy applies to the whole of the Scriptures. The Bible was breathed out by God, and it is profitable for our spiritual development. (Read II Timothy 3:16,17.)

Since these things are true of the Scriptures, it is most important for all Christians to be very diligent in their reading and study of the Bible. (Read II Timothy 2:15.) When we speak of reading and studying the Scriptures we have in mind far more than a dutiful scanning of a few verses each day. If our Bible reading is to be really profitable, we must come to it in prayer and faith and with a willingness to give our very best efforts to understanding what God has to say to us. If we read and study the Bible in this way, we shall find that it will be of great help to us in getting along with God.

FOURTH SPEAKER: The Gospel hymn "Trust and Obey" contains some very rich Christian truth. Trust and obedience go together. When the Bible says of God that "without faith it is impossible to please Him," it ought to be obvious that the person who trusts God for salvation should not ignore His revealed will for conduct. Jesus said, "Ye are My friends, if ye do whatsoever I command you."

We are not saved by our works in any sense of the word, but once we

are saved, our new relationship to God ought to show itself in works of loving obedience. (Read Ephesians 2:8-10.) Faith, prayer, and Bible study will result in our knowing the will of God. When we come to know His will for our lives, we ought to do it; God does not give us knowledge simply to satisfy our curiosities, but in order that we may do His will and glorify Him. In order to get along well with God, we must be obedient children,

(Read I Peter 1:14-16).

PROGRAM LEADER: So often in a study of this type we review the things we ought to be doing but stop short of actually doing them. Let us ask ourselves the following pointed questions. How well do I get along with God? Do I really know Him? Have I accepted Christ by faith as my own Saviour and Lord? Do I examine my life each day to see how well I have obeyed

God's will as I know it? Do I have a time each day when I earnestly read the Bible seeking to learn from it more of God and of His will for my life? Do I have an appointed time for prayer each day when I offer praise and thanksgiving to God, when I confess my sins to Him, and when I seek His blessings on my own life and on the lives of others?

(Close the meeting with a time of silent prayer.) ☩

WOMEN'S WORK



Supplementary Circle Bible Study **ACTS — June: 'An Expanding Church'**

Manford Geo. Gutzke, D.D., Ph.D.

In our study this month we will be thinking about the spreading of the testimony of the Gospel in the early days of the Church. And the very first thing we must have in mind is that the Gospel has a powerful and unique effect in the lives of people. We might say that it changes them from men and women with a *single* interest to men and women with a *double* interest.

Let me explain. In the natural, human perspective, there is a single focus, namely the all-important "I." It is both normal and natural to think mainly in terms of "me" and "myself." After all, I have to take care of myself, feed myself and my family, do my own work. It is I who feel the aches and pains and I who become weary. So it is natural for me to think about *me*.

But in the Gospel outlook there is a dual focus. I might say the Gospel is *bi-focal*. A Christian continues to think of himself, of course, but he also has a strange, new interest in other people — all sorts of people. In his life his neighbor becomes as important as himself.

This is Gospel thinking, not natural thinking. And when we think of the witness of the Gospel — that is, of spreading the Good News of Jesus Christ — we are thinking of the effect of a *bi-focal* point of view. As a Christian I am no longer indrawn, unconscious of others. There

Acts 11:19-26; 13:1-3

is something in me that goes out to others, desiring the good of others, anxious that others come to know the Lord Jesus Christ even as I know Him. And as this desire is translated into personal contacts the Gospel goes out to others, in concentric circles, as it were.

Concentric Circles

Imagine a pool into which a stone is dropped. At the spot where the stone falls there is a splash. Then the waves from that splash go out in concentric circles until they reach the farthest shore. This is how the Gospel spreads and the Church becomes an "expanding" Church.

In the Acts we find the story of the Church beginning with individual persons — single persons — accepting Christ. That is how Christian experience always begins: a single soul in touch with its Saviour. Immediately the single self becomes involved with other believers in a group, and this is the next concentric circle.

Next the Gospel spreads out into the immediately adjacent area around. And finally it goes out to the ends of the earth.

At this point in your study of the lesson you might want to illustrate the thought by drawing on a chalk-

board or a large piece of paper the word "self" and putting over it the figure of a cross. This will bring to mind what it means to be a Christian: it is to have Christ in you. Around this figure draw a circle and over it write the word "disciples." This will represent the fellowship of believers. Around both figures draw a larger circle and put above it the words "Jerusalem" and "Judea." This will represent the adjacent areas. Next draw another circle and label it "Samaria." Beyond this circle draw arrows going out in all directions like a sunburst.

The figure will now illustrate the words of the Lord Jesus: "And ye shall be witnesses unto Me in Jerusalem and Judea, and Samaria, and unto the uttermost parts of the earth."

How It Worked

Remember how it worked out in the story of the early Church? The Church began with individual persons whom the Lord Jesus called to be His disciples. And when you study the story you will be impressed with the fact that He called them one by one: Peter and James and Andrew and John and the others. In the first chapter of the Acts we find these who were believers, gathered together in an intimate fellowship.

Then, immediately following the Day of Pentecost there is the story of what happened in Jerusalem — the healing of the lame man, the sermons delivered in the city, persecution, imprisonment, further persecution and the death of Stephen, the first martyr. Next we have the story of the Gospel taken to Samaria through the ministry of Phillip. And finally, in the commissioning of Barnabas and Saul (Acts 13) the Gospel is launched into the wider world. The sequence: personal, local, regional, and universal.

There's a familiar saying, "Charity begins at home." I think it would be equally true that "Piety begins at home." And it just stands to reason that "Evangelism begins at home." In the spread of the Gospel, it must first be in us before it can spread from us.

First In Us

You might be surprised to know that many people want to talk about evangelism who know very little about it. And there is much said about winning people to Christ, by persons who never have invited anyone to church. It makes me think of an unmarried person trying to tell parents how to raise their children. Books, even, have been writ-

ten by "experts" on child care who never have had children. And books are written on evangelism by persons who give no evidence that they have ever reached a single person for Jesus Christ.

You may wonder why I have brought this up. It belongs here because the matter of my personal relationship to the Lord and then my personal contact with other people on behalf of the Lord, is of the essence of the whole matter of *an expanding church*.

Let me suggest an experiment to make the next time you are in a group talking about evangelism. Just bring up in the group the suggestion that each person share with the others what they did to win someone to faith in the Lord Jesus Christ. Go around the circle and ask each woman to tell what she did the last time she approached someone on behalf of the Lord Jesus.

Do you know what? You are very likely to find out that in your group, talking about evangelism, you will not have anyone who actually can say they ever have won someone else to the Lord Jesus.

Not long ago a friend of mine told me this story. He said that one Sunday his pastor stepped out from the pulpit and said to the congregation, "How long has it been

since you last invited someone to come to church with you?" This man (he was an elder) said it suddenly dawned on him that he had never in all his life invited anyone to church. And right then and there he vowed in his heart that if his pastor ever asked that question again he would know *when*.

The very next day this man went to a neighbor who never attended church. Sunday after Sunday he had seen him washing his car as he left the house for Sunday School. Mind you, he never had invited anyone to church and it was an awkward thing to do. But he was determined to try it. So he walked next door on Monday afternoon after his neighbor got home from work.

"Jim," said my friend, "Do you ever go to church?"

"Oh yes," said his neighbor, "I attend sometimes."

"Have you ever been to a Presbyterian church?"

"Yes I have."

"Well, I go to a Presbyterian church and I wish you would go with me sometime."

"Be glad to."

"How about next Sunday?"

"Well, now I don't know about next Sunday."

"That's why I have invited you a whole week ahead of time, just so you would have time to make plans." My friend said that he was determined he was not leaving that yard until his neighbor agreed to go to church with him. He answered every excuse. When his neighbor said he would get to church on his own, he insisted that he would stop by and pick him up.

At the conclusion of the story he said to me, "Manford, I want you to know that never in my life have I known anything as wonderful as the experience of later standing with the pastor of my church and holding the baptismal bowl while my neighbor was baptized as a believer in the Lord Jesus Christ!"

This is how the Church expands.

Mind you, some people are unable to talk to others very persuasively, but there is hardly any one of us who cannot ask someone else to come for a ride.

The early Christians spread the Gospel by witnessing to the people they met in the ordinary course of events. I would not want you to make too much of this, but let me say that I find no evidence in the Bible that

"To those who carry responsibilities in the pulpit or classroom, Christian convictions are an imperative, for it is those who speak with the authority of personal conviction who influence others to a like commitment of faith." So says Dr. L. Nelson Bell in the preface to his new book—

Convictions to Live By

This compilation of some of the most popular columns by the Journal's beloved associate editor makes his writings available in book form for the first time. Among the many favorite titles are, "I'll See You in the Morning," "Spiritual Anatomy," "Building Christian Homes," "A Look at the Resurrection," "A Physician Looks at the Virgin Birth," "Let the Baby Die!," and "I Say It Now." Many of the articles appeared first in the Journal. Though it includes pieces written over a period of many years, "the book as a whole constitutes a forceful, penetrating and most enlightening argument for life under God," in the view of the foreword writer, Princeton's Emile Cailliet. \$3.50 postpaid. Order now from—

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they ever planned a campaign of witnessing or evangelism. They simply talked to people they met.

To be sure God took a hand in the situation and scattered them so that they went to new places. The Book of Acts (8:1) tells us that after the death of Stephen the Christians were scattered by the persecution which arose. And wherever they went to escape the bitter persecution, they bore the Good News. The Bible says, "They went everywhere preaching the Word."

It is a tremendous thing to reflect upon the effect of those disciples going everywhere preaching the Word. Just think of it! Here were just a few men living in a small corner of the world, belonging to a subject race, in an obscure province of the Roman empire. Starting with them the greatest single sustained movement in the history of the world has gone forward. It has transcended every barrier of race, color or station. It has crossed the oceans, gone through the forests, to all tribes in every climate, to the poor as well as the rich, to the educated and the ignorant, to the city as well as the farm. And wherever people have accepted the Gospel and come to faith they have become as much alike as peas in a pod. This is a tremendous thing!

To think of so many people affected in so many ages makes it almost trite to say that *Something real has been loose in the world*. And yet it is true. Moreover, it has all happened in, by and through Christians such as you and I.

While mankind has lived and worked and died; while kingdoms have risen and fallen; while men have sought riches and have become powerful and fought wars and made great scientific discoveries — while the normal life of the world has gone on, God has been promoting the Gospel of His grace through the dedicated testimony of Christian believers. And the community of believers has been salt and leaven and light to the world for twenty centuries.

Most important — and the thing with which I want to close and which I want you to remember: Just as the population of the world has continued from generation to generation and from century to century by the process of one man and one woman in marriage bringing into the world one child, so the Church has continued from generation to generation and from century to cen-

CATECHISM STUDIES



Rev. Paul G. Settle

36. Q. What are the benefits which in this life do accompany or flow from justification, adoption, and sanctification?

A. The benefits which in this life do accompany or flow from justification, adoption, and sanctification, are: assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

* * * *

God's gifts of justification, adoption, and sanctification are so great that they bring many other gifts to the believer. These are:

1. Assurance — we can know, right now, that God loves us and we are saved.
2. Peace of Conscience — our inner sense of right and wrong tells us that all is right between us and God.
3. Joy — the Holy Spirit creates in us a true happiness in Christ's presence and service.
4. Increase of Grace—we become

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tury by the process of one believer bearing the testimony of the Lord Jesus Christ to another human being, in whose heart God worked a miracle.

Jesus Christ came to seek and to save the lost. His work continues as we become his witnesses to others and the Holy Spirit uses our testimony to open their hearts to His salvation.

\* \* \* \*

*Dr. Gutzke is Professor of Biblical Exposition at Columbia Seminary, Decatur, Ga., and broadcaster of "The Bible for You." This study is available on tape recording, No. 65-3 (June-Sept. lessons) \$4.00 post-paid. Set of three tapes for the year, \$12.00. Write, The Bible for You, Box 15007, Atlanta, Ga. 30333. ☐*

more and more like Jesus Christ.

5. Perseverance — God saves us and keeps us. We can never be lost.

\* \* \* \*

### TEST YOUR UNDERSTANDING

Look up the Scripture references. Which gift or gifts does each reference describe?

Romans 5:1; 5:5; I John 5:13; John 10:27-28; Romans 8:6; 14:17.

**37. Q. What benefits do believers receive from Christ at death?**

**A. The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves till the resurrection.**

Have you ever wondered what happens when a Christian dies?

First, his soul (which lives on forever) is made perfectly holy. The soul never again must struggle with sin. Then, the soul goes straight to heaven to be with Christ Jesus. And the body stays in the grave, watched over by Christ, until it, too, is raised to heaven and re-united with the soul.

\* \* \* \*

### TEST YOUR UNDERSTANDING

Some people teach that a person's body and soul is completely destroyed at death. Others teach that the person just "sleeps" forever. Still others say that death just means that that person merely dissolves into "nothingness" and ceases to exist at all. How would you answer these teachings on the basis of the Bible and our Catechism?

### SEARCHING THE SCRIPTURES

Philippians 1:23. Where do Christians go when they "depart" this life?





## BOOKS

**CONQUERING**, by Wesley H. Hager. William B. Eerdmans Publ. Co., Grand Rapids, Mich. 110 pp. \$2.95. Reviewed by the Rev. David C. White, pastor, Castanea Presbyterian Church, Stanley, N. C.

The author is minister of Grace Church Methodist, St. Louis. This book is based upon his conviction that Christians must grow, that "either we are growing more like the Master or we are becoming less Christlike," and that for this growth to take place we must face and conquer certain common problem areas in daily life.

The twelve problem areas considered are important ones, truly common to us all: failure, anxiety, boredom, regret, our nerves, our prejudices, our handicaps, our weariness, trifles, our worst selves, futility, and death. In each case Dr. Hager points us to the examples found in

Scripture, often in Christ Himself, to indicate that we should in Him be able to conquer these problems. He offers simple and practical suggestions. For example, in the chapter on "Conquering Anxiety," it is suggested that we should realistically see how often what we worry about comes to pass, determine whether or not criticism which worries us is justified, be concerned with right things, major things, not with lesser ones, remember the ability to adjust when necessary, and fail not to pray.

While the suggestions offered in these chapters may be of some benefit to the maturing Christian, the reviewer is disappointed at the absence of a well-defined offer of the simple Gospel to those not yet Christians and of a clear discussion of the believer's union with Christ in a new life which will enable him to put into practice the suggestions offered and live as a conqueror. ☩

**THE CHRISTIAN AGNOSTIC**, by Leslie D. Weatherhead. Abingdon Press, Nashville, Tenn. 368 pp. \$4.75. Reviewed by Dr. John R. Richardson, pastor, Westminster Presbyterian Church, Atlanta, Ga.

Leslie Weatherhead belongs to the same theological breed as J. A. T. Robinson. Both write with the arrogance of assumed omniscience. One would infer from their writings that they have some inside information that has been withheld from the Church until their arrival on the theological scene.

What think ye of the Bible? This is a good question to put to a theological writer. Chapter VIII tells us what Dr. Weatherhead thinks of the Scriptures. He is kind enough to be willing to forgive Paul for having written Romans which is "difficult, irrelevant or unconvincing."

Weatherhead advises his readers to take a blue pencil and cross out whole chunks of the Bible. This includes what Paul had to say about sin and guilt and "his Jewish emphasis on animal sacrifice — meaningless to a modern Westerner." The Bible is described as "made up of myth, poetry, legend, history, prophecy, biography, mystical writ-

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ings, allegory, parable and drama—indeed, almost every way of writing that exists except that of a scientific text-book.”

It seems that some contemporary writers think it is proper to use the word “Christian” before any heresy and this automatically makes it acceptable. Recently we have heard about Christian atheism (sic) and now in this volume we read of “The Christian Agnostic.” What’s next on the modernist’s agenda? ☩

**FAITH ON TRIAL**, by D. Martin-Lloyd Jones. Wm. B. Eerdmans Publ. Co., Grand Rapids, Mich. 125 pp. \$2.95. Reviewed by Dr. Cecil V. Crabb, Memphis, Tenn.

The preacher at Westminster Chapel, London, and successor to G. Campbell Morgan, has given us some solid expository messages on Psalm 73. The theme of this particular psalm is the perennial problem of the psalmist—the apparent prosperity of the wicked and the suffering of the righteous. The author, with a deep knowledge of both human nature and theology, traces the steps by which the psalmist comes to a solution of his perplexity in a knowledge of God—His presence, love and power.

The sermons are not really of the popular type, with catchy titles, striking illustrations and a pre-occupation with current issues; but they are Biblical, and theological, with a decided Calvinistic flavor. They emphasize the need for the Christian today to have a deeper knowledge of God—His existence and nature.

In a way these sermons constitute a challenge to all leaders to bring more messages on theological and even theistic lines. Our failure in this respect may have contributed to the rise of such theological fads as the “death of God” atheism. ☩

**BUILDING YOUR SPIRITUAL STRENGTH**, by Ralph Heynen. Baker Book House, Grand Rapids, Mich. 111 pp. \$2.95. Reviewed by the Rev. Paul E. Rowland, pastor, Calvary Presbyterian Church, Johnson City, Tenn.

The main thought of this book is that spiritual health is essential for facing up to the realities of life. It is a good book for gifts and church libraries. The author deals with varied subjects such as physical illness, spiritual doubts, living with our moods, conscience and guilt feelings, spiritual therapy and others.

The purpose of the book is to en-

courage and help those who struggle with the problems of life. The author says, “When we link our feeble strength with the omnipotent strength of God we are able to face life’s realities as ‘more than conquerors.’”

The author is a graduate of Calvin College and Calvin Seminary. He writes out of an experience of

two decades of ministering to troubled people. He is presently hospital pastor of Pine Rest Christian Hospital. ☩

• • •

Of course a man dead in trespasses and sins is unable to recognize or confess the living God. — H. B. DENDY.



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**CONTEMPORARY EXISTENTIALISM AND CHRISTIAN FAITH**, by J. Rodman Williams. Prentice-Hall, Inc., Englewood, N. J. Paper, 183 pp. \$3.50. Reviewed by Dr. Robert Strong, Trinity Presbyterian Church, Montgomery, Ala.

Sartre, Jaspers, Heidegger, Tillich, and Bultmann are the exponents of existentialism who come under the critical and competent analysis of this professor in Austin Theological Seminary. Taking up their views of six principal existentialist topics (the subjectivity of truth, the centrality of man, the obscurity of God, the finality of death, the inevitability of anxiety, the goal of authentic existence) the author shows their basic incompatibility with the Christian faith. Take, for example, this admirable statement: "There is in existentialist thought that which is basically foreign to Christian faith, namely, an unrelieved strain of relativism, an excessive individualism, and a pronounced subjectivism."

Professor Williams is fair to the point of gentleness with existentialist thinkers, but his exposure of their fallacies is incisive.

It may be hoped that many of our people will read this book. Let me try to entice them to do so by quoting one of its final and finest paragraphs: "Christian faith can only reply (to existentialism) in vigorous protest: truth does *not* begin with man but with God in His own self-revelation, existence does *not* center in man but in God who has made man 'to glorify Him and enjoy Him forever,' God is *not* the inner power and ground of man but stands over against him as the Creator who is totally other, eternity is *not* just some dimension of present view and experience but is the reality of God's presence that knows no end at death, anxiety is *not* a natural condition that must be assumed and endured but by the grace of God can be overcome in faith, an authentic existence is *not* the goal of living but only the kingdom of God. Existentialism is ultimately wrong, because it fails to understand man in the light of God."

**BILL WALLACE OF CHINA**, by Jesse C. Fletcher. Broadman Press, Nashville, Tenn. 157 pp. \$2.95. Reviewed by the Rev. James N. Birkitt, pastor, Carmel Baptist Church, Rutherglen, Va.

The author describes this book as "the story of an ordinary man who,

in the providence of God, lived an extraordinary life."

Bill Wallace was a medical missionary to China for seventeen years, and this unassuming young medical doctor served sacrificially and was eventually martyred in China after he had stayed behind to keep the hospital running, when all others had to leave.

Bill Wallace never married, but he was married to his work of medical missions for China.

The story of how he and others moved the hospital literally ahead of the Communists is amazing.

Posthumous honors and memorials have been established to the memory of this dedicated missionary doctor. In his home city of Knoxville, Tennessee, the Wallace Memorial Church has over a thousand members and is still growing. In Little Rock, Arkansas, the Baptist students of the university school of medicine worship in a chapel named for Bill Wallace. And in a little town named Indio, Calif., a church named for the missionary doctor continues to witness for Christ. A section of the medical school library where he studied is dedicated to Bill Wallace and his memory. The Wallace Memorial Baptist Hospital in Pusan, Korea, still carries on the same type of medical missions as did Bill Wallace in his hospital in Wuchow, China.

A reading of this book will provide entertaining reading, a challenge to one's faith and dedication to Christ and His service, and will probably whet the appetite of the reader to see the film which is being made on the life of Bill Wallace.

**COUNSELING WITH TEEN-AGERS**, by Robert A. Bles and Staff of First Community Church, Columbus, Ohio. Prentice-Hall, Inc., Englewood Cliffs, N. J. 144 pp. \$2.95. Reviewed by the Rev. W. Earle Stevens Jr., pastor, Westminster Presbyterian Church, Chattanooga, Tenn.

This book is the product of seven ministers who tell of some of their counseling sessions of the past ten years. It is one of a series of 24 volumes either published or in production under the general title, "Successful Pastoral Counseling," edited by Russell L. Dicks.

This volume takes the reader right into the counseling situation as the minister deals with the teen-ager, or with a group of teen-agers.

The most disappointing aspect of



he book to the evangelical mind is the very minor place given to the Word of God throughout the several consultations. Reference to prayer, the ministry of the Holy Spirit, and the Lordship of Christ over the believer's life is not only omitted, but the whole slant of the volume is to find the solution to the problem at hand on the horizontal plane, e.g., "the fact remains that behaviour is the result of a learning process experienced by an individual developing within the cultural environment."

This book will be of very little value to the pastor looking for help in using the Word of God in counseling with teen-agers. ☐

**EXPOSITORY SERMONS ON REVELATION** (Chapters 11-17), by W. A. Criswell. Zondervan Publ. House, Grand Rapids, Mich. 189 pp. \$2.95. Reviewed by Dr. Cecil V. Crabb, Memphis, Tenn.

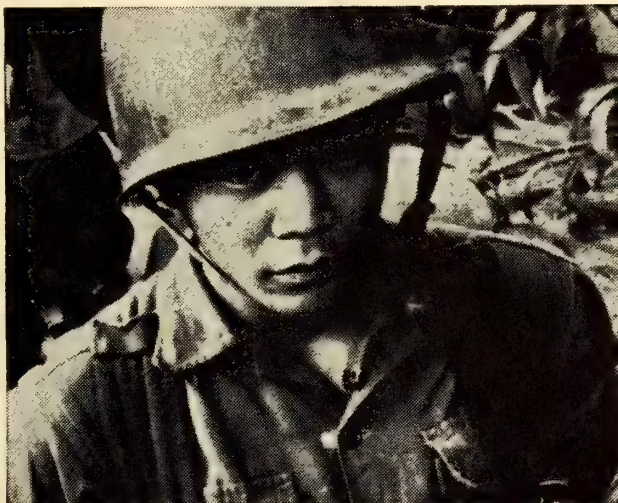
The author of these studies is the pastor of the First Baptist Church, Dallas, Texas, one of the largest in the world. He makes use of a literal interpretation of the symbols and numbers of the Apocalypse, based largely on the prophecy of Daniel and his seventy weeks. He holds that here we have the story of the fulfillment of the promises related, not to the Church or the kingdom, but to the Jewish people.

Dr. Criswell shows much diligence

and ingenuity in handling the details of the symbolism and numbers of his view of the Apocalypse. While most of his literary efforts are expended on the details of his view of prophecy and apocalypse, he bears a strong testimony for a supernatural Gospel, the blood atonement and a Calvinistic view of salvation; and against the "new theology" and the "new morality."

Even if the reader may not agree with the details of his literal, Jew-

ish interpretation of these chapters, he should find this an interesting, full treatment of a view of Revelation and prophecy which has figured prominently in the history and program of the Church. All interpreters of the Book of Revelation, of whatever school, should always keep in mind the final words of Christ to His disciples, uttered in this connection (Acts 1: 7,8), that the times and seasons are in the Father's hands. ☐



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# the PRESBYTERIAN JOURNAL

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## It Is Not Sectarian

No one, who through the shifting and dissolving mists of human incapacity has by God's grace seen revealed the serene mountain peaks of the Reformed (Calvinistic) faith in all their sublimity and grandeur, could sink back into a narrow sectarianism. The Reformed faith is not sectarian in the least. It is God's truth, not man's, and it is, in a phrase, the essence of the Catholic faith by which men have lived and died for twenty centuries.

—H. McAllister Griffiths

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## MAILBAG

### NOT 'CONTROLLED'?

I write to challenge a statement in the editorial of the May 4 *Journal*. Writing from the General Assembly you stated, "Conservative Presbyterianism is taking an awful beating." As a commissioner to the Assembly I would agree that this was obviously true.

I take exception to your next statement: "Blood-chilling evidences of controlled voting and 'steam-rollering' are more pronounced than anyone can remember." I don't believe it. I was at every business session of

the Assembly. My vote was not controlled. There may have been politicking on controversial questions, but steamrolling and controlled voting, no.

—(Rev.) Finley C. Patton  
Mobile, Ala.

### CORRECTION

Regarding your editorial, "This is a Tragedy," (May 4), you made mention of the Orthodox Presbyterian and Evangelical Presbyterian Churches. If I am not mistaken, the Evangelical Presbyterian Church

merged with the Reformed Presbyterian Church to form the Reformed Presbyterian Church Evangelical Synod. I believe this merger was even mentioned in the news section of the *Journal* more than a year ago.

—James D. Hatch.  
Elsberry, Mo.

We goofed. Thanks for the correction.—Ed.

### ON PULLING TOGETHER

I have just read your splendid editorial, "This is a Tragedy" in the May 4 *Journal*. It is certainly a splendid article and I want to add my word of commendation for it. I feel you have made a very fair presentation, though not necessarily a commitment.

—(Rev.) Cecil H. Lang  
Columbia, S. C.

# the PRESBYTERIAN JOURNAL

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THIS WEEK—

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**THE PRESBYTERIAN JOURNAL**, a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered to the saints, published every Wednesday by the Southern Presbyterian Journal Co., Inc., in Weaverville, N. C.

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**CHANGE OF ADDRESS** notices should be addressed to the business office, Weaverville, N. C. 28787, allowing three weeks for change in the continental U. S. Change notices should include both old and new addresses.

I too had mixed feelings as I read of two churches in Savannah "pulling out." I felt however that you were a little harsh on a group which was doing a difficult thing because they could not in good conscience continue with the Church as it was going.

We must be losing hundreds of members each year (a few ministers too) because of the liberal trends, or who do not want their membership continued in a Church which is taking positions such as ours.

I am wondering how much farther we can be expected to go. Many of us cannot conscientiously support some of the leadership of our boards, our colleges, our seminaries, our camps and conferences. We have worked hard over the years, but the liberal trends are accelerated.

Is there no place where conservatives must draw the line and take their stand? Conservatives have talked, argued, debated, pled and have been virtually laughed at. Maybe there comes a time to put action to our words.

—(Rev.) Fred E. Manning Jr.  
Huntsville, Ala.

Our point is that whatever is done must be done together. E. pluribus unum, or something.—Ed.

### SPEAKING AS A GIDEON

As a member of a local Gideon Camp, I hasten to thank you for the splendid article on the Gideons by Mrs. Westall in the May 4 issue. I am sure the article will be much appreciated by all Gideons who are privileged to read it.



This also affords me the opportunity to refer to a contribution to the Mailbag in the March 16 issue by W. H. Venable of Lakeland, Florida, a fellow Gideon. Having also been permitted by the grace of God to speak in many churches through the medium of the Gideon ministry, I, too, have found that the smaller evangelical churches are most alive to the mission of the Christian, and the larger denominations have much to learn from them.

The evangelical groups are so intent upon spreading the Gospel's good news that they have no time or engaging in the controversies which beset the larger groups. The ones I have in mind accept the Bible as the infallible Word of God, and that settles it for them.

Like my fellow Gideon, I do not believe they will ever unite with any large body and chance losing their missionary and evangelistic advantage. Rather, the trend appears to

be the other way around in that many from larger denominations are finding in these smaller groups the opportunity for service which they are seeking.

—A. A. Hosselton  
Augusta, Ga.

#### MINISTERS

Ernest E. Gilmore Jr., Columbus, Ga., has accepted a call from the First Church, Moultrie, Ga.

Harold G. Thomas from Bryson City, N. C., to the Oakhurst church, Decatur, Ga., as assistant pastor.

Jerry G. Robinson from Edgefield, S. C., to the Clover, S. C., church.

Arnie Maves from Powder Springs, Ga., to the Presbyterian Evangelistic Fellowship to engage in full time evangelistic work.

William O. Moore Jr. from Rocky

Mount, N. C., to the Ahoskie, N. C., church.

Julian D. Nesselrodt from Fountain, N. C., to the Providence church, Angier, N. C.

Charles A. Schism, Tallahassee, Fla., has entered the Air Force Chaplains' School, Lackland AFB, Tex.

William T. Ivey (H.R.) from Milledgeville, Ga., to the Eaton, Ga., church, as stated supply.

Kenneth L. Christy from Lutz, Fla., to the John Knox church, Bossier City, La.

E. C. Secoy from Odessa, Tex., to the Evergreen School, Minden, La., as associate superintendent.

Robert Stamper, president of Biblical Seminary, New York, will return to Columbia Seminary, Decatur, Ga., as a professor and to work in the seminary's development program.

• This week the column is being written in Dallas, Tex., while the fifth meeting of COCU (you had better get used to those letters, they stand for Consultation on Church Union, the "Blake-Pike" plan) is going on. This time the delegations are aided and abetted by an official delegation from the Presbyterian Church US. Just ten days ago we were peacefully preoccupied with matters of Presbyterian and Reformed interest, giving thanks that the Church we loved still kept its evangelical perspective. Then the young turks stamped the General Assembly — and here we are, still numb from the shock, watching members of our delegation enthusiastically helping put together a 24-million member ecclesiastical octopus.

• Recent dramatic developments brought about by actions of the General Assembly raise a number of interesting questions. Just what should a Christian do, who wants to be a Presbyterian, if the Church continues in the ways it has plotted for itself? What if this Presbyterian wants a Church functioning under Presbyterian government and not Episcopal government? What if he wants Reformed theology and not

## ACROSS THE EDITOR'S DESK



Arminian theology? What if he wants to associate with Christians who stand for the full implications of divine sovereignty and election; of man's awful depravity; of a real salvation from eternal death; of assurance of grace? Shall he consider himself bound to dismiss all these precious aspects of the Reformed faith simply because his denomination has decided to dismiss them? And what if it is a concerned congregation and not just a concerned individual?

• Some congregations avoid their responsibilities when adverse actions are taken at top denominational levels by protesting that they have not been affected in their local life and witness. After all, they say, they can still carry out their testimony and program without interference. But the Church (the Body) is not wholly comprehended in a local congrega-

tion and it isn't Presbyterian to act as if the behavior of the General Assembly (the larger Church) doesn't matter. In the Reformed view, the larger Church is as important as the local church. And this past Assembly seems to have said loud and clear that it was willing to have Reformed Christianity perish from the earth. Those who want Reformed Christianity to continue on the earth must now decide *together* what they must do.

• One constructive effect may follow this Church's joining COCU. A cornerstone of the plan of union being perfected by COCU is the idea that churches need not work out details of faith before they unite. In other words, confessions of faith are not really that important. If this view becomes popular in Presbyterian US circles, it just could have the effect of slowing down demands for a new confession. ☩





## COCU Greet Presbyterian Participants

DALLAS, Tex.—It was “old home” week here when the delegation from the Presbyterian Church US was introduced to the fifth meeting of the Consultation on Church Union (COCU).

Warmly welcomed by the chairman, Bishop Robert F. Gibson of the Episcopal Church, the delegation was enthusiastically applauded as its acting chairman Lawrence I. Stell introduced the members to the seven other denominations gathered here to study an “Outline for a Possible Plan of Union.”

Joining the “Blake-Pike” negotiating group also for the first time was the African Methodist Episcopal Church. The eight denominations now ready for the next stage in conversations, namely work on an actual plan of union, may become nine if the Church of the Brethren decides to come in. The Brethren have COCU under advisement.

Participation in COCU automatically commits new members to ap-

proval of all progress made to the time of their joining. So the surprise agreement by the Southern Presbyterians to join the consultation took that Church from the sidelines into an advanced stage of negotiations in one mighty leap.

Laid before the Dallas meeting was a 105-page “outline” which delegates decided to call “principles” before they adjourned. The document, which was approved without a dissenting vote, spells out general principles under which the eight denominations will formally vote, in their next general assembly (or convention), whether to proceed to an actual plan of union.

In brief, the plan adopted here would bring the denominations together in a formal merger, but with only a minimum statement of beliefs and a minimum operational structure, covenanting to work out the details of both faith and order as they live together.

It was freely admitted that some

details might take a generation or two of living together to work out and some might take forever.

## Only One Disagreement

Only one area of serious disagreement appeared in the meeting here. It was over that section of the plan which spelled out the duties and responsibilities of the bishops of the united Church when it is formed (the last meeting of COCU agreed there would be bishops). Methodist delegates indicated strong reservations at the “looseness” of the plan which would have allowed wide congregational and presbyterian freedom at the local level.

Bishop James Mathews of the Boston area implied in the final plenary (general) session that the Methodists might pull out of the consultation if the authority of bishops to appoint ministers to their posts was not preserved in the plan for the united Church.

At issue was a paragraph which read, “(The bishop shall provide) a continuing succession of ordained ministers through the inspiration, calling, education, and ordination of acceptable candidates.” Bishop Mathews moved that the phrase “and appointment” be added to the sentence following “ordination.”

The consultation had allowed important questions of doctrine and theology to pass without debate. But on this point the delegates divided sharply.

## Would Produce Chaos

Bishop J. W. Lord of the Washington area arose to support Bishop Mathews. “Next week I will appoint over 700 ministers to their charges,” he said. He went on to indicate that chaos might ensue if the appointive authority of the bishop were taken away.

Defending the principle of congregational and personal freedom in the selection and installation of ministers were delegates from the Unit-

(Cont. on p. 6, col. 1)



## THE CHURCH OVERSEAS

CONGO — A second bookmobile has been added by Liproka (the Protestant Bookstore of the Kasai) to serve Luluabourg and the central Congo region.

Operating under the auspices of this interdenominational publisher and bookstore, the bookmobile distribute Bibles, hymnbooks, commentaries and Scripture portions in 40 population centers scattered over 1600 miles of road. These points are visited, inventoried and restocked at frequent intervals.

Liproka is part of an extensive literature preparation, publication and distribution program serving the Tshiluba-speaking population of central Congo.

A wholesale display room has been opened by Liproka, and two more bookstores are planned. A former warehouse may be converted into offices for the rapidly growing Christian magazine *Tuyaya Kunyi?* (Where are we going?), the Congo's only Tshiluba-language magazine.

Liproka's reports show that literature sales have totaled \$54,000 since 1962 with ten to twenty thousand pieces sold each month. Thousands of Scripture portions are distributed free.

Presbyterians US have contributed to the program's expansion through funds and personnel. The first bookmobile was a gift of the Women of the Church in 1961. ☐



## State Council Bans Mention of Divinity

PORTLAND, Me. (RNS) — After heated debate, the Maine Council of Churches rejected a proposed preamble to its constitution acknowledging the divinity of Christ.

Unitarian-Universalist members said the preamble could force their withdrawal from the council.

The Rev. William B. Thompson, minister of the Congregational Christian Conference of Maine, said although he accepts the theological statement in the preamble, "We are opposed to creedal statements on principle."

The Rev. Albert Phillips, a Baptist pastor, said "belief in the Lordship of Christ is basic to Christianity . . . and of you don't have the Lordship of Christ you destroy the basic meaning of the Council."

Arthur Dolloff of Brunswick, a Unitarian-Universalist delegate, said that instead of limiting its scope, the Council should be broadened to include Catholics, Jews and Protestants of all denominations.

*(Editor's note: It would be interesting to see what would happen if someone should introduce a resolution requiring belief in God in order to be a member of that council of churches.)* ☐

Named editor of student publications was Robert P. Piephoff, Greenville, S. C. ☐

## Homiletics Professor Named for Louisville

LOUISVILLE, Ky. — Daniel B. Wessler, pastor of the Bidwell Memorial (United) Presbyterian church in Chico, Cal., will become professor of homiletics at Louisville Seminary in September.

He is a graduate of the University of Oregon and San Francisco Seminary. He received a Ph.D. degree from the University of St. Andrews in Scotland. Before assuming the Chico pastorate he was university pastor for the Synod of Oregon, UPUSA. ☐



## THE CHURCH AT HOME

### Court Reverses Itself On Teacher's Reception

KNOXVILLE, Tenn.—By a one vote margin Knoxville presbytery rejected the theological examination of a Union Seminary professor applying for membership in the presbytery. Later it reconsidered the action and after a fuller statement from the professor, voted to sustain his examination, 45-30.

The Rev. H. McKennie Goodpasture, former missionary of the Presbyterian Church US and newly elected professor of missions at the denomination's Richmond seminary, was questioned extensively during the morning session of the presbytery meeting on his views of the lost condition of men. The negative vote was then cast. After lunch and following a meeting with a committee appointed to confer with him he brought a "fuller statement" of his beliefs regarding man's eternal condition without Jesus Christ and was received into presbytery membership.

Dr. Goodpasture told the presbytery in his fuller statement that he "hopes the sovereign will of God eventually will outlast the rebellious will of man" until Christ is in eternity all in all to all men. ☐

### Student Body Offices Filled at Columbia

DECATUR, Ga. — Election of student officers for the 1966-67 term at Columbia Seminary has been announced.

For the Student Government Association they are: James H. Daughrill Jr., Atlanta, Ga., president; Guder Nichols, Asheville, N. C., vice-president; Arthur H. Jones Jr., Lookout Mountain, Tenn., secretary; and E. Lee Carroll, Laurel, Miss., treasurer.

For the Society of Missionary Inquiry the officers are: Ross Bair, Ft. Lauderdale, Fla., president; Clarence Fouse, Miami, Fla., vice-president; Curry Vaughn, Avondale Estates, Ga., secretary; and David Reynolds, Decatur, Ga., treasurer.

### UPUSA Picks Southeast For Thrust in 'Mission'

NEW YORK (RNS) — Missions executives of the United Presbyterian Church urged here that the southeastern section of the country be designated as a high priority area for denominational mission activity.

The United Presbyterian Board of National Missions, in a recommendation to go before the denomination's General Assembly — meeting at Boston, Mass., on May 18-25 — called for full coordination of denominational board and agency programs with the activities of its Southeastern Regional Council.

The Council is an 18-month-old body composed of nine Southeast synods, two of them — Catawba (North Carolina and Virginia) and Atlantic (South Carolina and Georgia) — composed of Negro churches.

The coordinated program proposed by the missions unit would be designed "to help the whole Church and its congregations and judicatories in the region be responsive to the critical issues in the region and to deal responsibly with such further issues as segregated synods and ecumenical relations." ☐



# COCU Greets Presbyterian Participants

(from p. 4)

ed Church of Christ and the Disciples.

Said Dr. Elmer J. F. Arndt of the United Church of Christ, "This change would remove from the congregation their part in the 'episcopate' of the whole Church and place that authority in the hands of one man. As we drew this plan we tried not to fix, in advance of action on it by the Churches, any particular arrangement for the placement of ministers. *Not* to make a change in the text of the document is as crucial to some communions as it seems to be crucial to others to make a change."

Dr. Dale Fiers, of the Disciples, said that he regretted he would be forced to cast a negative vote in this meeting. "I regret that the substantive issue of the appointive function of the bishop has been introduced into a session which was seeking to establish broad principles upon which a united Church might be formed," he told the delegates. "But since the substantive issue has been introduced we must now vote on the substantive issue and I will vote against the motion to amend."

Finally, a small committee was

formed to consider several alternate suggestions which by that time had come from the floor and this committee brought back the following "revised version" of the sentence:

"(The bishop shall provide) together with other agencies and office bearers of the Church, for the education, ordination and appointment to their tasks, of ministers whom God calls."

So the Methodists got their power to appoint, and the others protected "other agencies and office bearers," and also the principle of a call of God.

At the end of the session Bishop Gibson officially called attention to the fact that all the sections of the plan had been adopted without a dissenting vote.

The proposed Church will be both "uniting" and "united." In other words, it will consist of all the Churches that have agreed to join, in a union which will always have a door open for others to come in. If all eight of the present denominations go through with the plan the new denomination will have in excess of 24 million members.

Creeds of the united Church will be the Apostles' Creed, the Nicene

Creed and also the creeds and doctrinal formulas of all the participating Churches, with none to be considered alone essential.

Office bearers in the united Church will be bishops, presbyters and deacons. The presbyters will correspond to present elders in some churches and ministers in most. Men now known as ordained pastors, ministers or rectors will be presbyters in the new denomination.

Deacons will be ordained to office but the office itself will be no longer a congregational service office, or the first step to the ministry, but rather a professional service office, such as now is represented by ordained social service personnel, ordained bureaucrats, denominational agency staff members, professional congregational visitors, etc.

## Working Plan Held Up

Everyone in the Church (including non-ordained laymen) will be represented in laying-on-of-hands ceremonies which set apart both presbyters and bishops to their office. Everyone, including members of other Churches will be invited to the Lord's Supper. Baptism will be by pouring, sprinkling or immersion, as each congregation prefers, and will be administered either to children or to adults only, as each congregation prefers. However, no congregation may require re-baptism of anyone already baptized under another view of the sacrament.

A section of the original "outline plan" (changed by delegates here to "principles of Church union") covering the actual administration of the proposed united Church, was not adopted by the consultation but rather received as information and sent down for study.

Adopted sections were entitled, 1) An Open Letter to the Churches from the Consultation on Church Union; 2) Preamble; 3) The Faith of the Church; 4) The Worship of the Church; 5) The Sacraments of the Church; 6) The Ministry of the Church.

An "enabling resolution" spelled out what the consultation expected the Churches to do with these documents:

"The Consultation on Church Union approves the document, 'Principles of Church Union,' for transmission to the constituencies of the participating Churches for study and comment, the transmission and

## What Does the Reformed Church Think of COCU?

Even though the Presbyterian Church US has joined the Consultation on Church Union, the Reformed Church in America has "no intention of calling off the plan of union" with Southern Presbyterians.

So said the RCA stated clerk, the Rev. Marion de Velder, in an interview with a Religious News Service reporter. He told RNS he did not expect the Montreat General Assembly's decision to have any adverse effect on the talks between the two Calvinistic bodies.

Another member of the Joint Committee of 24 is not as optimistic about the union, however. The Rev. Raymond R. Van Heukelom of Orange City, Iowa, told the *Journal* that in his area of the RCA the news has had an adverse effect.

Dr. Van Heukelom, who is serving as chairman of the negotiating group's subcommittee on polity, said the decision to join COCU has given support to the arguments of those within the RCA who have been op-

posing the Presbyterian union all along.

The pastor of Orange City's First Reformed Church was also an RCA observer at COCU's Dallas meeting this month.

Dr. de Velder told his interviewer that even though an exchange of speakers at spring synod meetings was cancelled, he expected it would take place in the fall.

The RCA General Synod, meeting in June in Holland, Mich., will probably be asked to discontinue the Presbyterian talks. Such requests have come to previous meetings of the national body, but they have been turned down.

Dr. de Velder said he did not expect the question of COCU membership to be put before the RCA, unless, possibly, it would be raised on the floor at the last minute, as it was at Montreat. Even if this happened, "it probably wouldn't be approved," he conjectured. □



omment to be made through the appropriate channels as determined by each participating Church, with the understanding that this document, together with the suggestions received from the participating Churches, shall become the basis upon which to formulate a Plan of Union."

It was understood that it would be at least two years before all participating Churches could act on this document in their official assemblies (conventions).

New chairman of COCU, elected for a two-year term, is Dr. David Colwell, United Church of Christ minister from Washington, D. C.

During the meeting the delegates paused for a special dinner honoring Dr. Eugene Carson Blake for being largely responsible for the original idea as well as the plan adopted here. A scroll of appreciation presented to Dr. Blake by all delegations was signed on behalf of the US Presbyterians by Dr. Stell. ☐

## Observers Suggest COCU Has Cart Before Horse

DALLAS, Tex. — Observer-consultants to the fifth meeting of COCU (Consultation on Church Union) showed mixed feelings about the proposal to first merge eight denominations, then work out details of confessions and constitution after the merger has taken place.

The Missouri Synod Lutheran observer and the Roman Catholic observer were agreed that this would not work as far as their Churches were concerned.

Said Dr. Richard Jungkuntz, executive secretary of the commission on theology and inter-church relations of the Lutheran Church Missouri Synod: "It is clear that unity and disunity do not mean the same thing to the participants here as they do to us. The unity of the Church to us is inevitably a matter of the faith, not of order."

Dr. Jungkuntz believed that the consultation's method of getting to a solution of the problem of disunity was the wrong method. By "seeking a solution constitutionally rather than theologically" the consultation, in his opinion, failed "to make sufficient distinction between what is a human right and what is a divine right." The consultants did not seem "ready to ask what is by divine right necessary to a united Church."

Father George H. Tavard of the

## Newest Delegation Warm to Contacts

DALLAS, Tex.—What did COCU's newest delegation think of their first meeting with the other "Blake-Pike" negotiators after they gathered here to make plans for a 24-million member Church?

By and large the US Presbyterians who were present in Dallas for the fifth meeting of the Consultation on Church Union were warm in their praise of the spirit and atmosphere of the gathering.

The delegation, headed by acting chairman Lawrence I. Stell, indicated their most urgent assignment after the meeting would be to acquaint Southern Presbyterians with progress made by the consultation to date, and to convey to the Church the value of such exploratory talks.

"We are under no pressure, as a denomination, to act on the 'principles of union' approved here," said Dr. T. Watson Street, executive secretary of the Board of World

Roman Catholic Church foresaw a reduction in divisions as a result of the consultation but wondered if the very reduction would not produce new divisions which would be as significant as the old.

"A theological platform is essential in our view before a structural unity can be accomplished," said the priest. "We certainly would consider the question of doctrine primary in any union movement."

Also aware of serious issues raised by the consultation was the president of the American Baptist Convention, Dr. Robert Torbet. For Baptists, some of these issues include the manner in which one becomes identified with Christ's Church, the bishop's office and the basic stance of any "confessional" body, said Dr. Torbet.

Speaking personally, however, the Baptist observer said that he "sensed a greater good here than his colleagues seem to have sensed" who have discouraged more active participation in the consultation. ☐

## More Next Week

Reports on these pages concerning the Dallas meeting of the Consultation on Church Union and related issues will be followed next week with editorial comment.—Ed. ☐

Missions, "but there is a need to acquaint our Church with the meaning of this new membership."

One advantage of membership in COCU, thought Dr. J. A. Ross Mackenzie of Union Theological Seminary, was that "we are being forced, for the first time, to face the crucial questions relating to the disunity of the Church, such as those pertaining to episcopacy, baptism, the Lord's Supper." Conversations with bodies such as the Reformed Church in America do not raise these crucial questions because the talks are with other Christians who agree with us, said Dr. Mackenzie.

Dr. William R. Sengel, an Alexandria, Va., pastor who was named by Assembly Moderator Frank Caldwell an alternate delegate in the absence of others who did not attend, praised the greater "warmth" experienced as a full participant on the "inside" of the consultation. Dr. Sengel had been an observer to previous sessions.

"The spirit here is not that of 'ecumeniacs' but rather that of sincere Christians deeply concerned for the unity of the Church," observed Dr. Street.

"And," added Dr. Rachel Henderlite, distaff professor at Austin Theological Seminary, "for the Church as mission."

Both Dr. Stell and Dr. Sengel stressed that the delegation hoped it would be possible to interest the Church at large in the consultation. "It is not merely the unity of the body that we are seeking but also its wholeness," said the executive secretary-elect of the General Council.

Most impressive to Dr. Mackenzie was the varied witness of delegates from different traditions which brought to the union-planning sessions "a new understanding of the Gospel." Added the Union professor: "The enthusiasm of all these denominational representatives is infectious."

Absent from the press conference was Dr. John R. Richardson, who had been called home early. Delegation members not attending the Dallas meeting at all were, chairman William A. Benfield, Dr. Alex Hunter, Dr. James A. Millard Jr., and the only layman on the delegation, James G. Williamson of Little Rock, Ark. ☐



She seems to feel a bit grouchy after . . .

# Clydie Visits

Friday

Dear Sis:

If the General Assembly ever meets near home, by all means get to some of the sessions. The opening meeting of the 106th was the most entertaining two hours I've spent in a long time.

You'd think the highest court in the Church would be a *very* solemn body — well, their minds may have been occupied with Important Ecclesiastical Thoughts but their countenances were quite cheerful.

The speeches were good, the jokes fresh, and nobody got inextricably entangled in his syntax. You remember my resolve to be on the *qui vive* this year for nonsense and doublethink but so far there is none of this, although I was wounded in the ear by a few flying clichés.

## Backdrop

Principal business was electing a new moderator. Ten minute nominating speeches were delivered from the stage of Anderson Auditorium; five minute seconding speeches were made from a lectern on the floor below stage level. So one commissioner asked, "Is the ten minute platform high church and the five minute low?"

It did occur to me to wonder when the nominees could have had time to accomplish the regular work of their ministries through the year, since they were all so variously occupied as trustees, board members, fund raisers, guest lecturers *et cetera*. Perhaps the recital of these extraneous activities was embroidered just a touch.

The vote was taken by written

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A previous visitor to these columns ("Clydie Goes for 'Action,'" Aug. 11, 1965) returns with her diary after attending her first General Assembly.

ballot and you know from the papers, of course, who was elected. For 28 years he was President of the Louisville Seminary and I couldn't help wondering how much a seminary president shares (or influences) the attitudes and actions of his professors.

I intend to remember Dr. Caldwell in my prayers.

Yours for a better informed Church membership,

Clydie

P.S. A little cross on a chain was presented to Dr. Caldwell and placed around his neck. Dr. C. accepted it as a "symbol of apostolic succession." Surely he was kidding. Wasn't he?

Later

Dear Sis:

I've always heard that for satisfaction with the finished product, laws and sausage should never be watched in the making. This must apply to Church laws and policy, too.

Disenchanted, disillusioned, I should have stayed home after the curtain raiser Thursday night.

Somehow I had always imagined that if I went to a General Assembly I'd come home inspired to be better and thus do better. I had thought that in the Montreat setting there would be religious overtones to all the discussions. But the whole thing smacked of a political convention couched in churchy language. Debate occasionally grew acrimonious and it seemed to me that as much secular as church business was under consideration.

That particular disappointment was of my own making, I suppose. Next year I'll know what to expect.

The front half of that huge auditorium was reserved for commissioners who came in all shapes and sizes, and in skirts. The back half was open to visitors who went in all

directions, up and down, in and out. The number present varied widely from morning to afternoon, afternoon to evening — even, it appeared, from moment to moment.

Any sweeping generalization is risky and I'm not claiming they were making a stab at perpetual motion, but there was enough backing and filling to make me wish everybody would sit still and pay attention.

Judging from the questions, I harbored an uncharitable suspicion that some of the commissioners had not done their homework too well. And when one asked the difference between "adopt" and "receive as information," I thought he never should have been a commissioner.

## The Dilemma

Reconciling myself to the fact this was indeed a business and not a spiritual conclave, I followed the proceedings with interest but with little enthusiasm for most of the results. The 16 standing committees recommended action on 73 overtures. They took one action I heartily endorsed. Most of the others, I could not:

— It takes more vanity than I would have credited to our Church to presume that the Confession of Faith can be improved by being "supplemented" in "contemporary language." Time is a pretty good tester, though, and having withstood the vicissitudes of 300 years, the Confession will likely survive this assault.

— The new Consultation on Church union (COCU they call it, which some say can be pronounced CUCKOO) is a real burr under the saddle and will doubtless end union talks with the RCA. Remember the former United Presbyterians yelled, "Not merged but swallowed!" However, I don't intend to panic yet. I'd hazard the guess that the



# the 106th

Episcopalians and the Methodists and the others are far too sensible to want to merge with us.

— The brethren told us that civil disobedience should be condoned (under certain circumstances) but you won't catch them condoning the action of certain churches and presbyteries which (under certain circumstances) wish to withhold a portion of their benevolent gifts, or a certain seminary which has said it intends to teach conservative theology.

— I might be able to oppose capital punishment more if I didn't oppose capital crime quite so much. Besides, that really comes under the heading of Caesar's business, doesn't it? Someone remarked in the Assembly that the meeting had changed his mind on the subject. He was now for it!

— If the official position of the Church includes never spanking the hand of the NCC when it speaks out of turn, they'll likely be recruiting ministers next to harvest the California carrot crop.

— And if they think "unrest and disorder" are prevalent only in the Magnolia State, it's because Mississippi Presbyterians are voicing what the rest of us feel but are, for the most part, too timid (or too cowardly) to express. Who knows! We may get on the new commission's "visit and study" list yet!

## Or The Frug?

I'll tell you for a fact, this Assembly made me think of the Twist or the Watusi or those wiggly lines on a graph: lots of motion not necessarily indicating any progress.

It's no secret that the Men of the Church have always regarded a sensible woman as a lapse of nature. Now you know I am no latter day Bloomer Girl, no space age feminist. But I respectfully suggest that the men haven't done such a hot job

and maybe some distaff assistance is indicated to revive the spirituality of the Church.

## The Millenium

So if I were Moderator (that'll be the day!), I'd begin by cranking up the machinery to make the commissioners more responsive to the will of the Presbyterians they purport to represent. I already know so don't tell me that a commissioner's vote is a matter of his own conscience. And that he is not properly to be considered an instructed delegate. Maybe he should be.

I venture to say that the corporate opinions of the Presbyterian Church do not begin to express the private convictions of the assorted members. Presbyterians are traditionally well educated and conservative. Polite, too, and this must keep them from being sufficiently articulate lest they hurt the feelings of the few. If the analogy isn't too gross, the tail is wagging the dog.

Soundings like Unconcerned Presbyterians, our leaders remind us that times change and societies differ. True.

But people don't change (although they ought to) and principles founded on God's law and Christ's love don't change (if they do, they weren't principles in the first place.)

And while I grant that many view mankind as a pretty sorry lot (I don't) and people a puny force for theologians to work with, they're all we have in this life (and maybe the next). But boiled down and oversimplified, what's the world made up of except people and the Triune God? Sometimes I think the modern theologians are trying to change God instead of the people.

And an Ivory Tower must surely make a very comfortable domicile where the resident can dwell solely in the realm of ideas. And I'm not

totally resistant to a good new idea although I admit that it can be a very painful thing to open the mind. But I also know how tempting it is to think a man-made institution is better than the men who create and control it.

Just look at the changes within our life time: the per cent increase of crime (not to mention delinquency, war dead, highway dead, burgeoning welfare rolls *et cetera ad nauseam*) by far outstrips the per cent increase in population. And goodness knows we've had a gracious plenty of sociological-institutional expertise working on the problems. Including the Church.

## Brighten The Corner

So when I am Moderator and you are a commissioner, we'll get back to the one, the only, the sole, the single, the solitary mission of the Church — to win men to Jesus Christ. It has been far too long since anyone even tried to effect reform by the individual efforts of regenerated men and women.

What else is "progress" but the sum total of the achievements, through the grace and help of our Lord, of individuals?

And how long has it been since you were *exhorted* from the pulpit?

From the demon-possessed sinners to the little quiet saints, there's nobody but people. And if the ministers would concentrate in the old fashioned way of "each one win one," by the laws of mathematical progression we'd soon run out of problems for the Church (or me) to solve.

Now down off my soap box and back into my kitchen. Let me know if you concur or if you think I'm from Outsville.

Philosophically yours,  
Clydie





# The Christian in M

A Bible-believing Christian in the military service faces certain moral problems which may be difficult for him to resolve in his own mind and conscience. It may be helpful to discuss some of these matters, being assured that the Bible gives the basis for satisfactory answers.

## Pacifism

Even a person who is not a convinced pacifist may from time to time have doubts about the matter of participation in war, especially in view of the current demonstrations against the war in Viet Nam. The subject may be considered from both the moral and the practical point of view.

In regard to the former, Christ taught us to love our enemies, to turn the other cheek and to do good to them. He was speaking to His disciples about their attitude toward other persons as individuals. At the same time He made a clear distinction between our duties to God and to human government (Matt. 22:15-21). Paul and Peter stated the same obligation in different terms (Rom. 13:1-7; I Pet. 2:13-15). When these two duties conflict we are to "obey God rather than man" (Acts 5:29).

The question is, Is pacifism necessary in obedience to God?

No man can attain to a moral state approaching that of God; nevertheless he is to seek to be holy because God is holy (I Pet. 1:15,16). That is, the Lord is our example. He is infinitely holy, just and loving, the unchanging One. All of His acts are motivated by purest love. Yet it is God who condemned the human race to death when Adam sinned (Rom. 5:12), and death is the essence of war. It was God who destroyed the human race

in the flood, and subsequently destroyed Sodom. It is God who allows natural disasters to destroy thousands every year. It is God who will ultimately cast the wicked into the lake of fire. The same God commanded the Israelites to conquer Canaan and to destroy its inhabitants, and then punished that generation because, fearing their adversaries, they disobeyed.

If war today is morally wrong, then it has always been wrong, and we must adjudge God guilty of commanding the Israelites to sin. This of course is impossible (James 1:13). In this illustration, what is at stake is the character not of Israel but of God. Pacifism therefore cannot be a necessary moral principle unless we choose to repudiate the Bible to some degree, because the character of neither God nor man has changed.

Practical aspects show why war is consistent with the love of God and therefore of man. By his own choice man is a natural rebel against God (Rom. 1:18-32; 3:11, 18; 8:7,8). The holy God will not permit rebellion to go on indefinitely, neither will He compromise with sin (Rom. 2:1-16). Man must either repent and be reconciled to God or be ultimately destroyed. God, in love, graciously seeks to persuade men to repent, but He does not arbitrarily and in omnipotent power coerce them against their own will. When persuasion fails the only recourse is to eliminate them. This destruction is eternal because throughout eternity their character remains the same (Rev. 22:11).

In human relations the sinful character resulting from the rebellion against God finds one outlet in wars of aggression (James 4:1-3). Peaceful negotiations are no longer possible once the aggressor launches his attack. He has determined to settle the issue by force, so by force it must be settled or the victim must submit without fighting. Once the

war has begun the opposition of pacifists can accomplish little other than to help the aggressor.

In a moral sense the launching of aggression to gain what rightfully belongs to another country seems to be no different from murder. The Christian should pray that his country will never become an aggressor of that type.

## What The Nation Faces

Usually the citizen is not in a position to know whether or not a particular war should be fought because he lacks the information available to the government. Of course outright aggression can be detected, but often there is only a choice between two courses, neither of which is desirable. This creates a problem.

The war in Viet Nam is an example. There the United States was originally faced with the choice of permitting the principle of self-determination to govern or of resisting the further conquests of the Communist powers. At that time the Communist leadership in Viet Nam represented the nationalist spirit of the people in their revolt against French colonialism. A free vote would probably have put the Communists in absolute power in the country.

But Communists in power there certainly would later pose a deadly threat to the freedom of other countries of Southeast Asia and the Southwest Pacific area, in accord with the publicly declared Communist aim of conquering the world by any means available. Should this threat be resisted at the expense of self-determination? The United States chose to do so and supported the establishment of a non-Communist government in South Viet Nam. It did so in perfectly good faith. For one to advocate the opposite course would be merely a difference of opinion as to which course was the

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# Military Service

better. The government had the responsibility to decide, and the mass of the nation seems to agree.

Wars of course cannot be fought without armaments, munitions, transportation, storage, power plants and communications. These are industrial activities operated by persons not actively engaged in armed conflict. The destruction of such facilities may be a very important, even the decisive, factor in gaining victory. Unfortunately these facilities must be located near the labor market, that is, near the cities. Here live the families of the workers and all of the persons necessary to the community. It is impossible to bomb industrial facilities without hitting adjacent localities, causing loss to noncombatants. They are exposed to danger by their own government when it decides to fight.

Furthermore, no government dare launch a war of aggression, or any other war, unless it has either the active or passive support of its population. The ruler makes the decision to go to war, but the people provide the armed forces, produce the munitions and other supplies and do the fighting. If they refuse to do these things there will be no aggression or war. Therefore not only are they exposed by their own government, but they share the responsibility for whatever suffering may ensue to themselves.

## Limit to Obedience

It is possible that our duty to obey our government conflicts with our duty to God. The Christian must choose to obey God, being willing to suffer such man-inflicted penalties as may occur. An illustration of this is the punishment of Protestant Spanish military conscripts who refused to participate in the Roman Catholic Mass. Another example would be that of a German who refused to obey the orders of Hitler to murder Jews. Certainly

in the United States Army nothing like this is likely to occur. Before he disobeys orders the Christian soldier should be sure that his military orders are actually in conflict with the commands of God as given in the Bible and not the result of his personal or denominational prejudice.

## Discipline

Discipline is irksome to most men because they want to be fully free. Yet such discipline is essential in the military forces. Actually it is nothing more than teamwork. If teamwork is necessary on a football team, how much more must it be when men's lives are at stake, as in combat! Discipline is obtained by good leadership, training and the reasonable understanding of the men concerned. Penalties are necessary, but only for those who refuse to accept their individual obligations. Those in command may make mistakes, but a weak plan resolutely executed may succeed while a good plan which is fumbled will fail. A Christian should have no problem in becoming a disciplined fighting man.

## Personal Conduct

A Christian is God's witness in the military service. Therefore his conduct should be such as to demonstrate that he is a "new creature" in Christ (II Cor. 5:17). When he leaves the shelter of his Christian home and church and his friends to serve in the armed forces he becomes a missionary in God's front line of battle, whether he wants to be so or not. Closely associated with other men, some of whom are irreligious, profane, scornful of believers, obscene, lustful and drunkards, he will be tempted to be a mute Christian, avoiding a clear-cut testimony. This is like the soldier who runs from the battle because of fear. The Christian should strive

to endure hardship as a good soldier of Jesus Christ (II Tim. 2:3).

The first need of the Christian in military service is to maintain his personal contact with God, his Commander in Chief. This he must do by Bible reading and prayer. In the Bible God speaks to us and in prayer we speak to Him (Matt. 4:4; II Tim. 3:15-17). This should be a daily practice.

We walk by faith, not by sight (II Cor. 5:7). Our lives are in the hands of God, whatever the eye may see or the ear hear. Therefore the Christian need never worry nor fear nor complain when things seem to be adverse (Isa. 26:3; Phil. 4:4-8). God has a plan for our lives (Eph. 2:10) and will provide all that is necessary (Matt. 6:8; Phil. 4:10-19; Psa. 75:6, 7). We are in Christ and He is in us (John 14:20). Because this is so we know that absolutely nothing can touch us unless it is God's will for us and for our ultimate good. We can depend on Him to provide all that we need within us to do what we have to do (John 15:5; Phil. 4:13). God is faithful and will never fail us. Let us not fail Him.

Of all men the Christian should seek to bear his own burdens, duties and obligations, but as an evidence of Christian love he should also seek to help others bear their own burdens (Gal. 6:1-5). This is faith in action. Obviously also he should refrain from those things which are sinful. There is no need to rehearse these here; Christians know them and they are fully declared in Romans 1:18-32 and Galatians 5:16-21. In contrast are the Christian virtues (Gal. 5:22-26).

Finally, one should never forget that loyal as he should be to his country and comrades, he is also a citizen of the Kingdom of God, looking for the coming of his Saviour and Lord, Jesus Christ (Phil. 3:20, 21; Tit. 2:11-14; I Thess. 4:16, 17; I Cor. 15:50-58). ☐





## EDITORIALS

### What Happened?

Over and over we have been asked, since the 1966 General Assembly of the Presbyterian Church US adjourned, "What happened?"

In briefest possible words, the chickens came home to roost.

Item. For upwards of forty years and longer, seminary teachers and others (among them some of those now most loudly asking, "What happened?") have been planting critical views of the Scriptures in impressionable minds who in turn have become pastors of young men now in the ministry, and commissioners to Assemblies, who have *no* respect for the integrity of Scripture.

Item. For upwards of forty years and longer, seminary teachers and others have been creating doubts about the Confession of Faith in impressionable minds who in turn have become pastors of young men now in the ministry and on Sessions, who have *no* respect for the Confession. (This Assembly impatiently took two significant steps which other Assemblies, as recently as 1961 and 1962, declared unconstitu-

tional.)

Item. Sophisticated and worldly-minded ministers have opened the rolls of their congregations to sophisticated and worldly-minded members who in turn have been elected to sophisticated and worldly-minded Sessions and as commissioners to the General Assembly. For the first time in memory some of the elders participating in debate on the floor of the Assembly were as radical in their views as some ministers.

Item. Among the ministers participating actively in the leadership of this Assembly was at least one minister who has been identified in the public press as "enthusiastic" about the "God is dead" movement.

We sat and watched while one minister, with tears streaming down his cheeks, pled emotionally for a step which would take the denomination *out* of the Reformed tradition. He had no axe to grind. He simply was reflecting what he had been taught and what he truly and sincerely believed.

### Good for Everyone

The bulletin of the First Presbyterian Church, Greenville, S. C., recently carried the following notice. It is self-explanatory, we think, and very suggestive for these days in which we live:

"*The Session* at a special meeting April 11 adopted the following as a reaffirmation of faith on the part of its members —

"*We believe:* That Jesus Christ is the only begotten Son of God our Father, that He is the incarnate Word of God, that He was born of the Virgin Mary, that He suffered and died for our sins and the sins of every man of every status who will come to Him in penitence and receive Him as a Saviour, that He rose again from the dead and sitteth at the right hand of God our Father, that He will come again to judge all men, both living and dead."

"*We Believe:* That the Holy Scriptures are the revealed Word of God and are the only infallible rule of faith."

"*We Reassert* our faith in the person of Jesus Christ and in Him alone, and *we pledge* ourselves to a renewed and more diligent seeking of a closer fellowship and more perfect union with Him in our individual lives and the life of this church over which we have been ordained spiritual leaders. To this end we agree to open our hearts and lives, as best we know how, to the convicting and sanctifying work of God, the Holy Spirit, trusting Him to reveal and change any wrong attitudes or relationships and to work through us to the edification and proper leadership of this church."

That would be something good for everyone to do. ☐

Item. Evangelical and conservative presbyteries (we know of at least one) sent commissioners to this Assembly who voted 3 to 1 for the radical proposals adopted.

This Assembly knew what it was doing. Introducing the resolution which took the Church into the "Blake-Pike" plan of Church union (COCU) were the associate executive secretary of the Board of Christian Education, the chairman of the Assembly's ad-interim committee on institutional forms, and others of like caliber. And the most impressive lobbying activity in recent memory, conducted by the Fellowship of Concern and others, helped "orient" commissioners who were unsure of the positions they should take, or how they should vote.

What happened? Nothing at all happened except that the commissioners to this Assembly spoke their minds clearly. Whether they spoke the mind of the Church is yet a debatable point. They certainly spoke the mind of that part of the Church that has had the (pardon us) intentional fortitude to stand up for what it honestly believed. Too many good men sat on their hands in this Assembly and said nothing.

What can be done about it? As long as good men are unwilling to do anything, nothing can be done about it. But to the extent that good men awaken to the realization that God will hold them accountable for their silence as well as for their speech, something *may* be done about it.

The line of action many will want to follow henceforth is this: Protect Christ's little ones from any and all aspects of the official departures from Gospel and creed now evident in the Church; and positively support and encourage fidelity to Gospel and creed wherever evident in the Church.

Pray earnestly to the Lord and Head of the Church. There is hope if He should send revival. There is none if He does not. ☐

### Faith vs. Works Again

You now can expect to hear less and less about the Churches "sitting down together to discuss theological differences," and more and more about the Churches "worshipping together in spite of their theological differences."



"Ecumenical" leaders have committed the "ecumenical" movement to a policy of seeking a solution to the problem of church union *via* the route of "practice living" together rather than the route of theology or doctrine. In the new approach those who consider doctrine or theology important to a meeting of minds are simply by-passed and left talking to themselves.

In a military operation, an impregnable strong point is sometimes by-passed and left to starve, while the campaign skirts around it without stopping to take it, and moves on. This, essentially, is what the new "ecumenical" strategy advocates with regard to the thorny questions of theology which have divided the Churches.

The new approach is identifiable by the questions it asks and the declarations it makes about faith and order.

An Episcopal priest, the Rev. Anthony Morley, has put it this way: "Earlier churchmen were asking whether God was really present in the Supper and how do we really get grace from the sacrament. The 20th century, on the other hand, emphasizes bread-breaking and wine-pouring as a creative function which builds a new people. . . . In the late Middle Ages the problem of the Eucharist was to be sure that a transfer of benefits took place. Today we stress the Eucharist as a sign which creates unity."

The point is this: So long as we argue about whether (and how) Christ is present in the Supper we will never achieve unity. But if we take the sacrament as a symbol of unity and sit down together to partake of it, we will find we are united.

The language of the new approach is significant. Says Dr. Robert McAfee Brown, "Protestantism, when all is said and done, is more adequately represented by its hymns and prayers than by its textbooks."

And, echoes Dr. C. Ray Dobbins, editor of *The Cumberland Presbyterian*, "'Come let us reason together' is not nearly as valuable to us as, 'Come let us worship.'"

The new emphasis explains why new confessional documents, such as the proposed Confession of 1967 of the UPUSA Church, take as a launching point an affirmation about "reconciliation" rather than an affirmation about God. The authors of that document thought it more constructive to approach the

## A LAYMAN AND HIS CHURCH



### Scriptural Science

Dr. L. Nelson Bell

"All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds" (I Cor. 15:39).

Nothing has contributed more to uncertainty regarding the authority and authenticity of the Bible than unwarranted capitulation to the evolutionist.

Some good men, confused and bewildered by the statements of some scientists, have taken refuge in "theistic evolution," saying, "Well, if evolution is true, I believe God has simply used it as a means to accomplish His plan."

We believe many problems of the sincere thinker will be solved if he recognizes that between the first and second verses of the first chapter of Genesis there was evidently a great hiatus of time. The all-important difference in concept is a perfect being, in the image of God, who by sin fell from that estate; while the evolutionist teaches that man is an evolved being, ever going onward and upward. The first recognizes that God has provided a way back to Himself, in the person of His Son; the second glorifies man and what he can do. To one the "missing link" is an ape; to the other this link is to God through the Lord Jesus Christ.

For fear of apparently being scientifically foolish we often let the evolutionist get by without answering

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Church's faith from the standpoint of "worship and witness" than from the traditional standpoint of doctrines of God, truth about Christ, or the spiritual needs of lost men.

Most dramatic application of the new principle is the proposal made by COCU (Consultation on Church Union, of which the Presbyterian Church US is now a part) that the Churches get together in union, then *after a generation or two* write their confession of faith.

(Cont. on p. 20, col. 3)

questions one has the right to ask. Just a few of these may be cited. Why do fruits and vegetables "run out," become smaller and less productive if left to themselves? Why does stock, without the breeder's supervision, decrease in size and quality? Why is human blood and animal blood so different that they cannot be typed and cross matched together? Why are there plants which can only be pollinated by certain insects, whereas, if the evolutionary hypothesis is correct, these plants existed for thousands of years before these insects came into being? Vegetable life is a prey to insects. And yet, both vegetation and insects are supposed to have been in existence thousands of years before the birds.

Nothing more unscientific and unwarranted has ever been foisted on a credulous public than the so-called pre-historic man, reconstructed from a jaw bone, and a rib with the aid of an abounding imagination. These reconstructions are found in our museums and we see pictures of them in our text books, and yet honest scientists admit they are unproven.

Years ago we had a cook in China — bless his heart — who, if his skull is dug up by some future "scientist," will probably provide the "missing link" so long sought for and yet so elusive.

At the Capetown meeting of the British Association in 1929, Prof. D.M.S. Watson said, "Evolution is a theory universally accepted, not because it can be proved to be true, but because the only alternative, Special Creation, is clearly incredible."

The Bible is not a text book of science but it has yet to be proven scientifically inaccurate. What is infinitely more important, it is the only Book which accurately tells of the past, the present and the future. Speculative hypotheses have their place in scientific research but no facts yet discovered have brought discredit to the Word of God, and they never will. ☐



SUNDAY SCHOOL LESSON

Lesson for May 29, 1966:

The Fall of Samaria

Rev. Albert H. Freundt Jr.

INTRODUCTION. The death of Jeroboam II brought the last brilliant phase of the kingdom of Israel to a close. From this time there was a rapid decay in the social life and the political stability of the nation until its capital Samaria fell to the Assyrians in 722 B.C. With this lesson, the ten northern tribes pass out of the history which is recorded in the Bible.

The cause of the tragic end of the northern kingdom is explained as a long record of disloyalty to Jehovah. The main point of this lesson is that when God is our God, and we are His people, loyalty is the one great principle that should govern our life.

I. THE DECLINE AND FALL OF ISRAEL. Jeroboam II was succeeded by his son Zechariah, who reigned only about six months, 753-752 B.C. (II Kings 15:8-12). Shal-lum murdered Zechariah and held the throne only one month (15:13), when he was himself murdered by his successor, the cruel Menahem, who ruled about ten years, 752-742 (15:14-21). During the reign of Menahem, Assyrian power was on the increase and Israel became tributary to Assyria.

After Menahem's death, his son Pekahiah became king of Israel (15:22-26). His reign lasted two years only, 742-740. He was murdered by

Background Scripture: II Kings 17: 18:9-12; Hosea 13; Amos 8
Key Verses: II Kings 17:9-18
Devotional Reading II Kings 17: 32-39
Memory Selection: Hosea 14:9

one of his officers, Pekah, who became the next king, (II Kings 15:27-31).

Pekah made an alliance with Syria to resist Assyria. He attacked Judah, but the king of Judah asked help of Assyria. Assyria responded by invading again from the East and conquering much of Syria and Israel. Portions of Northern Israel and the Transjordan region were at this time detached from Israel, and some of the population was deported by the Assyrians.

The last king of Israel was Hoshea, 732-722 (17:1-6). He took the throne after killing Pekah. Hoshea was backed at first by Assyria, to which empire Israel was required to pay tribute. When Hoshea later rebelled against Assyria, hoping to get aid from Egypt, Assyria once again invaded Israel. (The prophet Hosea, 7:11, pictured Israel's efforts to survive by playing Egypt and Assyria against each other as a bird foolishly flitting back and forth indecisively between two great powers.) Hoshea was taken prisoner. Samaria, the capital, withstood siege for three years, but was at last captured.

Israel was wiped out and never again existed as a separate nation. Many of the people of the northern tribes were transported as colonists to distant parts of the Assyrian Empire. From this captivity they never returned as an organized body of people, though scattered individuals did return at times. Most of the

people lost their identity as Israelites as they were assimilated by the peoples among whom they settled.

In the territory which had belonged to Israel, conquered peoples from other parts of the empire were transplanted. These people mingled with the remaining Israelites, becoming the people known in the N.T. as the Samaritans. Their race and religion was mixed. A few of them still survive in Palestine. Jesus said to them in His day, "Ye worship ye know not what" (John 4:22).

The Hebrews or Israelites of today are descended principally from the people of Judah, the southern kingdom, and hence are called by the name Jews.

II. THE CAUSES OF THE DECLINE AND FALL OF ISRAEL. II Kings 17:9-18. Alexander Mac-laren spoke of this passage as "a *post mortem* inquiry into the diseases that killed a kingdom." It should be studied in connection with the preceding verses 7 and 8: "For so it was, that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods, and walked in the statutes of the heathen, whom the Lord cast out from before the children of Israel, and of the kings of Israel, which they had made."

The sin of Israel was in forsaking the covenant which God had made with them, when He redeemed them from bondage and established them as a unique, holy people (see Ex. 19:3-8). The people were delivered from Egypt in order to follow the Lord alone and to keep His commandments (Ex. 20:1-17). We cannot understand the magnitude of their sin, unless we see it as gross ingratitude and unfaithfulness.

The apostasy of Israel expressed itself in two directions: 1) The peo-

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ple imitated the worship and practices of the other nations of their times. Instead of remaining in covenant with God, they became as the heathen. Long ago Moses had warned the Israelites that their covenant relationship with the Lord would not save them from judgment.

God drove out the Canaanites and established the children of Israel in the land of Canaan as a punishment upon the Canaanites for their evil practices. "For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee" (Deut. 18:9-14). The implication is that if Israel became an idolatrous nation, she could expect to share the fate of the Canaanites.

2) The people followed the lead of Jeroboam I and of his successors in worshipping the golden calf-images. Concerning these images which were set up at Bethel and Dan, the Scripture says, "This thing became a sin" (I Kings 12:30). It would be a simple matter to trace through the history of the successors of Jeroboam to find recorded such statements of each as, "For he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin" (I Kings 16:26, etc.).

To worship God with idols is just as contrary to His will as to worship the images of false gods. The displeasure of God over idolatry is a basic cause of God's judgment upon apostate Israel.

A. *The Apostasy in Its First Stages* (II Kings 17:9-12). In all their cities the Israelites had erected "high places," elevated shrines or altars where unauthorized sacrifices could be offered, usually accompanied by immoral rites as practiced by the Canaanites. Mere religion is inadequate to win God's favor. God cannot be worshipped deceitfully. His people must separate themselves from the errors of belief and conduct which He condemns.

They set up "images and groves" ("pillars and Asherim," ASV) on every hill top. The first of these objects were pillars which represented the male fertility element associated with Baal worship; the second represented the goddess of sex and fertility. The shameful rites practiced before these images are best left undescribed.

In addition to these images, large idols were made to be venerated as gods, but which were helpless to save or to bless. Nothing could be more indicative of the spiritual blindness of a people who turned aside from the Creator to worship a creation of their own hands — despite the clearest prohibitions of the Law of God forbidding idolatry. Defiance of God's will, says the Bible, provoked the Lord to anger.

B. *The Apostasy Rebuked by the Prophets* (II Kings 17:13). Notwithstanding their violation of His covenant-law, God pled with His people through prophets (such as Amos and Hosea) to give up their waywardness. The mission of the prophets was to testify to God's love as well as to His wrath. His love seeks to win them back, to warn them of the consequences of their unfaithfulness.

The deeper His people descend into iniquity, the stronger are God's calls to repentance until the measure of sin is filled up and nothing can save them from the punishment for their disobedience.

C. *The Apostasy Compounded* (II Kings 17:14-17). The greater the light against which we sin, the greater our guilt and obstinacy. Rejecting the call to repentance issued through the prophets, the people "followed vanity, and became vain."

"The worshipper became like the thing worshipped, as is always the case," said Maclaren. "The idol is vanity, utter emptiness and nonentity; and whoever worships nothingness will become in his inmost life as empty and vain as it is. That is the retribution attendant on all trust in, and longing after, the trifles of earth, that we come down to the level of what we set our hearts upon. We see the effects of that principle in the moral degradation of idolaters. Idols lustful, cruel, capricious, make men like themselves. We see it working upwards in Christianity, in which God becomes man that men may become like God."

The old forms of apostasy continued. To these were added such things as the worship of the stars and planets, the burning of their children in sacrifice to the god Moloch, and the heathen practices of divination and sorcery.

In short, the people rejected the Law and the Prophets, and "sold themselves to do evil in the sight of the Lord, to provoke Him to anger." This deliberate abandon-

ment to do evil, in the face of the certain knowledge that it is wrong, is fatal. (Compare Paul's description of idolatry as a sin against the light. Rom. 1:18-32.)

D. *The Apostasy Judged* (II Kings 17:18). The wrath of God was displayed at last in the destruction of Israel and the deportation of thousands of her people into Assyrian captivity. Her cup of iniquity had been filling for generations; the last drops were added in the time of Hoshea, so that the cup was filled to overflowing. (Judah's cup was still filling.)

The story of Israel is an illustration that God is sovereign over history and directs the affairs of men and nations to moral and spiritual ends. God is patient, not desiring that any should perish, but that all should come to repentance. The day of judgment will nevertheless come, and those who sow evil will reap what they have sown.

Christians will wonder if our modern churches have not turned from God in many ways, to follow after new theologies and new moralities more acceptable to unbelievers and to the world at large. In many cases it would be hard to distinguish between the covenant community and the rest of the world.

When the Bible is not used as the infallible standard of judgment as to what is right and wrong, we have no other alternative but to accept worldly standards which are popular with non-Christians.

This lesson should serve as an opportunity to remind us of the inspired interpretation of history. The church or nation which persists in forsaking and rejecting God will find at last that God has forsaken it. Individuals and congregations need to take the same truth to heart. ✠

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YOUTH PROGRAM

For May 29, 1966:

Things Fundamental — The Bible

Rev. B. Hoyt Evans

Scripture: Romans 1:16-20 and II Timothy 3:14-17

Suggested Hymns:

"How Precious Is the Book Divine"

"Lamp of Our Feet"

"Wonderful Words of Life"

PROGRAM LEADER'S INTRODUCTION: About the beginning of this century Dr. Charles E. Jefferson, Pastor of Broadway Tabernacle Presbyterian Church in New York City preached a series of sermons entitled, "Things Fundamental." The sermons, dealing with basic beliefs of Christianity, were then published in book form. Times have changed a great deal since these sermons were first preached and the book was published, but there is still a very critical need for our knowing and believing the things that are

fundamental.

H. L. Mencken, the brilliant Baltimore skeptic, once characterized the southeastern part of the United States as the "Bible Belt." By this designation he meant that the people were fully convinced of the truthfulness of the Bible and believed that men ought to live by it and its teachings. There is serious question as to whether it would still be proper to refer to the same area, or any area for that matter, as a "Bible Belt." A large daily newspaper recently conducted widespread interviews in an attempt to sample religious belief in the area of its coverage. One of the most significant revelations was that hardly any of those interviewed based their beliefs on the Bible. They believed what seemed reasonable and right to them without any appeal to Scripture. This ignoring of the Bible is in

sharp contrast to the belief and practice of Christians in all the centuries that have gone before us. Traditionally and historically, the Bible is fundamental. Why has the Bible been fundamental in our faith, and is it still?

FIRST SPEAKER: The Bible has been and still is fundamental because our God is a God of revelation, and the Bible is our main source of revelation. God is known only as He makes Himself known, and He makes Himself known in the Bible. The Bible asks, "Canst thou by searching find out God?", and the answer is "NO." Dr. Gresham Machen has said, "A god who could be discovered by us would not be worth knowing."

God makes Himself known generally in two ways: (1) in nature. "The Heavens declare the glory of God, and the firmament sheweth His handiwork." "For what can be known about God is plain to them, because God has shown it to them. Ever since the creation of the world His invisible nature, namely, His eternal power and deity has been clearly perceived in the things that have been made." (2) In conscience. Every one of us has a feeling that certain things "ought" to be done and certain other things "ought not" to be done. Sin has so blinded our understanding and dulled our conscience that this general revelation is unreliable and inadequate. God has gone beyond general revelation and has made Himself known specially in the Bible and in the person of His Son Jesus Christ who came and lived among us. We know Christ only through the Bible, so the Bible is fundamental to our knowledge of God.

SECOND SPEAKER: The Bible is a reliable revelation. It is true as to its facts and it is authoritative in its commandments. Sometimes it is said that the Bible is a reliable religious guide but is not true as to

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acts. If the facts related by the Bible are not true, it cannot be a reliable religious guide because our faith is based on facts. The idea that the Bible is not factually reliable is contrary to the teaching of Scripture itself, and it is contrary to the teaching of Jesus Christ who without a doubt believed in the full truthfulness of the Scriptures. That idea is contrary to the witness of history and to the doctrinal standards of the Presbyterian Church. The Bible is reliable because it was inspired by God. "All Scripture is given by inspiration of God . . ." The Bible defines inspiration: "Holy men of God spake as they were moved (carried along) by the Holy Ghost." The Confession of Faith says that God is the "author" of Scripture. The new Brief Statement of Belief of the Presbyterian Church calls the Bible the "Word of God written." The Bible is truly God's Word to us, and it can be depended upon to tell us the truth.

THIRD SPEAKER: It is often said that the Bible does not need to be defended. In a sense, this is true. God's Word will not be destroyed because men deny it, but if we do not answer those who deny the truthfulness of the Bible, two serious things will happen: (1) It will appear that we agree with them or that nothing can be said to answer their charges, and (2) Many unsuspecting people will be led astray by them.

The Bible can be defended in two important ways: by experience and by logic.

When the Pharisees criticized Jesus to the man whose sight had been restored he replied with an unanswerable rejoinder: "Whether He is a sinner, I do not know; one thing I know, that though I was blind, now I see." Those who have trusted the Christ of the Bible and who have experienced the salvation of the Bible can bear witness to their experience. It is hard to argue against an experience which a person has already had.

We must not become anti-intellectual in our faith. It is true that a person can be a Christian without knowing the intricacies of theology, but we must not leave the field of intellectual thought to those who deny the truthfulness of the Bible. We must not allow it to appear that faith is only for the ignorant or that our faith is incapable of logical de-

CATECHISM STUDIES



Rev. Paul G. Settle

38. Q. What benefits do believers receive from Christ at the resurrection?

A. At the resurrection, believers, being raised up in glory, shall be openly acknowledged, and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity.

* * * *

At the resurrection, the believer's body is raised to heaven and is reunited with his soul. Then God

fense. Here is an example of a logical defense for the truthfulness of the Bible: The Jesus of the Bible is recognized as being an historical person. He is either all He claimed to be, or else He is the world's greatest fraud, and no one claims He is a fraud. If He is what He claimed to be, His words are true. Without a doubt Jesus believed in the truthfulness of the Scriptures. Since Jesus is true, and since He believed in the truthfulness of the Bible, the Bible is true.

PROGRAM LEADER: Since the Bible is fundamental in God's revelation of Himself to us, what should we do about it? (1) We should know it. We should let all of our religious opinions be based on it and we should insist that the teachings of others conform to it. (2) We should believe it. Its message holds the only hope and answer for this life and that which is to come. (3) We should teach it. Its message is the only hope for the world. (4) We should defend it. We should not remain silent when others question its truthfulness, and we should gladly tell of the blessings that have come to us through believing its message and obeying its commands.

Closing Prayer.

publicly will reward him. God will tell all mankind that His people are free from the penalty for their sins. Then God's people will enjoy the greatest reward of all — they will live forever in the presence of God Himself!

* * * *

TEST YOUR UNDERSTANDING

Connect the thought with the Scripture reference that teaches it. —

- | | |
|--|-------------------|
| The resurrection is in power and glory | Psalm 16:11 |
| Heaven was prepared for God's people. | Matthew 25: 33-34 |
| In God's presence we will be forever satisfied | I Cor. 15:42-43 |

* * * *

39. Q. What is the duty which God requireth of man?

A. The duty which God requireth of man, is, obedience to His revealed will.

Since God is our Creator, we are subject to Him — we belong to Him and we owe Him our obedience. God Requires His people to obey Him. So that we might know what is expected of us, God reveals His will to us. Christians are God's children and so should obey their heavenly Father.

* * * *

TEST YOUR UNDERSTANDING

— Answer the Questions —

1. What does God require of man?
2. Why should men obey God?
3. How do we know what God expects of us?

SEARCHING THE SCRIPTURES



Memorize Deuteronomy 10:12-13.



BOOKS

GOD IS FOR THE ALCOHOLIC, by Jerry G. Dunn. Moody Press, Chicago, Ill. 203 pp. \$3.95. Reviewed by the Rev. John P. Stephenson Jr., Alcoholism Counseling Service, Greensboro, N C.

Jerry G. Dunn himself is an alcoholic who says, "I am an alcoholic. I know what it is like to burn with a desire to drink that is so overpowering that family, job and friends mean nothing. I also know the joy of deliverance from the power of alcohol addiction." He is serving as Director of Rehabilitation for the Open Door Mission, Omaha, Nebraska.

This book is divided into three parts. In Part I, the author gives a complete discussion of the subject of alcoholism. He relates from his own experience and from his experience in working with others the steps that lead downward, to the very depths of hell, due to alcoholism.

In Part II, he deals with five ways to help the alcoholic. In a very concise way he presents means by which the alcoholic can be aided, emphasizing the fact that the ultimate answer is to be found in the Gospel of the Lord Jesus Christ. He says that the most important thing a person can do for the alcoholic is to present the Gospel to him.

In Part III, Mr. Dunn deals with five ways in which the alcoholic can help himself. This part of the book is especially directed toward the alcoholic himself, while the other two parts have been written for pastors, counselors, and the families of alcoholics, to give them an understanding of the alcoholic and ways in which they might minister to his needs. He emphatically states that the alcoholic must face his problem and accept the fact that he is to abstain from the use of beverage alcohol for the rest of his life.

There are some definite things the

alcoholic is to do if he is to maintain his sobriety:

1. Transfer his dependency to God.
2. Pray daily.
3. Give of himself.
4. Live a step at a time.
5. Keep a perpetual inventory.

This is the most practical and down-to-earth presentation on the subject of alcoholism that I have ever read. It will be especially helpful to the pastor and all others who have a desire to help the alcoholic. The book has been written from a personal experience rather than from a scientific point of view. E

THE LIFE AND THOUGHT IN THE ANCIENT WORLD, by Cyril Eastwood. Westminster Press, Philadelphia, Penna. Paper, 187 pp. \$2.25. Reviewed by Dr. John R. Richardson, pastor, Westminster Presbyterian Church, Atlanta, Ga.

The phrase "the dead past" is challenged by this author and is called a misnomer. We are reminded that insights and achievements of the past have shaped the present. The past lives in the present. No one can understand what a nation

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is today unless he knows something of its yesterday. It is a sense of history that unlocks the meaning of the present. The thought is stressed that it is precisely this sense of history that enables the student to understand, appreciate and interpret the world in which he lives.

For those who require a general introduction to ancient life and thought this book will prove to be of interest. A vast amount of material is consolidated in this work. At times certain sections appear to be sketchy. Some of the author's presuppositions differ from those of this reviewer, but in fairness the author should be commended for his ability to compress so much in so little space. ☐

BY WHAT AUTHORITY, by Bruce Shelley. Wm. B. Eerdmans Publ. Co., Grand Rapids, Mich. Paper, 166 pp. \$1.95. Reviewed by the Rev. W. Earle Stevens Jr., pastor, Westminster Presbyterian Church, Chattanooga, Tenn.

The author's thesis is that the second century, more than any other, contributed most to the formulation of a Christian pattern of authority. Believing "that religious authority is far from a dead issue," Shelley, professor of Church History at Conservative Baptist Theological Seminary, Denver, and consequently well-qualified to handle this penetrating thesis, delves into the second century to consider especially the apostolic creed, rule of faith, tradition, and canon of Scripture.

Of the eight chapters, two are given to Irenaeus and Tertullian, two of the most outspoken and effective prosecutors of Gnosticism.

For those who are particularly interested in the relationship between the Protestant and Roman Catholic Churches especially as it touches upon the Word of God and tradition, his summarizing chapter is "worth its weight in gold." In twelve pages he contrasts the two approaches to the matter of authority. Shelley comments: "the final authority in the Catholic Church is the living voice of the Church . . . which amounts to a theory not unlike continuous inspiration (permitting) the Church to develop and impose teachings that have no basis in the Scriptures." He concludes by saying that the basic difference between the two Churches in this area is clear: in the Catholic Church, the Word is under the Church; in the Protestant Church, the Church is under the Word.

This paperback cannot be read hurriedly. It is thought-provoking and most relevant for these days when many churchmen are crying loud and clear for union of all Christendom. ☐

THE ANCHOR BIBLE, Jeremiah (Vol. 21), by Dr. John Bright, Doubleday and Company, Inc. Garden City, N. Y. 518 pp. \$6.00. Reviewed by the Rev. Jack B. Scott, Professor, Reformed Theological Seminary, Jackson, Miss.

Dr. John Bright, Professor of Hebrew and Interpretation of Old Testament at Union Theological Seminary, Richmond, Virginia, certainly gives to Jeremiah a new look in his fresh new translation of the Prophet.

He has brought together in this work those passages dealing with Jeremiah's biography and has arranged them chronologically, inserting the whole section between chapters 25 and 30 of the Book of Jeremiah.

After a 141 page introduction to the book, he gives us a helpful new translation, but in the notes which follow each section, so much space has been used to deal with the sources that the impact of Jeremiah's message to the Church is lost almost altogether.

Often in his translation his knowledge of the geography of the land about Jerusalem is vividly seen, as in Jeremiah 31:41: ". . . and all the cemeteries above the brook Kidron as far as the corner of the Horse Gate to the east, shall be holy to Yahweh." ☐

WHY — IN THE WORLD?, ed. by Harvey C. Warner. Word Books, Waco, Texas. 115 pp. \$2.95. Reviewed by the Rev. Loren B. Watson, Associate Minister, McIlwain Memorial Presbyterian Church, Pensacola, Fla.

A dozen evangelical leaders have combined to bring forth this symposium on the dynamics of spiritual renewal. It is an honest effort at objective appraisal of the Church, with some searching conclusions. Evangelical congregations are not without their problems. Sunday Schools are not growing rapidly. Professions of faith in our churches are all too infrequent. Gospel-preaching, Bible-believing churches often get tied up with committee work rather than doing personal evangelism,

and think they have done the Lord's business.

If *New Wineskins* represents the radical approach to solving our denominational problems, perhaps this book could become a study guide for Sessions, adult classes or other groups within the evangelical framework. It does not offer all the answers, but it will challenge any searching study group to serious self-examination.

The authors include Richard C. Halverson, Robert A. Cook, Ted W. Engstrom, G. Aiken Taylor, James DeForest Murch, Hudson T. Armerding and others of equal caliber. Discussed are such matters as the need for renewal in the Church, what renewal actually is, what the Church's social responsibility is, serious problems of communication, differences in beliefs, and the like. It will be hard to remain satisfied with your congregation as it is after giving thoughtful consideration to this book. ☐

ON EAGLES' WINGS, by Katherine Hall Hardie. The William Byrd Press, Richmond, Va. 292 pp. \$2.50. Reviewed by the Rev. Ray W. Davies, pastor, Le Jeune Presbyterian Church, Miami, Fla.

This book tells of Dr. and Mrs. Alva Hardie's forty-five years of service as missionaries in the West Brazil Mission of the Presbyterian Church US.

It is written by Mrs. Hardie, who used Dr. Hardie's diary as source material. The subject matter is presented in a very interesting, warm, and descriptive manner.

She tells of the early years of Dr. Hardie's life, his call to the ministry, and then of the forty-five years of service in the West Brazil Mission from 1900-1945.

She recounts his everyday experiences, the obstacles, disappointments and frustrations, the watchcare of Christ over His own, the opportunities to reach souls, and the faithfulness of God to make His preached and taught Word effectual unto the salvation and changed lives of believers.

This book gives one the opportunity to "live" with missionaries day by day, to understand their experiences, to appreciate their dedication, to be challenged by their love for our Lord and people, and to be inspired by their humility and faithfulness to the Lord Jesus Christ. ☐

UNTO HIS OWN, by Dr. Jacob Gar-
tenhaus. Zondervan Publ. House,
Grand Rapids, Mich. 182 pp. \$3.50.
Reviewed by Dr. John R. Richardson,
pastor, Westminster Presbyterian
Church, Atlanta, Ga.

This book was written by a "com-
pleted Jew," one who was raised in
Orthodoxy, sought for the Messiah,
and found Him in the person of
Jesus Christ. He has since spent a
lifetime of study in Hebrew-Chris-
tian relationships, and activity on

both sides toward an understanding
of the part Israel has played in
Christianity, and what Christ has to
offer to Israel.

Unto His Own is sound, scholarly,
reverent, and pertinent. It is read-
able, informative, and inspiring. Its
main thrust is that God has made
covenants with His people for very
good reasons (reasons which apply
to all people), which are still in
force, and are, in these days, about
to see their fruition.

There have been times past when
it would have been next to impos-
sible to present Christ to the Jews
In these days there are no restric-
tions. There is a searching of old
writings to sift Scriptural truth from
man's opinions. There has devel-
oped some knowledge and appreci-
ation of Him as "the soul of our
soul as He is the flesh of our flesh."
In America at least, there has been
a "softening up" by the application
of Christian love. There have been
in these days cataclysmic events tak-
ing place in Palestine. All these
things and more have resulted in
a longing and looking for their Mes-
siah. They are willing to discuss,
to seek, to learn, unafraid and un-
ashamedly.

A review of their past history and
their literature lends much insight
into understanding why they are the
way they are. Two chapters espe-
cially impressed this reviewer: The
chapter on "The Messiah," and the
one on "Changing Attitudes of the
Jews Toward Jesus," were heart
warming and at times brought a
tear to the eye.

Unto His Own is timely and in-
valuable. It not only arms the
Christian with the knowledge and
information he will need (and he
will need it) in witnessing to the
Jews but it also leaves him with a
passion to "be about his Father's
business" in the area of Hebrew-
Christian relationships and in all
areas of our Christian living and
Christian testimony. ☐

Editorial—from p. 13

Evangelical Christians entering
into debate with men of more mod-
ern persuasion need to take the dif-
ference between the doctrinal ap-
proach and the "worship" approach
into account. While they are in-
sisting upon a proper regard for
truth their opposites are intention-
ally and deliberately leaping over doc-
trine in favor of workable relation-
ships — forms of worship and pat-
terns of united service.

Critics of the UPUSA confession,
for instance, need to do more than
point out that the document is doc-
trinally deficient, for some could
not care less. They need to convince
their opponents that doctrine is nec-
essary in the first place.

Actually at the heart of things
it's the old faith vs. works debate
again. ☐

Include Missionary Biographies In Your Summer Reading --

**CHECK THESE TITLES ON MISSIONARIES AND OTHER
CHRISTIANS OVERSEAS AND STOCK UP FOR
GOOD READING IN THE MONTHS AHEAD:**

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James G. Paton—Apostle to the New Hebrides, by Ralph Bell	3.00
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September Monkey, by Induk Pahk	3.50
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THE PRESBYTERIAN JOURNAL, WEAVERVILLE, N. C. 28787

the PRESBYTERIAN JOURNAL

The circulation leader among independent publications in the Presbyterian-Reformed world

While Good Men Slept

Proponents of a new theology, or a new morality, or a new mission may become so addicted to novelty that they cease to be authentic representatives of the Christian faith. Though such spokesmen be ecumenical leaders, prominent ministers, or even bishops, they are not on that account representative Christians. Not a single denomination has historically embraced the theological novelties of Bishop Pike in a creedal affirmation. He is not a representative voice, however much he would like to restructure contemporary Protestantism to his preferences. Nor are other far-out churchmen.

But the indifference and tolerance of those who have a voice and influence for the truth but fail to exercise it encourages these new churchmen in their efforts to impose alien ideas and ideals upon the churches. The Church history of twentieth-century Protestantism may in fact be tellingly written not only from the standpoint of the vocal minority but also from that of a silent majority, who "stood by consenting" to the dilution of evangelical faith.

—From *Christianity Today*

S. S. LESSON AND YOUTH PROGRAM FOR JUNE 5

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MAILBAG

THE REACTION SETS IN

I have just read the report of the actions of the General Assembly. I have mixed feelings of sadness, dismay, disgust and righteous indignation. I hold dear the doctrines of our beloved Church, its confession and standards. They ask us not to be divisive, in effect to let ourselves be led whithersoever the liberals choose to take us, in utter disregard of the constitution of the Church, yea, even in disregard to the teachings of the Holy Scriptures. Is there no stopping point?

I pray the Lord will raise up more

leaders in the Church committed to obedience to the Word — in letting the Church be the Church—instead of whatever kind of organization some are trying to make it. I'm thankful that boards and agencies are not the Lord of my conscience.

—Baker S. Smith
Alexandria, La.

With respect to the May 18 *Journal* and your reply to the Rev. Fred Manning's letter: I believe you're absolutely right. "Whatever is done must be done together." So let's

serve notice to the respective courts that henceforth we no longer intend to be affiliated with the US Church!

—W. E. Norwood
Black Mountain, N. C.

As much as I dislike doing so, I am going to take issue with you on your editorial, "This is a Tragedy" in the May 4 issue.

Your editorial seems to point to a necessity for being part of an organization. I don't agree. In the face of what too much organization has done for us so far, and is continuing to do . . . I feel that it is time for the thinking people to call a halt and, if necessary, to fight back . . . I only wish I lived in Savannah!

—Mrs. Dunlap Scott
Rome, Ga.

the PRESBYTERIAN JOURNAL

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THIS WEEK—

Vol. XXV, No. 4, May 25, 1966

The Holy Spirit's Baptism 7

Man cannot control the Trinity's Third Person, but he can let Him work.....By Rev. James Hudson Taylor Sr.

The Liberal-Conservative Contest 9

Some things never change, but there are people who will not accept this important fact.....By the Editor

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CHANGE OF ADDRESS notices should be addressed to the business office, Weaverville, N. C. 28787, allowing three weeks for change in the continental U. S. Change notices should include both old and new addresses.

I am one of the individuals who has withdrawn from the Presbyterian Church US . . . You say separation is a bit like having one member of a team walk off the playing field, leaving the contest to his teammates. May I suggest that staying in is like playing for the enemy team fighting against your own teammates.

—Mrs. Orin W. Louthian
Chesapeake, Va.

I have been receiving the *Journal* for many years and have managed to stomach most of what has been written. In the May 11 issue you have pushed me too far. As far as I am concerned the *Journal* is more guilty of treason than the so-called "liberals" in our beloved Church.

It disturbs me deeply that you and others are leading many into believing that the General Assembly is a parasite, a cancerous appendage, a group of men and women who seemingly have no relationship to the Presbyterian Church US.

Do we not need to ask, Who is the General Assembly? . . . It is not "they," but "we." . . . There are things that my session, presbytery and General Assembly do that I do not like, but it is me and God will forgive my mistake and help me to correct the failures.

—(Rev.) James F. Anderson
Fort Walton Beach, Fla.

WHAT CAN ONE PERSON DO?

The members of our congregation understand what went on in Montreal at the General Assembly, yet

of our 270 members I dare say that not a single one of them has made any comment or voiced any objection although I imagine that 90 per cent of them did not like what went on up there and don't approve. The trouble is that nobody wants to say anything. Nobody wants to rock the boat. Nobody wants to disagree with anybody else. They say to themselves, "I don't like this," but they don't make themselves heard and those who are running the Church, hearing no dissenting voices, conclude that they are doing a pretty good job and that the rank and file of the membership must like it pretty well.

If our churches intend to do something in the not too distant future, why I'm going to go along, but if they don't I'm going to have to make some other arrangements and I think there are a lot of people that feel just as I do about it. . . . What I resent more than anything else is the fact that I'm in effect being run out of my church and I don't see

why it should happen to me any more than it should to these liberals or whatever you want to call them who seem to be making such a big noise in the Church at this time.

—Michael S. Baer Jr.
Bogalusa, La.

Is there no group of truly concerned men and women in our Church who have enough integrity and moral courage to "hold fast the form of sound doctrine" and to "contend for the faith once delivered unto the saints"?

—(Rev.) Robert F. Paxton Jr.
Helvetia, W. Va.

There is indeed such a group. Trouble is they have had precious little encouragement and support from those who in some cases are loudest in asking, "Why doesn't somebody do something?" As a concerned Presbyterian, have you made a point of finding out who would be willing to stand with you? This is the first step in joint action.—Ed.

MINISTERS

James Eade Anderson from Greenwood, Miss., to the Memorial church, Montgomery, Ala., eff. June 1.

J. Edward Craig from Paw Creek, N. C., to the Easley, S. C. church.

Robert Jefferson Coker from Weaverville, N. C., to the Valley Pike church, Bristol, Tenn.

Donald L. Gokee from Alexandria, Va., to the Pine Shores church, Sarasota, Fla., as assistant pastor.

James F. Hardie Jr., from Channelview, Tex., to St. Luke's Hospital, Houston, Tex., as hospital chaplain.

James W. Gunn from Houston, Tex., to Princeton Seminary, Princeton, N. J., for graduate study.

David L. Hale from graduate study to the Covenant church, Johnson City, Tenn.

• The two feature articles in this issue (pp. 7 and 9) constitute our effort to present the two ingredients that seem to be essential for a renewal (God willing) of the Church: revival by the Holy Spirit, and the application of an informed conservatism in practical affairs. On the editorial page additional suggestions appear, speaking to the special crisis now existing in the Presbyterian Church US. While seeking a renewal of this Church we must begin looking without fear or panic towards the future possibility that some of the official actions at top denominational levels will become irrevocable.

• A preview of what may be in store for Presbyterians should presbyteries continue sending to the General Assembly commissioners interested in abolishing the Reformed faith may have been seen in a recent gala event taking place in the presbytery of Washington City, UPUSA. Not long ago the presbytery came together to participate in the installation of its new General Presbyter. In case you don't know it, a General Presbyter in the UPUSA is a sort of bishop-by-another-name, of

ACROSS THE EDITOR'S DESK



the kind that COCU is planning for all of us some day. Anyhow, at the installation of Dr. Graydon E. McClellan a prominent part of the ceremony was a consecration (officially a prayer) of the General Presbyter, his office and the Church by the Most Reverend Bishop John S. Spence, Vicar General of the Roman Catholic Archdiocese of Washington.

• They say the demise of cultures and of churches occurs so gradually that the damage has been done before anyone realizes it. By that time no one cares. Here's a possible case in point: This week we heard about a Presbyterian college belonging to the Presbyterian Church US, on the campus of which the crowded Bible department has been refused permission to borrow vacant classroom space in the new science building. The reason? Federal funds were used to help build

the science building and the Bible may not enter. Not realizing they were breaking the law of the commonwealth, a Bible class on this Church college campus began using a classroom in the science building. But a keen-eyed bureaucrat came, saw and tossed the class out.

• Out of the "grab bag" we submit this item to close the column this week: "Up" in Canada the government helps incorporated municipalities with civic projects, including aid to reduce unemployment, by means of grants which the municipalities use to pay wages. And now it has just come to light that a Roman Catholic monastery incorporated itself as a municipality, put on several construction projects within the monastery, sent in to the government its lists of "unemployed" (monks) and received, over a period of five years, a total of \$369,000 in federal and provincial funds. (1) ☐



3,000 Help in Bible Society Celebration

NEW YORK (RNS) — Evangelist Billy Graham called spiritedly here for a "return to the Bible" as the most effective way to combat what he declared is a "moral crisis that will determine the future of the nation."

The famed preacher was the principal speaker at a service in Lincoln Center's Philharmonic Hall marking the 150th anniversary of the American Bible Society.

Headed by members of the Society's Board of Managers, who conducted their annual meeting, a total of nearly 3,000 guests and visitors attended the event — a highlight of three days of special anniversary services.

Also attending were leading churchmen from some 30 overseas countries, including Archbishop F. Donald Coggan of York, second ranking prelate of the Church of

England and president of the worldwide United Bible Societies. He delivered the benediction.

In his sermon, Mr. Graham hailed the American Bible Society as "one of the best evangelistic agencies in the history of the Christian Church" and encouraged accelerated effort to stimulate a "spiritual awakening" through increased Scripture distribution programs.

The evangelist vigorously repeated his frequent warnings that an "immorality crisis" is threatening "the foundations of our democracy and the security of our republic."

Calling for a return to the "absolutes" of the Bible, Mr. Graham declared: "Once you start reading the Bible and believe it, its absolutes become principles by which men lead their lives."

Other portions of the program included selections by the 300-voice

Westminster Choir and the singing of a special "anniversary hymn" entitled "Give Men My Word!" which was written by the Rev. Frank von Christierson, United Presbyterian clergyman of Citrus Heights, Calif. It was one of 14 selected by the Hymn Society of America in a contest sponsored as part of the 150th anniversary year.

Following the Philharmonic Hall service, a colorful procession of robed churchmen moved down Broadway to the Society's new Bible House. Archbishop Coggan presided at brief ceremonies blessing the structure.

The celebration was launched earlier with a ceremony in the same room in New York's City Hall in which the society was organized 150 years ago. □

1970 Publication Slated For NEB Old Testament

NEW YORK (RNS) — Work on the Old Testament and Apocrypha portions of "The New English Bible" is progressing on schedule and the complete Bible is now expected to be published by 1970. A progress report from the New York offices of Oxford and Cambridge University Presses indicated that translation of the Old Testament and the Apocrypha is completed. A literary panel has gone through the translation to recommend any changes thought necessary.

Linguists are making a verse by verse scrutiny to make sure the original Hebrew and Greek texts are correctly translated.

Two Roman Catholic scholars are to sit with the Joint Committee of the Churches which planned and is carrying out the revision. Msgr. B. C. Butler, O.S.B., will represent John Cardinal Heenan, Primate of England and Wales. Archbishop Gordon Gray of St. Andrews and Edinburgh also will appoint a representative.

The New Testament portion was published in 1961, and in its first five years of publication sales approached 6 million copies. □



THE CHURCH OVERSEAS

VIET NAM — "Lord, make us adequate for this tremendous hour!" This is the prayer of the national Church in Vietnam, a Church living in hope amid the terrors of war.

Historically the Protestant Church in Vietnam is a mission product of the Christian and Missionary Alliance. Its membership is 40,000 in 343 congregations and groups spread over forty-three provinces.

In Saigon the International Protestant Church reports regular attendance steady at the 200 mark and effective evangelism among military personnel. Church involvement augments the effectiveness of five Protestant chaplains serving in the Vietnamese armed forces.

The study of English has attracted 500 students to the Saigon Youth

Center. There they are confronted with the Gospel and 111 were converted last year. The Committee on Christian Education is preparing a systematic coverage of the main truths of the Bible to help each Vietnamese Christian. Short term Bible school sessions have been held in five places; each averages three weeks in length.

Literature output in three languages — Vietnamese, Raday and Koho is booming. In 1965, some 42 million pages were produced and more than 700 persons signed and returned the decision sheet from the back of a tract. In addition, two monthly magazines were printed, one for general readers and one (Bible magazine) for Christians.—From the *Sunday School Times*. □

Pike Leaving Diocese For Political Group

SAN FRANCISCO (RNS) — Episcopal Bishop James A. Pike of California, whose repeated questioning of Church doctrine and calls for new effort to make Christianity more "relevant" to modern man have stirred broad discussion and no little controversy, has submitted his resignation as bishop of the Diocese of California.

The 53-year-old churchman announced that while he is not leaving the ministry, he will end eight years of service in the diocesan post in order to "better . . . fulfill my vocation" by pursuing the role of "scholar-teacher" as distinct from that of "administrator-leader."

In a letter to Episcopal Presiding Bishop John E. Hines of New York, Bishop Pike said he would join the resident staff of the Center for the Study of Democratic Institutions at Santa Barbara, Cal.

Bishop Hines said he has received the resignation request and forwarded it to other members of the Episcopal House of Bishops "for their consideration."

It was virtually certain that the resignation, effective Sept. 15, would receive necessary approval of other bishops, an Episcopal spokesman said, particularly since the standing committee of the Diocese of California already has accepted Bishop Pike's decision "with regret." ☐

Viet Missionaries See Escalation in Interest

VANCOUVER, B.C. — The escalation of the war in Viet Nam has focused the attention of the world upon that land and has brought both welcome and unwelcomed interest by religious groups, delegates to the Christian and Missionary Alliance's 69th annual General Council were told here.

"Though our society has labored there with great fruitfulness for some fifty years, Viet Nam has been suddenly 'discovered,'" said Dr. Na-

than Bailey, Alliance president.

"One feels," he added, "that in some instances the discovery has been made by opportunists who are exploiting the present situation."

The Alliance is currently cooperating in Viet Nam with such agencies as World Vision, Pocket Testament League, the World Relief Commission of the National Association of Evangelicals, and the Bible Meditation League.

"We are happy to cooperate where possible," Dr. Bailey said, adding that these agencies "have shown a sincere desire to minister in a way pleasing to God and in harmony with established missionary pol-

icies."

The National Protestant Church of Viet Nam, the largest Protestant denomination in the country, grew out of Alliance missionary activity. No churches related to the National Council of Churches (USA) or World Council of Churches have been at work in that land.

Dr. Bailey also reported that despite the expanding war, not a single church related to the Alliance has been closed. "Through the united efforts of our Mission and the National Church we are able to report the largest number of baptisms on this one field of any time in its history," he said. ☐

THE CHURCH AT HOME



RCA Synod Asked To Write Assembly

ATLANTA, Ga. — Members of the Joint Committee of 24 from the Presbyterian Church US and the Reformed Church in America held a special meeting here, but only the RCA half announced any action when it was concluded.

The session was called to evaluate the action of the Presbyterian General Assembly in joining the Blake-Pike talks. It was held behind closed doors.

RCA members of the group announced they would add to their report to their General Synod a recommendation that the top RCA governing body ask the next Presbyterian US General Assembly to explain its apparently inconsistent actions.

The recommendation suggests a letter from the RCA to the Presbyterian General Assembly asking it to clarify the relationship between its joining the Consultation on Church

Union (Blake-Pike talks) and its separate authorization for continuance of RCA conversation.

Another recommendation to the General Synod from the 12 is that it be authorized to further explore the question of the Assembly's actions.

Some committee members said they still expected the top governing bodies of the two denominations to hold their annual meetings at the same time, June 8-13 next year, in Bristol, Tenn.

This year's RCA General Synod will meet at Holland, Mich., June 9-15. Scheduled to give the devotional messages each day is the Rev. William M. Elliott Jr. of Dallas, Tex., a past moderator of the Presbyterian US General Assembly. The Southern Presbyterian fraternal delegate will be the Rev. John F. Anderson Jr., executive secretary of the denomination's Board of Church Extension. ☐

San Francisco's Gill Quits Seminary Staff

SAN ANSLEMO, Calif. (RNS) — Dr. Theodore A. Gill has resigned as president of San Francisco Theological Seminary to become director of the Joint Study Commission on Education of the World Council of Churches.

In his new post Dr. Gill will organize research, supervise conferences in Europe, America, Asia and Africa dealing with both general education and educational enterprises related to the Churches. He is expected to write a book based on the results of the study.

Dr. Gill will begin his new duties at World Council headquarters in Geneva on July 1.

James R. MacKay, board chairman of the United Presbyterian seminary, praised Dr. Gill's contributions to the school during his eight-year tenure as president.

"He has drawn together an eminent faculty, so recognized throughout Europe and the U. S. A.," Mr. MacKay said. "He has attracted increasing numbers of students of high quality. Moreover, he was a leading architect of the Graduate Theological Union, a cooperative venture in post-graduate theological studies involving participation by many seminaries in the San Francisco Bay area. During his tenure, the entire curriculum of the seminary was revised, making more effective the preparation of candidates for the ministry."

Before coming to the seminary Dr. Gill was managing editor of *The Christian Century* and editor of *Pulpit* magazine. ☐

Speakers Named

BRISTOL, Tenn. — Commencement speaker at King College May 23 was to be H. T. McCabe of Alcoa, Tenn., public relations manager of the Aluminum Company of America. Scheduled as the baccalaureate preacher the day before was the Rev. Charles H. Gibboney, new pastor of the First Church here.

JACKSON, Miss. — The Rev. Calvin Thielman of Montreat, N. C., was scheduled to deliver the baccalaureate sermon for Belhaven College's 69 degree candidates. Henry Harris, editor and publisher of the *West Point* (Miss.) *Times Leader*,

was slated to give the commencement address May 26.

MONTREAT, N. C. — Commencement speaker at Montreat-Anderson College May 29 will be the Rev. David Currie, pastor of the First Church, Durham N. C.

Former President's Son Heads Davidson's Board

DAVIDSON, N. C. — Trustees of Davidson College have paid tribute to the Rev. J. McDowell Richards, of Decatur, Ga., who is retiring after serving as chairman of their board for 25 years, and have elected his successor. New chairman is Walter Lee Lingle Jr. of Cincinnati, Ohio, a vice-president of Procter and Gamble Co. He is the son of one of the college's best-known former presidents and the father of a current Davidson student.

The new chairman is a 1928 graduate of the college. He joined Procter and Gamble in 1931 and is presently in charge of the firm's international operations. From 1962 to 1964 he was in government service as deputy administrator of the Agency for International Development and later as deputy associate administrator of the National Aeronautics and Space Agency.

In another important action the 50 trustees turned over to the faculty the authority to decide whether students will have to continue attending Sunday night vespers on a compulsory basis. The suggestion was made to the teaching staff that any change in the policy be for a two-year period.

Other major decisions of the board included:

— Reorganization of the administration so that only four persons will report to the president: dean of faculty, dean of students, treasurer-business manager, and director of public relations and development.

— Employment of an assistant or associate dean of faculty.

— Centralization of all student records.

— Launching of a 10-year library development plan. ☐

• • •

We must never forget that St. Paul warned the Gospel cannot and must not be changed, not even if an angel from heaven should authorize it (Gal. 1:8). — JOHN H. TIETJEN.

Extension Board Adds To Institute Support

ATLANTA, Ga. (PN) — The Presbyterian Institute of Industrial Relations — largely a one-man operation for two decades — will expand its services in the U. S. and around the world, with an action just taken by the Board of National Missions of the United Presbyterian Church USA.

The Chicago center will become the joint work of the UPUSA Church and the Presbyterian Church US. The latter Church voted to join the cooperative effort through an action of its Board of Church Extension here in January, according to an announcement just made here.

Linking the two Churches will enlarge the center's scope, to serve urban areas from coast to coast.

The center will also become the World Council of Churches' official information center for urban and industrial ministries, serving churches around the world.

The UPUSA board's action approved the participation of the Presbyterian Church US in the center.

The extension board here will provide \$20,000 for a full-time staff member and operating expenses.

The enlarged center will provide three-week seminars for pastors in urban areas, with immediate emphasis to be given to cities in the South. In addition, the increased budget and staff will allow the center to plan weekend workshops primarily for laymen across the country, to develop lay leadership. ☐

Name 2 Buildings

CHARLOTTE, N. C. — Trustees of Queens College here have re-elected their officers for a three-year period and have named two new campus buildings. The dual purpose fine arts center and auditorium will be named the E. H. Little Fine Arts Center and the Charles A. Dana auditorium, honoring a former president and chairman of the Colgate Palmolive Co. and a New York financier, respectively. The new Walker Science Building will honor Dr. Edwin R. Walker, chancellor and acting president of the college, and Mrs. Walker. The trustee committee seeking a new president reported it was actively at work. ☐

The Holy Spirit's Baptism

REV. JAMES HUDSON TAYLOR SR.

The power of God's Holy Spirit in believers is the only effective remedy for the vexing problem of sin in the Church. But He must be sought. In expectant faith seek Him humbly with persistent and earnest desire and He comes.

But how shall we know He comes? What evidence should we look for when we receive the Holy Spirit's baptism?

The Word of God and His Spirit must ever be our guide; our unfailing equipment in conflict; and our strong confidence. These, together with prayer are a reliable safeguard against every form of delusion.

But faith is vitally necessary. Faith is the abiding principle of guidance as it has always been, of victory and unceasing fruitfulness. Artificial restrictions and prohibitions against error, usually a product of unrecognized unbelief, are not less futile than clay defenses in modern warfare. But the Word of God is indestructible. It assures victory.

A Personal Testimony

One Sunday evening in the fall of 1917 that mighty Spirit-filled man of God, Dr. Jonathan Goforth, a Canadian Presbyterian missionary, preached in our church in Shanghai, China. Later that evening in personal counsel about the baptism of the Holy Spirit he directed me to Gal. 3:14. I was disappointed. I desired evidence more tangible than faith. For months I had sought the baptism of the Holy Spirit. Fastings, nights of prayer and poring over the Scriptures intensified my

The author, now serving in Taiwan, is a former missionary to China and a grandson of the founder of the China Inland Mission, Hudson Taylor.

deep hunger. Had I not also honestly tried the simple way of faith and failed? I had no desire to deceive myself again.

But Dr. Goforth was right. What I had failed to understand was that God's Word needs no other evidence. No one is ever invited to try to believe Him. The very undertaking to test or to prove the veracity of God's Word both discloses and gives that subtle quarter to an evil heart of unbelief which makes failure certain. "He that cometh to God must believe." No quarter dare be given to unbelief.

There are hindrances to faith, of course. These must be put away before we can believe. The Holy Spirit will both reveal them and show us how they may be dealt with as prayerfully we walk in the light. Then, we no longer presumptuously try to believe God. He is truth. He cannot lie. *We believe Him.*

In the home of the Rev. and Mrs. E. P. Ashcraft, well-loved Free Methodist missionaries in Honan, China, fifteen months later, still hungering after God, I deliberately and audibly claimed in faith and received the blessing of a clean heart. There was no unusual feeling or other manifestation.

The hour was late. Mrs. Ashcraft was at the piano, as those two faithful saints sang and prayed with me: "I can, I will, I do, believe."

Scriptural Evidence

The experience lives fresh in memory after forty-seven years to encourage that steadfast faith which surely is the evidence of things not seen.

As we consider the Scriptural evidence of the Spirit's baptism it is interesting to note that in counseling His disciples *before Pentecost*

the Lord Jesus encouraged them to ask, to seek, and to wait expectantly for the Holy Spirit.

Freely He spoke of many results that would attend the coming of the Spirit of truth; of what they were to expect; and of what would happen when He came. There would be deep conviction of sin; guidance into all truth; power from on high to witness of Him; quickened remembrance of what He had told them; and revelation of the things of Christ and also of things to come.

But the record does not mention "tongues." This is significant. The context of the only recorded instance which possibly is reliable when Jesus Christ referred to tongues (Mark 16:17) gives no hint that it was to be the evidence of having received the Holy Spirit's baptism; and the passage at least seems to imply that intelligible languages would be spoken.

After Pentecost, too, Peter's emphasis apparently was not on tongues as the important evidence of the Spirit's reception, but on heart cleansing by faith.

The Scriptures seem to indicate that tongues were incidental rather than essential. The physical phenomena which accompanied the Spirit's baptism at Pentecost, including ecstatic utterance, were not always present. Faith must ever be. By faith hearts are purified and inward holiness may be maintained as well as continually attested.

Nowadays while some give far too much prominence in a positive way to tongues, let us not compound the folly negatively by foolishly denying what the Bible tells us not to forbid.

But there is always danger in emphasizing what the Bible does not stress. Since three occasions are recorded when tongues accompanied the Spirit's outpouring we may not

deny possible recurrences. However, none should add to Scripture and affirm that all must speak in tongues or lack the evidence. Such counsel goes both beyond God's Word and Christian experience also, for very many have received the Spirit's baptism who have never spoken in tongues.

But all must believe God's Word. And this faith is as essential for the continued renewal of the Holy Spirit's fulness as it is for receiving His baptism.

Did not Jesus say of the Spirit's outpouring, "*He that believeth on Me from within him shall flow rivers of living water*"? It was faith that cleansed the heart of the disciples at Pentecost, and their baptism was emphatically certified thereafter by remarkably changed lives.

The fact also should not be overlooked that the utterances on the day of Pentecost were clearly understood by those who heard the disciples proclaiming God's wonderful works. Much of what is claimed to be Pentecostal tongues today is quite unintelligible. No interpretation appears to have been necessary that memorable day in Jerusalem. The people understood.

The Holy Spirit's baptism is for all Christians. The spiritual gifts mentioned in I Cor. 12-14 are not. In this sense therefore these are not general. Paul wrote that they are given to particular individuals from the Spirit at His will. We may desire and earnestly pray for spiritual gifts, but to demand them is both wrong and dangerous.

A Special Gift

Thus the special gift of tongues referred to in First Corinthians was doubtless different from that attending the Pentecostal baptism which Peter testified had cleansed their hearts by faith. That baptism is for all, but nowhere in God's Word is tongues said to be a necessary accompaniment.

The Apostle also affirmed the interesting fact that though one may not himself understand what he is saying while speaking in tongues yet he is edified (I Cor. 14:14). He added, however, that, if the Church is to be edified when tongues are used publicly, there must be an interpreter.

Regarding spiritual gifts, attention must be given also to the dangers mentioned in these chapters against

which the Apostle warned the Church.

The first is that of self-exclusion. No one should think that because he does not have the same gift another has something must be wrong; or that he does not "belong" so to speak. In eager desire for all the Lord has promised, earnest Christians who have never spoken in tongues may unwisely and without discernment try to imitate that which is not a product of human instruction and effort but definitely a gift of grace from the Spirit.

Or, never having spoken in tongues, when it is mistakenly emphasized as the necessary evidence of the Holy Spirit's baptism, some may fall into the temptation to think that therefore they must be wrong and that they do not belong to the Body.

Does Not Exclude

A second danger is that of excluding the other fellow. In I Cor. 12 Paul used the body and its different members for illustration. Each member of the body is necessary though neither its form nor function is the same as that of the other members. Similarly the Church needs many different gifts for its healthy development.

If another has a gift that is different from ours, we may not foolishly say to him, "We can do without you." Because, though this may be true, an amputee's loss is almost immediately obvious and becomes a permanently embarrassing handicap.

Here possibly is the most prevalent and devastating danger of all. It usurps the Spirit's authority and robs the Church of spiritual gifts. He is providing for its normal growth and more rapid increase.

This may throw light on one cause of the pitifully slow and retarded growth in some churches. Too often impatiently we may think we can do without earnest souls whom the Lord has given us. How mistaken the heartless remark may be, "We are better off without them!"

But God loves order. Wrong emphases in the Church still produce Corinthian disorders. Paul's third caution dealt kindly and without alarm with the confusion which resulted from exaggerated emphasis on tongues in the church services of that profligate city. He did not suggest expulsion or excommunication except in a case of flagrant immoral-

ity. Restraints are to be observed. They are not one-sided, however. And today both those who believe there is a true gift of tongues and those who do not, by the Spirit will gladly acknowledge and humbly follow these Bible-imposed restraints.

An Unbridled Tongue

But if some will not, while giving no encouragement to impropriety let us not in our zeal for order overlook a fourth danger. It is not a choice of the lesser of two evils. Both must be avoided. The Apostle beautifully illustrated how. Was he attempting to restrain something more ruinous than the physical disorders in Corinth when in context he wrote, "In evil be ye babes" (I Cor. 14:20)? Apparently jealousy and strife, perhaps expressed in slanderous gossip, were present in that self-centered church.

What division is caused in churches by an unbridled tongue! Being much more common than speaking in tongues it attracts less attention. But it may be far more devastating. The Apostle had both evils (the uncurbed tongue, and questionable "tongues") to deal with in this church.

Unfortunately, in unsuspected ways the adversary often cleverly diverts attention from efforts to correct the former. And, when souls are earnestly seeking the Holy Spirit's fulness the devil may more easily succeed in this diversion. Alarm may quickly be aroused and spread rapidly in any church because of reported excesses on the part of those seeking the Holy Spirit.

God-fearing people rightly desire to remove all that is false. Fear of these excesses can so absorb attention that the true security of any church — the Holy Spirit and the Word — are forgotten and thus, tragically, the spirit of prayer is restrained. Strangely those who exhibit the greatest zeal against other manifestations are sometimes they who fail most to bridle their own tongues!

We are admonished to prove whether the spirits are of God. Counterfeits must be rejected. But some unwisely and without discrimination too hurriedly insist on expulsion as the only means to preserve unity and harmony within the church. Meanwhile the uncurbed tongue, itself a source of confusion and divisions, continues without re-

straint and the Spirit of God is grieved.

Could Paul have had these things in mind when he wrote his caution? As a responsible shepherd determined to deal with every danger, why was he apparently not alarmed at the Corinth "tongues" situation?

He knew that God has provided adequate resources and, unafraid, relying on these he suggested a better way which would avoid the ruinous results of fear and careless exclusion.

The Apostle preferred to challenge the church at Corinth, and us, to a *positive* and a truly healing method. He did not deny, nor did he forbid "the tongues." But he showed "a more excellent way." In practical difficulties which often so fiercely assail the Church, this way works.

Have we the courage of faith pa-

tiently to demonstrate that without love any kind of tongues is as sounding brass and clanging cymbals? The demonstration will take time, of course, just as proving the spirits requires time. So let us not be stampeded and driven by the devil into hasty, unwise and hurtful actions which are dictated by fear. We must be prayerful and patient, and steadfastly discountenance idle talk. The pastures of this better way are so much greener, more attractive and wholesome than those of any other way.

Paul's is the best guideline. May we also with him in quiet and prayerful confidence demonstrate the "more excellent way." If we cannot, let us first, as our Lord suggested in Matt. 7:5, humble ourselves before God and enter that way ourselves before we blindly try to cor-

rect what we think are abuses in others. Then we shall see clearly and be able patiently and joyfully to lead our people and those in error along the pleasant highway of heart holiness into the abundant pastures and beside the refreshing waters of the Spirit-illuminated Word.

In his 35th chapter did not Isaiah, the prophet of faith, clearly foresee and confidently proclaim this evangel as he appealingly delineated the highway of the Spirit's fulness? "Say to those who are of a fearful heart, 'Be strong, fear not! Behold, your God will come . . .'" (v. 4).

Of God's free grace faith is the key by which we enter this delightful highway of constant joy and fragrance. A way which exhibits the glory of God's marvelous working, Isa. 35:5-7. And faith provides its continuing evidence. ☐

Some say everything changes, others say nothing changes —

The Liberal-Conservative Contest

THE EDITOR

The life-and-death struggle of our era can be described in many ways. I want to describe it in terms of a contest between the philosophies of liberalism and conservatism.

The ringing sounds you hear are echoes of clashes between a liberalism that is growing in influence and power, and a steadily retreating conservatism. In every arena—politics, economics, religion—liberalism seems to be getting the upper hand. Our hope for survival depends on whether liberalism can be turned back before it affects all our thinking.

I want to explain what I mean by that. In the popular mind liberalism means progress while conservatism means anti-progress. The liberal is said to work for change while the conservative fights change.

In a sense this is true. The word "liberal" comes from a root which suggests *freedom*—to be liberal is to have a free attitude towards things. The liberal is unbound in those matters about which he is lib-

eral—he is not tied to conclusions or restricted by limitations. He is free to question things and seek new solutions.

The word "conservative," on the other hand, comes from a root which suggests *preservation*—to be conservative is to have a more protective attitude towards things. The conservative is unchanging with respect to those matters about which he is conservative—he considers some things permanently decided.

This Is Liberalism

At whatever point you and I are willing to change, at that point we are *liberal*. Women are more liberal than men with respect to style. Men dress conservatively—that is, their styles remain much the same. Women, on the other hand, are liberal—they would not be caught dead in last year's dress.

The inclination—the willingness to be "free" is liberalism. And the word certainly has its proper and constructive application. We speak

of a liberal education and we mean something valuable and constructive. A liberal education is not one in which a lot of knowledge is stuffed into one's head—it is that educational process in which the student is led to approach the matter at hand with an open mind, willing to examine the evidence and reach intelligent conclusions about the truth on his own.

Science consists of liberal disciplines—science assumes that there are new horizons to explore, new worlds to conquer, new directions to take, new conclusions to reach.

Manufacturing is a "liberal" process. That is, goods are creatively improved from season to season—there is no fixed procedure in the average manufacturing process which is not subject to change. Perhaps no better example of manufacturing as a "liberal" process can be suggested than the automobile industry. Woe betide that automobile manufacturer who does not put out an improved product each year. If he does not approach his job with a

liberal bent he will lose the market.

Perhaps the epitome of liberal philosophy in industry is the motto of that great American corporation, the General Electric Co. — "Progress is our Most Important Product." That motto puts into language the philosophy that in some areas we cannot be satisfied with things as they are—we must not consider that the product or process is beyond improvement — we must be *liberal*.

Progress Is Obvious

One reason why liberalism has so saturated our culture is precisely that there is so much evidence of progress (liberalism) in this generation. We are living in a time when everything seems to be progressing — so it has become unthinkable that anything should not, therefore, be subject to change for the better.

We have become conditioned, by the very progress we have experienced, to believe that man can tackle anything he may ever face and improve it or whip it — control it or lick it. Gradually we have come to think that there is *nothing* beyond the pale of change or improvement; that *everything* can be done better than it has been done.

We have all been affected by this kind of thinking — so affected that it sounds strange to hear, "Some things never change!"

But some things do not change. And it is precisely because modern man has failed to distinguish between the things that change and the things that remain, that the philosophy of liberalism today has become a danger to order and stability. By approaching every situation with an open mind and a questioning disposition, the liberal tends to deny the permanency of any truth. And so his liberalism becomes relativism and he is left with nothing planted to hold onto.

Do you know people who are unable to give you a firm answer to any question? Ask them their opinion of this or that issue and the most you can get out of them is, "Well, it could be this, but on the other hand it could be that." When you reach *that* point in your thinking of *all* truth you are a consistent liberal. You also live in a shaky world.

Questioning all truth, the consistent liberal turns his attention to economics. Once upon a time he may

have believed that, "A penny saved is a penny earned." But now he believes that every truth may be improved upon. So he experiments with a new approach. "Perhaps," he reasons, "It is a better truth that a penny saved is a penny *spent*." So he discards the notion that thrift is a virtue and experiments with the notion that spending may be a better virtue.

Consider the principle of free enterprise. Should there be anything sacred about the principle of free enterprise? The liberal mind, with its questioning disposition, will wonder if something better than free enterprise cannot be devised — so controls are introduced.

It does no good to sound a note of warning and argue that increased controls violate a firm principle laid down by the Founding Fathers. The liberal realizes that he has suggested something inimical to the thinking of the Founding Fathers. But that is precisely the point. He does not believe that we should be bound by the thinking of the Founding Fathers. He automatically assumes that we would somehow be remiss in our duty if we did not try to improve upon the Founding Fathers.

After all, the Founding Fathers had no electric ranges and they had no automobiles. There has been progress in transportation and progress in cooking — why shouldn't there be progress in economics and in politics? Thus liberalism reasons when it becomes a total philosophy.

Then another question to be considered is that of patriotism. Is it fashionable to be patriotic? It is not. Your children and mine today are inoculated in the public schools with the idea that patriotism belongs to a dead and gone era. Watch them. They are embarrassed to take off their hats when the flag passes by. They are a bit ashamed to stand at attention when the national anthem is played. They will argue with you that nationalism is evil and that devotion to the United States is contrary to world order. They have been fed a liberal line with respect to old-fashioned patriotism.

Religion, Too

And don't forget what has happened to religion today. A main reason why the faith of the fathers is unpalatable to the younger generation is that it is old — precisely that it represents something which

seems to have made small progress in 2,000 years.

In order to change this and make religion palatable to the modern mind the liberal begins to toy with the idea of a "new theology," and even a "new morality." Ministers of the Gospel of Jesus Christ go about telling young people that they have a perfect right to engage in premarital sex. And the most shocking thing about it all is that most of us do not really believe the former attitudes can be defended adequately by simply contending that some things do not change.

It isn't hard to understand why the consistent liberal has become what he is. After all, when you look about and see a torn world and a disintegrating society and you begin to reflect on how little progress mankind has made in human relations, you begin to wonder if a new approach to things is not the answer.

Even the staunchest believer in old fashioned virtues is sometimes tempted to say to himself, "I wonder if a different approach to basic things wouldn't make a difference in the results?"

The conservative bears the odium of the situation as it exists because he represents the attitude which allegedly created the situation in the first place.

But what of the conservative? We've looked at the liberal, let's look at him for a change.

This Is Conservatism

A conservative is so called because he places value upon the idea of conservation — he wants to preserve things.

At the outset let us acknowledge that there is danger in being conservative about everything just as there is danger in being liberal about everything. Just as the word liberal has its good application, so the word conservative has its bad application. To be conservative about *everything* is to develop a warped outlook.

For instance, the Amish. Go to Pennsylvania and you will meet up with a people who try to be conservative about everything. The Bible says nothing about automobiles, so they still ride in carriages. The Bible says nothing about electricity, so some of them still use candles. Amish women wear bonnets and Amish parents refuse to send their children to school where they will get a liberal education.

The illustration is extreme but accurate. There is such a thing as being too conservative — as applying the rule that some things never change, too strictly.

Does not even the Preacher in Ecclesiastes say there is a time to keep and a time to throw away — a time to save and a time to discard — a time to plant and a time to pluck up? What the Preacher was saying was that some things in life do change — about some things one will be conservative, about some things one will be liberal.

It is not always good to be immobile as stone.

On the other hand, it is essential to a balanced perspective to recognize that there is truth about which one cannot afford to be liberal. Some things do not change. Some rocks are unmovable, some forces are unstoppable.

Medical Reasons

Doctors will tell you that the stable personality is the personality planted upon a solid foundation, with convictions upon which it stands with confidence. The unstable personality is the one to which everything is relative.

Our mental institutions today are filling up because Liberalism has taken away from many people the capacity to be absolutely, unmovably, unalterably convinced and certain about *anything*. For a vast number of people today the only Ultimate is that which seems to be the best thing at the moment. And *that* can drive a person insane.

An intelligent conservative is not ashamed to announce that some things never change. Four thousand years ago, when a man was thirsty he went out to the well and let down a gourd and drew himself a drink. Today, when we are thirsty, we walk to a modern cooler and press a button. But — and this is important — we get thirsty today just as they got thirsty four thousand years ago.

When we want a meal we put it in the oven and cook it electrically. Our forefathers cooked over an open fire. But — and this is important — we get hungry today just as they got hungry four thousand years ago.

When our great-grandparents were courting they used to get in the buggy and ride out to the top of the hill in the moonlight and hitch the horse to a bush. The young moderns hop into a convertible and

wheel out to a secluded spot and park. But — and this is important — there is very little difference between what went on in the buggy and what goes on in the convertible!

Some Things Remain

Some things do not change. And the problem of our day is that we have lost the capacity to distinguish between the things that change and those that do not — the capacity to be liberal where possible and conservative where necessary.

While man's environment — his tools — may change, the basic things about man remain the same. The basic facts about his relationships remain the same. And the basic paths to success and failure in those relationships remain the same.

A good man is described in the same language today they used to describe a good man 4,000 years ago. And a bad woman is described in the same language they used to describe a bad woman 4,000 years ago.

The things that make for happiness are the same — and the things that make for misery. Sadness is the same and the same things break the human heart.

And being a minister I must say that sin is the same — and salvation is the same — and the Gospel of Jesus Christ is the same, yesterday, today, and forever.

As you and I look about us today we *must* recognize values in religion, morality, economics, politics and the like that we intend to be conservative about, God helping us!

In closing I want to be quite specific about the ultimate goal of Lib-

Yet There Is Hope

We are living in a period of revolution against reason, order, tradition and dignity . . . Instead of leadership we have problem-solving teams. Instead of judges we have referees, and in lieu of grace and style we have the cult of informality . . . Decorated soldiers may be insulted by men with unimpeachable records of cowardice. Chaste women may be cut dead by tramps. Dependents deride us because they are dependent upon us. But there is hope, because there is a pendulum in the affairs of men and inevitably it swings. — WILLIAM MANCHESTER.

eralism. In our day the liberal acts as if he were the very first to discover the problems besetting this generation. He would have the world believe that the liberal politician and the liberal religionist are the only ones really concerned with poverty and unemployment and insecurity and religious relevancy.

The liberal acts as though the Great Society and the Kingdom of God were his special discoveries in the twentieth century. He would have you believe that no one ever before thought about man's plight, or explored ways and means to improve man's lot.

Truth of the matter is that thoughtful and Christian men have been concerned with the needs of mankind for a great long while. What's new today is not the concern for mankind, but the *solution* that is proposed for the problems of the world. The problems are old problems — what's new is the *method* suggested for resolving them.

The liberal — in a word — today proposes a great *leveling* as the way to achieve his objectives. Among nations he expects to attain peace by eliminating nationalisms, colonialisms, distinctions between superior and inferior, in a One World order. Economically he expects to better the lot of all by lifting the poor to the level of the affluent, with the latter's help. Religiously he expects to create an impact upon the world by eliminating religious differences of every kind — including the notion that any religion is superior to any other — in the creation of a great World Church.

In the attainment of these objectives the liberal discourages individual differences, individual attainments or successes that make the individual stand out above his fellows, whether the "individual" be a person, an institution, a Church or a nation.

The liberal is moving towards his goal by making the individual the servant of the mass; by making the owner and employer the servant of the tenant and the laborer; by taking from those who have in order to benefit those who have not; by making dogma and doctrine and religious priorities subservient to the "ideal" of unity and uniformity.

It is all being done in the name of an imagined Law that something essentially immoral exists whenever there are *differences* of any kind;

(Cont. on p. 17, col. 1)



Negotiations Must Come

Now that the recent General Assembly has caused the Presbyterian Church US to become an integral part of consultations having to do with the "Blake-Pike" proposal for Church union, a number of problems must be faced.

First of all, those who wish to join in such a union are in a very real sense "over a barrel" for they know, as do the rest of us, that the Church will not in the foreseeable future vote for such a union. There are too many who value the vital witness of the Reformed faith to allow three-fourths of the presbyteries to vote away that distinctive heritage.

But others are restive in the present fellowship. So eventually negotiations must come.

Such negotiations must recognize

the sincerity of beliefs, conviction of leading, and earnestness of those on both sides of the issue. All discussions must be without recrimination on either side.

Such negotiations must provide for amicable separation and division of assets. And they must include all who wish to participate from sister Churches.

It is a known fact that many now within the UPUSA fellowship are unhappy with the trends in that denomination. They too should have the opportunity to become part of a wider fellowship.

In the Reformed Church in America the lines are drawn almost as sharply as in the Presbyterian Church US. Many are chafing at a "provincialism" they sincerely be-

lieve to be a hindrance to the advancement of the Kingdom of God. They should be permitted to fulfill their desires.

We can envision a smoother and accelerated path for the participants in the Consultation on Church Union. We also can envision an evangelical Presbyterian and Reformed Church of North America, acutely sensitive to the witness of the individual as "salt" and "light" in the world, and in which the primary emphasis will be on the spiritual nature and mission of the people of God.

The new fellowship would emphasize the clear affirmations of the Scriptures without ambiguous compromises — the Bible as truly the written Word of God, our only infallible rule of faith and practice.

Rejecting a hard orthodoxy on the one hand, and a loose and inclusive permissiveness on the other, such a fellowship would emphasize a return to the simplicity of the Gospel message and a complete dependence on the leading and power of the Holy Spirit to further the Kingdom of God at home and abroad.

Such negotiations also would recognize the impatient desire of many brethren to become active participants in the enlarging "ecumenical" movement. These brethren would, in turn, respect those of us who desire spiritual unity to have precedence over ecclesiastical organization.

It is not too early to suggest that those now determined to join a wider fellowship recognize that an amicable dissolution of the present Church organization is *not* possible on the terms planned by the currently negotiating eight denominations in COCU. Too many people in the Church are unwilling to take this course.

Once the dilemma of those determined to have a wider "ecumenical" fellowship is recognized, we believe they will become willing to sit down and talk about an amicable solution, one which will recognize the convictions and the determination of two groups with diametrically opposing convictions. ☐

Union or Division

These are days of decision.

Many are forsaking the *old paths*. Specifically, many are saying that

'Reading' is Not Enough

We would applaud every effort put forward to encourage people to read the Bible for it is a vital, living Book in which every issue of life and death is met.

However, mere reading the Bible is not enough. True, the Holy Spirit often breaks through to shed divine light on passages casually read and as a result there is personal blessing.

But reading the Bible involves far more than hasty, or even prolonged reading of the Word. To the Holy Scriptures we must bring an attitude which God will honor for His own glory.

Involved in all Bible study there should be a preparation of the mind, the heart and the will.

The mind, the seat of intellectual understanding, should be open to the teaching of the Holy Spirit. It should not be hampered by presuppositions but ready to hear and appropriate the truths of the divine revelation, truths neither discoverable from any other source nor understood aside from the illumination

of the Holy Spirit.

The heart, the seat of the emotions, is also involved for as we read the Bible we become confronted with an inter-personal relationship in which God speaks to us and we respond in love, thankfulness and adoration.

The will, the part of our being so often kept apart, is also deeply involved as we read God's Word. What good is it if we give intellectual assent to the Bible and even react warmly to God's love but do not obey His commands? So often we forget that God's revelation to us demands obedience to Him.

Preliminary to the reading of God's Word there should be prayer — earnest prayer — that the reader may be prepared: A mind that understands, a heart to believe, and, a will to obey. This will transform "routine" reading into a spiritual experience and blessing which not only affects the individual but makes of him the kind of person God can and will use for His glory. —L.N.B. ☐

every existing form of the Church (and of beliefs) must *die* in order that "God may speak to our generation."

Within our own beloved Presbyterian Church US there are those who are rebelling against the Word of God and against the Confession of Faith. These are seeking to reorganize and thereby wreck the Presbyterian Church US. They have joined the chorus of those who say that this Church is obsolete.

On the other hand there are many of us who still believe in the faith of the fathers. We believe in the Scriptures of the Old and New Testaments as the totally inspired Word of God. We still hold to the Westminster Confession of Faith and to the form of government derived therefrom.

The time to speak plainly has come.

Let those who are discontented depart and go where they will. We hereby serve notice that there will continue to be a Presbyterian Church according to the Reformed understanding of the Gospel of the Lord Jesus Christ.

By that we do *not* mean that lonely congregations will continue to function in isolation, apart from the Church of Jesus Christ; nor that lonely congregations will continue to function in isolation under some new ecclesiastical relationship which has ceased to be Reformed and Presbyterian.

No. The Church does not exist according to the Gospel or the Reformed faith in a congregation alone. And it is not congregations that have taken drastic steps, removing the Presbyterian Church US from the Reformed and Presbyterian way. It is the General Assembly and its agencies, and some of the higher institutions of learning, that are leaving the Reformed and Presbyterian faith.

Already letters are being received from many presbyteries indicating that many are interested in a positive and constructive recovery of Reformed and Presbyterian integrity. If you wish to be counted among these, write the *Journal* at Box 635, Weaverville, N. C. ☐

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Any Christian, regardless of his vocation, who is not actively involved in the task of sharing Christ with his fellowmen, has broken his contract of service. — HOWARD BUTT JR.

A LAYMAN AND HIS CHURCH



Is It Well?

Dr. L. Nelson Bell

"Is it well with thee; is it well with thy husband; is it well with the child?" II Kings 4:26.

Doctors have to ask some very personal questions. Elisha, the healing prophet, sent Gehazi, his servant, with this question to the woman of Shunem who was coming to meet him. So the Great Physician sends us, His servants, to ask the sin-sick men and women of the world; "Is it well?"

Let us start in the church. Is it well with thee, O Christian? Have you been to your Doctor for a "check-up" of your soul? Is your spiritual blood-pressure low? Have you lost your zeal and enthusiasm and are you living at a poor dying rate? Is there some secret sin, like a hidden cancer, eating at your heart? Is there some hatred or unforgiving spirit which is spoiling your life and witness-bearing for the Master? Have you eaten some fruit from Beelzebub's orchard and in consequence are suffering agonies from an aroused and accusing conscience? Let us stand with Mr. Skill, the ancient physician in *Pilgrim's Progress*, by Matthew's bedside and hear him recite these professional verses:

"O conscience, who can stand against thy power?
Endure thy gripes and agonies one hour?
Stone, gout, strappada, racks, whatever is
Dreadful to sense, are only toys to this—
No pleasure, riches, honors, friends can tell
How to give ease to this, 'tis like to hell!"

You too may need the medicine he prepared for poor suffering Matthew — made from the "blood of Christ."

Is it well with thee, O unsaved sinner, friend without Jesus? "As many as touched Him were made perfectly whole." Have you by faith touched Him? Has the Great Phys-

ician healed you? There is balm in Gilead; there is a Physician there. You need be sick no longer. Will you not come, and be healed?

"Is it well with thy husband, (or wife)?" Have we preachers not all had the depressing experience of asking some wife whether her husband was a Christian, and hear her say, "I really don't know?" Or of asking some husband about his wife and receiving the same vague reply?

Is it possible for us to live together as husband and wife and not know whether our companion is saved or unsaved? Or are we just indifferent?

If both are Christians, are you helping each other, or hindering? The writer heard a man say not long ago, "The only reason I will get to heaven is my wife. She will have one star in her crown, for she brought me to Jesus, and lived the Christ life always in the home."

"Is it well with the child?" How often we have seen the distress and tears of parents when their children lay on beds of sickness and they were fearful that death was near! How seldom have we seen these same parents deeply concerned about the souls of these same children. What is wrong with our sense of values?

There is one crown which no father or mother ought to let anyone, not even your pastor, take from you — the crown of having led your own children to the Saviour. "Let no man take thy crown," this crown, from thee.

Surely it is not well with multitudes of American children today. "The crime wave begins in the cradle" and our young people are filling our jails and houses of correction. What will it profit, father, mother, to gain all you desire in houses, lands, gold, and luxuries, and lose the souls of your precious little ones?

May we open hearts and homes to the Great Physician and be able to say: "It is well!" ☐



SUNDAY SCHOOL LESSON

Lesson for June 5, 1966:

Reformation Under Hezekiah

Rev. Albert H. Freundt Jr.

INTRODUCTION. Judah survived for almost a century and a half after the fall of Israel. During most of this period, however, Judah was tributary to Assyria.

Ahaz was the king of Judah when Samaria had fallen (722 B.C.). During the last years of his reign, while Hezekiah was apparently a co-regent, Assyrian forces had invaded Syria and Israel. When they came Ahaz met them, paid them tribute, adopted a heathen religion, and closed the doors of the sanctuary of the Temple of Jehovah in Jerusalem (II Kings 16:3,4, 10-18; II Chron. 28:22-25). Ahaz died in disgrace (II Chron. 28:29).

After Hezekiah became king in his own right world conditions remained extremely bad. Assyria's expansion was a menace to Judah. An influential group within Judah wanted Hezekiah to make an alliance with Egypt as an alternative to subjection to Assyria. Isaiah advised instead that Hezekiah put his confidence in God rather than trust in foreign alliances (Isa. 7:4,9; 28:16; 30:15). The advice was needed for the king appears to have sought security for Judah with the help both of Egypt and of Babylon.

Hezekiah revolted against the Assyrians and withheld tribute. The Assyrians responded by coming against the fortified cities of the Philistines, the Phoenicians, and the Judeans. In 701 B.C. the Assyrian king Sennacherib had overrun most of Judah except Jerusalem. To save his capital Hezekiah paid a heavy tribute to Sennacherib (II Kings 18:13-16), but the Assyrians demanded its surrender anyway. They boasted that they had Hezekiah hemmed up in Jerusalem "like a bird in a cage."

The arrogant demands of the Assyrian commander were met with calm and godly courage on the part of Hezekiah. He refused to surrender the city (II Kings 19:9-34). He

Background Scripture: II Chronicles 29-32; Isaiah 30:15; 31:1-3

Key Verses: II Chronicles 29:1-11, 35b-36; Isaiah 30:15

Devotional Reading: II Kings 19:14-19

Memory Selection: II Chronicles 30:9

took the plight of Jerusalem to the Lord in prayer. The siege was lifted and the city was delivered when "the angel of the Lord" spread death or plague in the camp of the Assyrians (II Kings 19:35,36).

The text of this lesson focuses upon a religious reformation in Judah which Hezekiah sponsored at the beginning of his reign. It would be well for us in this study to seek elements involved in all real revivals of true religious faith and worship. We cannot be too sure how deeply Hezekiah's reforms penetrated, for there was a strong reaction against them in the next reign; but at any rate they arose from the sincerity of the king, and they set the standard for Josiah's later and more far-reaching reformation of worship.

I. THE RECORD OF GOOD KING HEZEKIAH. (II Chron. 29:1,2). Hezekiah was a good king, one of the best Judah ever had. He provides the greatest contrast between his wicked father Ahaz and his own son Manasseh. There is none with whom he could be compared preceding him as king over the southern kingdom. His devotion to the Lord makes us think of David, his ancestor, who ruled over the undivided kingdom.

The Bible pays him this high tribute: "He trusted in the Lord God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him.

For he clave to the Lord, and departed not from following Him, but kept His commandments, which the Lord commanded Moses" (II Kings 18:5,6).

Hezekiah held the throne from about 721 to 686. We cannot be too certain about the chronology of this period; but Hezekiah saw the downfall of Israel, and this event probably impressed him with the need for loyalty to the Lord. He was also no doubt influenced considerably by the prophet Isaiah, who labored in Judah during his lifetime. Judah was fortunate to have such a king in these perilous times.

II. THE RELIGIOUS REFORMATION UNDER HEZEKIAH. (II Chron. 29:3-11,35b,36. Hezekiah was a zealous religious reformer. Shortly after becoming king, he inaugurated a movement to purify the worship of God from traces of the old Canaanite fertility religion and the more recent heathen innovations which Ahaz had introduced.

A. The Reopening of the Temple (v. 3). Ahaz had turned his back upon the faith of Israel and had closed the entrances into the holy place and the holy of holies. Hezekiah's first act was therefore to reopen and repair the doors of the sanctuary. If a nation is to seek God's favor, the channels of communication and approach to God must be recognized and utilized.

B. Rededication of the Priests and Levites (vv. 4,5). Hezekiah also gathered the priests and Levites into a broad place within the Temple precincts. He called upon them to consecrate themselves anew to serve God. The Levites had been appointed to minister to the Lord and to care for the sacred furnishings of the Temple (Deut. 10:8). The priests also were members of the tribe of Levi, but they were descendants of Aaron whose responsibility it was to offer the sacrifices and to

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intercede for Israel within the sanctuary (Num. 3:10; 18:7).

The Temple was in a rundown condition. It needed to be cleansed of the pollution of heathen altars and sacrifices which Ahaz had brought into it. But before they could set themselves to this task, they had to prepare themselves spiritually. Involved in making themselves ready to serve God again were ceremonial baths, the washing of garments, and separation from whatever might defile. All this was necessary to teach the people that the Almighty God requires purity in His worshippers.

Hezekiah understood that only when the servants of the Lord's house were themselves clean could they begin to get rid of the defiling symbols of idolatry and the rubbish caused by years of neglect. In our days, too, before the Lord's people can effect any reform in His Church, they need to separate themselves from all that is unclean in their lives and which serves as an obstacle to spiritual growth.

C. Repentance and Confession of Sin (vv. 6-9). To show the need of repentance, Hezekiah reviewed the sinful past of Judah. Their fathers had sinned against God, he said. Their sin had been in neglecting to obey God, in abandoning His worship, and in devastating the Temple.

The king realized that the record of continued defeats under Ahaz and their present distress were in part the consequences of national sin. Long ago God had promised to reward the Israelites with blessings if they should be loyal to Him and punish them with trouble from their enemies if they should disobey His commandments (Deut. 28). They were all witnesses to the fact that God keeps His Word.

Repentance is one of the absolute essentials to a true revival of religious life. When people become alive to spiritual realities, they are seized by a sense of their failure to measure up to God's standards of righteousness. They become serious about their need of salvation. They begin to see their sin in its true character, as disobedience and disloyalty to God.

They confess their sins and begin to make changes in their life and in their institutions to bring them into conformity with God's will. Without genuine repentance, there can be no spiritual advancement or moral reformation.

D. The Renewal of the Covenant (vv. 10,11). God promised Abraham to be a God to him and to his children (Gen. 17:6,7). He renewed this covenant with Israel at Sinai (Exo. 19:5,6). The covenant relationship required the people to recognize the Lord as their God, to accept His rule, and to express a measure of His holiness in their national life by separation from sin and from worldliness.

Hezekiah longed to see his people return to the Lord. The nation had departed so far from God in the reign of Ahaz as to necessitate a reaffirmation of their willingness to obey and trust Him. For this reason, the king charged the religious leaders to start over in their determination to serve God.

We, too, need to start at the right place in correcting years of error and neglect. We who lead must repent and renew our vows to the Lord. We must admit our departure from the Lord. It is not enough to claim to be God's covenant people. The covenant lays upon us a heavy responsibility to correct existing evils. We are called, not to complacency, but to strenuous efforts to become what we are supposed to be.

We are the people of a New Covenant. Our Saviour has redeemed us to represent Him in the world. The privileges of the New Covenant do not free us to live as we please. His favor to us demands faithfulness to Him and love toward one another (John 13:34,35; 14:23; 15:9-17). One dedicated disciple can exercise a tremendous influence for the kingdom of Christ. But it is useless to try to reform church or nation, unless we are willing first to get our own hearts and lives right with Him.

E. The Resumption of Worship (v. 35b). The priests and Levites did resume the services and sacrifices of God's house. There was first a great crusade against idolatry. The Temple was cleansed, rededicated, and reopened. Pure worship was restored. Atonement was made for the sins of the people. The people later celebrated a great Passover feast, such as it had not been observed since the time of Solomon.

F. Rejoicing at the Revival of True Religion (v. 36). The reformation in Judah was brought about rapidly, without a long period of planning and preparation. The king and his people rejoiced at the direction which the movement took. They were glad to have the long-suspended services restored. God's

hand was seen in the change in the life of the nation and in the speed in which it took place. God had prepared the people to accept the reforms.

An outburst of joy is a characteristic effect of true spiritual reawakening. The peace of sins forgiven follows the agonizing over sins committed and the sense of having forfeited God's favor. The guilty feeling of having departed from God is replaced with the assurance of salvation.

III. RELIANCE UPON GOD AS THE WAY OF SECURITY.

(Isaiah 30:15. This verse is a good summary of the type of message which Isaiah preached during the reign of Hezekiah, while Assyria threatened and when Egypt was sought as an ally. God can be trusted to care for the welfare of His people. Our true security cannot be found in international alliances. It rests ultimately in calm reliance upon God.)

In a time of great national peril, king and priest and prophet worked together to bring about a revival of religion in Judah. This held the processes of disintegration in check for awhile and enabled the nation to survive the later trial of Sennacherib's invasion.

We need not be distressed by world conditions. Our safety does not rest in the size and number of our allies. Men, at best, are only weak and fallible creatures. But God is able to deliver us.

In this day of great national crisis and testing, our only hope is in the God and Father of our Lord Jesus Christ. Let us return to Him, for He is able to preserve peace and promote prosperity, or to give us the strength and courage to bear the loss of either. ☐

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YOUTH PROGRAM

For June 5, 1966:

The God of the Bible

Rev. B. Hoyt Evans

Scripture: Isaiah 40:18-31 and Romans 16:25-27

Suggested Hymns:

"Come, Thou Almighty King"

"Holy! Holy! Holy!"

"Great God, How Infinite Art Thou"

NOTE TO PROGRAM LEADER: In this program there will be particular references to the *transcendence* of God and the *immanence* of God. These terms and their meaning are at the heart of the controversy today over the "death" of God. Get a good dictionary, such as *Baker's Dictionary of Theology*, and try to start a discussion on the difference between God understood as a Person "out there" (transcendent) and God understood as a "spirit" within people (immanent). It is important for the young people to know that while both are true, God must never be lost sight of as a real Person.

PROGRAM LEADER'S INTRODUCTION: It is not necessary for us to be ignorant about God. We do not need to speculate about His nature. He has made Himself known to us in the Bible . . . in the whole Bible. Sometimes people have said that all we need to know about God we can see in the love of Jesus. They say that God is like Jesus. A much better way to say it is that Jesus is God. Jesus said, "I and My Father are one." He also said, "He that hath seen Me hath seen the Father."

Jesus, however, did not take the position that since He had come, the Old Testament no longer had any value as a revelation of God. He did not come to set aside the Old Testament revelation but to complete it. People had not *seen* God before Jesus came, but they had *known*

Him through the Scriptures of the Old Testament. When we say that what we see in Jesus is all we need to know of God, we are not being true to the position which Jesus Himself took. Jesus consistently affirmed the value of the Scriptures.

FIRST SPEAKER: The God of the Bible is the *Creator*. This is the fact with which the Bible begins and which is assumed in all its teaching. This is the fact that explains our existence and the existence of all things. We need to remember always that God is the Creator, not the creature. Why is it necessary to say this? It is necessary because modern man in many instances claims to be God's creator.

Whenever a person forsakes what the Bible teaches about the person and nature of God and begins to talk about his own private conception of God, he becomes the creator of a "god" which is not the true God of the Bible at all. God does not exist because we have thoughts about Him, but we think about God because He IS.

SECOND SPEAKER: The fact that God is the Creator suggests to us that He is *transcendent*. This means that He is holy, that He is separate from us, that He is superior to us, and that He is different from us. God says, "For my thoughts are not your thoughts, neither are your ways my ways . . ." When we treat God with too much familiarity, as though He were a pal, we are ignoring His transcendence.

Transcendence is contrary to the popular idea of pantheism. Pantheism is the belief that God is everything and everything is God. It is the belief that God is in the universe and cannot really be separated from it. It is a belief that is held in many subtly differing forms by many people today. This is what is meant

when people say that God is the essence of human goodness, that He is the spirit of humanity, or even that He is the spirit (spelled with a little "s") of Jesus.

According to this notion, when we commune with ourselves or when we commune with nature we are talking to God. It is a belief that harmonizes with the theory of evolution. God continues to develop as the universe develops.

This system of belief is certainly not that of the Bible and it has two fatal flaws: (1) God is not separate from us. If He is not separate from us, He cannot help us and save us. He does not really exist. (2) He is not personal. You cannot say, "Our Father who art in heaven . . ." to an essence or an influence. A pantheistic god is no god at all.

THIRD SPEAKER: The God of the Bible is *immanent*. This means that He is actively, personally involved with His creation. The Bible tells us that the fall of a sparrow is noticed by Him and that the hairs of our heads are numbered. This teaching of the Bible about God is contrary to deism.

Deism is the belief that God created the universe like a great machine, set it in operation under laws, and left it to run by itself. It is denied that God intervenes directly in the natural order. This belief was popular in the seventeenth and eighteenth centuries, but it is said that there are not many deists today. Perhaps there are not many who care to call themselves deists, but the many people who refuse to believe in the possibility of the supernatural have a great deal in common with deism.

God's immanence, however, is clearly and regularly taught in the Bible. The miracles are proof of His immanence, but the evidence dearest to us that God is immanent

is that He has saved us from our sin and given us eternal life through Christ. His immanence is a continuing thing in that He dwells in us by the Holy Spirit.

PROGRAM LEADER: If we believe in the God of the Bible, we are neither pantheists or deists, we are theists. Theism is the term which is applied to the teaching of the Bible about God, but there are many who use the name Christian who are not really theists. They may believe in some of the ethical teachings of Jesus, but they do not believe, as Jesus did, in the God of the Scriptures.

The Bible tells of a triune God, the righteous Creator, who has powerful control over His creation and personal love for it. If we can remember this truth and believe it, we can face life with confidence and purpose.

Pantheists deny that God can really help, deists deny that He cares, and atheists and agnostics deny both. If we come to the God of the Bible through faith in His Son, we know a God who both helps and cares.

Closing Prayer. ☩

Contest—from p. 11

differences of attainment, religious differences, social differences, economic differences, political differences. We who live under the domination of liberal thought have been conditioned to believe that the ideal society is one in which all such differences have been eliminated — that God Himself would have such differences eliminated.

In other words, we are being taught that the ideal society is the *class-less* society — without religious classes, without social classes, without economic classes, without political classes.

This is *not* the philosophy of equal opportunity, recognizing individual differences. It is the philosophy of Sameness. And it is accompanied, today, by a methodology: Sameness is to be attained by political dictate and by legislative or judicial decree.

It is all nothing more nor less than Communism on a grand scale. The liberal is preaching — and the idea is taking hold — the doctrine of communism in religion, communism in social relations, communism

CATECHISM STUDIES



Rev. Paul G. Settle

40. Q. What did God at first reveal to man for the rule of his obedience?

A. The rule which God at first revealed to man for his obedience, was the moral law.

God requires obedience to His will. How do we know His will? God gave us a rule, or a revelation of His will, when He created us. He put His law into every man's heart. This rule, or law, or will of God, is called "the moral law," because it guides our conduct, or morals. Every man has been given a conscience and a sense of right and wrong. Conscience, sometimes strongly, sometimes weakly, tells us what God's holy will is.

* * * *

TEST YOUR UNDERSTANDING

—Write True after the true statements, False after the false statements. —

- 1. God required obedience of Adam. _____
- 2. God gave us a revelation of His will. _____
- 3. Some men have a conscience. _____
- 4. God's will for every man is the moral law. _____

SEARCHING THE SCRIPTURES

Hebrews 5:9. Unto whom does Christ become the "Author of eternal salvation?"

~~~~~  
in economics, communism in political action, communism among the nations.

*They say there is no Communism in the Churches. In some Church circles there is reason to believe there is little else.* ☩

**41. Q. Wherein is the moral law summarily comprehended?**

**A. The moral law is summarily comprehended in the Ten Commandments.**

The law of right and wrong was first put into the hearts of men. Later, so that no one could misunderstand God's will, the moral law was written on tablets of stone. The moral law is summed up and briefly stated in the Ten Commandments. The Ten Commandments are binding upon all of God's people, even today.

\* \* \* \*

**TEST YOUR UNDERSTANDING**

Some people suggest that the Ten Commandments are in no way binding upon Christians today. Do you think this suggestion is true, or false? Compare Jesus Christ's words in Matthew 19:17-19.

**SEARCHING THE SCRIPTURES**

Look up Deuteronomy 10:4. Who spoke the Ten Commandments?

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## BOOKS

**EZEKIEL: PROPHECY OF HOPE,** by Andrew W. Blackwood Jr. Baker Book House, Grand Rapids, Mich. 274 pp. \$4.50. Reviewed by the Rev. James MacKenzie, pastor, Olivia Presbyterian Church, Olivia, N. C.

"Every Christian today needs Ezekiel's message of hope. Only a small number are receiving it . . . But he who studies this grim prophecy begins to discern a haunting parallel with the events and attitudes of today. Different nations are involved, naturally, and men fight with different weapons, but the underlying issues are remarkably similar. When this becomes clear to the student, he finds that Ezekiel adds something almost completely missing from modern thought, the element of hope. The embattled prophet teaches us to open our eyes during the sandstorm and to see that the light of God still shines."

With this in mind, the gifted pastor of the Presbyterian church in West Palm Beach, Florida, has writ-

ten an interesting, practical, and timely commentary on this most neglected of Old Testament books. Dr. Blackwood feels that the value of the prophecy is its "continuing up-to-dateness," and few who read his book will disagree. "The purpose of this study is to seek light upon our present darkness, not Ezekiel's relevance to another era of history." Yet it is not dated by particular applications to contemporary events, but will remain a valuable aid to study and interpretation for many years to come.

The author's sense of humor is evident throughout. For example: "... I can but conclude that higher critics of the Bible must lead sheltered lives. Any one who seriously believes that a unified work was produced by many minds has been mercifully protected from committee meetings." So is his intellectual honesty, as consider this quotation from Dr. William A. Arwin: "The radicalism or conservatism of any criti-

cal result is primarily a matter of complete indifference; the only important questions are what supporting facts have been adduced and how dependable is the process of reasoning that has yielded the result claimed."

**BLESSINGS OUT OF BUFFETING,** by Alan Redpath. Fleming H. Revell Co. Westwood, N. J. 240 pp. \$3.95. Reviewed by the Rev. Edward S. Berry Jr., pastor, First Presbyterian Church, Brewton, Ala.

The title of Dr. Redpath's book is taken from the title of the first chapter which is a study of the first eleven verses of II Corinthians. The remaining 22 chapters are equally intriguing and even more stimulating as your reading takes you section by section through II Corinthians.

Dr. Redpath is pastor of Charlotte Chapel in Edinburgh, Scotland; but is better known as the pastor of Chicago's Moody Memorial Church where he served for nine years and where these studies in II Corinthians were first delivered. Dr. Redpath is the author of several books, one of them a study in I Corinthians, *The Royal Route to Heaven*. With

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**THEY WHO ARE CALLED CHRISTIANS**, by Jesse H. Baird. Westminster Press, Philadelphia, Penna. 156 pp. \$3.50. Reviewed by Dr. John R. Richardson, pastor, Westminster Presbyterian Church, Atlanta, Ga.

The implications of being a Christian are discussed in this volume. The 14 chapters deal largely with Pauline thought on the subject. It is a challenge for every believer to exercise his faith in a strong and vital way. The author summons Christian theology to mount the throne of truth.

Maturity of thought is found in these messages. The author recognizes that heaven must come first. Says Baird, "The heavenly solution is the heart of our Gospel, Christianity is heaven-based. It is other-worldly, in the finest sense. Its answers are all worked out, first in heaven, then on earth! Jesus preached to earth in the light of heaven. He talked about heaven constantly. In explaining Himself, He said that He came from heaven, that He was in heaven even when He was on earth, and that He would return to heaven when His earthly mission was completed."

There is a warmth and evangelical fervor in this volume that is refreshing. The discussions on great subjects are rewarding. The author closes on a high note — our times are in God's hands — including the consummation of this great salvation.

The word GRACE stands for, God's Riches at Christ's Expense.— JOHN HUNTER.

**SEEDS IN THE WIND**, by Frank S. Cook. The World Radio Missionary Fellowship, Inc., P. O. Box 691, Miami 47, Fla. 187 pp. \$2.00. Reviewed by the Rev. James N. Birkitt, pastor, Carmel Baptist Church, Rutherglen, Va.

The story of the world's first missionary broadcast and first missionary radio station situated in Quito, Ecuador, and founded by Dr. Clarence Jones and Mr. Reuben Larson, *Seeds In The Wind* traces the story of Radio Station HCJB from its first 200 watts to its growth to 1,000 watts and then 10,000 and then 30,000, to beam the Gospel of Christ literally around the world.

The intriguing story of how this missionary effort has grown to over a hundred missionaries and broadcasting in a number of languages and how it has enjoyed the favor of the officials of Ecuador and of other countries is a most interesting narrative to read.

The story of how God supplied equipment in faith is amazing. Not least among these stories is the way that enough used parts to establish a TV station were obtained, and there in Quito a Christian television station was established by this missionary organization.

Known as The Voice of the Andes, HCJB now has a project *Outreach* designed to add four 250,000 watt transmitters to strengthen the signal completely around the world.

The new morality, with its sophisticated, intellectual, and theological fringes is as old as original sin. — DANIEL A. POLING.

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VOL. XXV, NO. 5

JUNE 1, 1966

the  
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**Coming: Bishops**

The United Church accepts the office of bishops. Because this office is a principal symbol and means of continuity and unity of the Church, we therefore provide that bishops shall be chosen, consecrated, and governed in their ministry by the constitution of the United Church. . . .

The functions entrusted by the Church to bishops include the following: . . . providing together with other agencies and office-bearers of the Church, for the education, ordination and appointment to their tasks, of ministers whom God calls.

—The Ministry of the United Church (COCU)  
(See p. 9)

S. S. LESSON AND YOUTH PROGRAM FOR JUNE 12

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## MAILBAG

### THE REACTION CONTINUES

I am sure you have been deluged with letters from those of us who share in the engulfing impasse that has come upon the Presbyterian Church US. Beyond lie the frigid steppes of the Arctic of Liberalism; above us, the Alpine precipice of absolute heroic dependence on Christ, which none but Spiritual believers shall now climb.

You rightly say that there is no hope without revival. In the May

25 issue you say, with proper discretion, "God willing," and call for an "informed conservatism." Incidentally, "The Liberal-Conservative Contest" was one of the *Journal's* best observations.

I have seen, since my ordination 44 years ago, the tragic vindication of that dire observation that, "when the Church ceases to be evangelistic, it ceases to be evangelical." Helping people through churchly back windows is a *crime* — thievery, robbery

and soul murder, no less. . . . (Men) who cannot lead a soul into an experience of Christ in the prayer room will never be able to infuse witnessing fervor that achieves this end, in a now divided Church, nor be able to stir the rank and file out of their apathy concerning the present issues, which is our greatest present danger.

—(Rev.) Mckendree R. Long Sr.  
Statesville, N. C.

I'd like to compliment you on the May 11 issue covering the General Assembly of the Presbyterian Church US. I believe it opened the eyes of many Presbyterians, as it did mine, as to the direction in which our Church is heading.

I especially agree with Dr. Bell's editorial, "Needed — New Ball Carriers." When the spiritual revival he mentions comes about, and I believe it will, the Church can leave the civil disobedience to the social activists, the conduct of foreign affairs to the government, the multi-church unions to the one-churchers and get on with its primary responsibility, saving souls for Christ.

—Michael L. Loftin  
Ft. Walton Beach, Fla.

I was one of several UPUSA ministers who quite a few months ago had letters published in the *Journal* beseeching the US Church not to jeopardize union talks with the Reformed Church in America by entering into union talks with the United (UPUSA) Presbyterians.

After reading the report of the recent General Assembly . . . I wonder if our letters urging caution and even aloofness on the part of the US Church were to no avail?

I am heartsick! Now the RCA must beware of the US Church. Just as my former letter was no betrayal of the UPUSA Church which I have loved and served, so this letter is not intended to be a betrayal of the US Church, with which I have had the closest of ties. Rather it is the deep concern of an humble and sincere servant of God who wants to be thoroughly Reformed and Presbyterian!

—(Rev.) Wayne H. Davis  
Vincennes, Ind.

In these days of atheism in the Church . . . no voice is raised against apostates and heretics . . .

One of the deplorable facts is that

# the PRESBYTERIAN JOURNAL

Rev. G. Aiken Taylor, Ph.D.  
Editor

Rev. Henry B. Dendy, D.D.  
Managing Editor

L. Nelson Bell, M.D., F.A.C.S.

Associate Editor  
Arthur H. Matthews  
Assistant Editor

### THIS WEEK—

Vol. XXV, No. 5, June 1, 1966

### *The Ministry of the United Church* ..... 9

Publishing one section of COCU's plan for the Churches.

### *The Word of God* ..... 11

It hurts when the Christian family is attacked from within.

By Dr. Peter H. Eldersveld.

### *Prayer for the Church* ..... 13

By Mrs. H. S. Clemens.

### Departments—

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Catechism Studies ..... 20

Book Reviews ..... 21

**THE PRESBYTERIAN JOURNAL**, a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered to the saints, published every Wednesday by the Southern Presbyterian Journal Co., Inc., in Weaverville, N. C.

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fair names are given to foul deeds and wicked blasphemies. . . . They are called politely "liberals." Personally I feel they should be called exactly what they are: heretics and apostates. They strut proudly their academic freedom. . . . But the Lord will have them in derision one day and they will flee to the mountains, rocks and caves and cry, "Fall on us and hide us from the wrath of Him that sits upon the throne."

—(Rev.) Douglas W. J. Noble  
San Pablo, Calif.

I never write a letter to an editor but after reading the last three issues of the *Journal* I feel I must speak up.

I agree with the Rev. Fred Manning (May 18) that you were a little harsh on those two Savannah churches that left the denomination. I agree with him also that we must be losing many members because of the liberal trends and I daresay that many more will leave now, following the last General Assembly.

I will say that our children deserve more from us and from their church than constant explanations as to why we cannot support various

agencies of the Church, why we cannot use the literature, why we prefer they not attend certain camps and conferences, etc. . . . I for one now feel the time has come to withdraw.

—Mrs. Thomas H. Nicholson  
Centreville, Ala.

**Let's pray and work together and not scatter like a covey of quail. Meanwhile, we have gathered the Assembly reports and editorials, and the COCU reports and editorials into a special reprint edition which is available from the business office, \$1.00 per doz., or \$5 per hundred. Order enough for every family in your congregation.—Ed.**

#### CLYDIE'S FOR REAL

And *who* is Clydie? Have been wondering this ever since "Clydie" first appeared in the *Journal*. Although the impression given is intended to be otherwise, it's my guess that the author of this informative and very charmingly written material is a *he*.

—Mrs. H. M. Peoples Jr.  
New Orleans, La.

**You guessed wrong. Clydie's for real, and a she.—Ed.**

#### MINISTERS

Harold R. Patteson from Albertville, Ala., to the Trinity church, Travelers Rest, S. C.

J. Robert Hawkins from Dallas, Tex., to the Kermit Community church, Kermit, Tex.

Don Kimrey from the Baptist Church to the Cedar Springs church, Knoxville, Tenn., as assistant pastor.

Edward Fleming Montgomery Sr., has been honorably retired after more than 50 years of service within Suwannee Presbytery, the last 40 as pastor of the Lake City church.

James O. Chatham from Fayette, Miss., to Winston-Salem, N. C., to engage in an experimental ministry for the presbytery.

William G. Walker from the UPUSA Church to the First Church, Owensboro, Ky.

#### CORRECTION

Robert L. Stamper was erroneously reported here as returning to Columbia Seminary. His new work is undecided.

• Since COCU (the Consultation on Church Union, or "Blake-Pike" plan) is the biggest new thing in the life of the Presbyterian Church US, we thought it would interest *Journal* readers to see a sample of what their representatives are planning for them as a result of the 1966 General Assembly's decision to join in advanced planning for a 24-million member ecclesiastical organization. On p. 9 we have printed part of one chapter of the outline "Principles of Church Union" adopted by the Dallas meeting of COCU. In this section you can see clearly how the plan is developing to bring the Churches together in a "loose" but binding union, within which details of faith and order will be worked out over a period of years.

• In our personal opinion, there may be sufficient reason, in the very fact that Presbyterian US delegates to COCU voted in favor of the principles contained in the section reproduced on p. 9 of this issue of the *Journal*, for formal notice of those delegates' actions by their presbyteries. They were not sent to COCU to act in the customary way

## ACROSS THE EDITOR'S DESK



as *representatives*, voting their consciences in a meeting of their peers, according to the Reformed faith. They were sent as *delegates*, to a meeting of non-Reformed Churches, instructed by a system of doctrine and order which they had given solemn vows to support. By voting in favor of a system contrary to the doctrine and order they professed to believe according to Scripture, they rendered a disservice to the Church that appointed them and to the Reformed faith they once professed to find Scriptural.

• Several weeks ago we mentioned in these columns the up-coming meeting on Church and Society sponsored by the World Council of Churches in Geneva, Switzerland. Somewhat in passing we expressed the desire to attend this meeting as one of the most significant church gatherings in many years. By way

of response to that remark, an elect lady who must remain unnamed in these columns, provided a gift to the *Journal* making possible the attendance of a staff member at this meeting. We simply want to take this opportunity to publicly acknowledge our appreciation. Over one half the total cost of the *Journal* is made possible by the gifts of those who believe this is one valid way to use a portion of their tithe. We are limited only by the generosity of our friends who want to have a part in this significant work.

• One of the most interesting local bulletins published by a presbytery's organization of Concerned Presbyterians has just appeared in Mobile Presbytery. Write to Norman E. Cox, 109 Ellinor St., Mobile, Ala. 36606, for a copy to see what others are doing. Ask for the March issue. ☐





## Ervin Says Assembly Action Aids Crime

WASHINGTON, D. C. (RNS) — A Southern Presbyterian resolution supporting civil disobedience "as a last resort" came under sharp attack on the Senate floor when Sen. Sam Ervin (D.-N.C.) called it an "attempt to make God an aider and abettor in crime."

Saying he was "deeply distressed" at the action taken at the denomination's recent General Assembly at Montreat, N. C., Sen. Ervin said that, in effect, the resolution "declares that professing Christians have a God-given right to disobey laws they deem unjust."

"This declaration cannot be reconciled with government by law," he charged. "It is, indeed, the stuff of which anarchy is made. It endows each person with absolute authority, allegedly divine in origin, to disobey any law he deems unjust according to any vague standard his own will may erect."

The North Carolina Senator, a

Southern Presbyterian, told the Senate:

"The Presbyterian Church has always been a bulwark of government by law. As one who gives his religious allegiance to this Church and knows the lesson taught by history that there can be no liberty on this earth apart from government by law, I am deeply distressed by what the resolution of the General Assembly says.

"I cannot believe that it reflects the minds and hearts of the thousands of Presbyterians I have known and loved since my earliest years. It certainly does not reflect mine."

Before quoting passages in I Peter, Matthew, Mark and Luke bearing on believers' relationship to civil law and authorities, Sen. Ervin said:

"I do not believe that this attempt to make God an aider and abettor in crime finds support in the teachings of Christianity."

Later, he commented: "I make an affirmation which is subject to no exception or modification. While the crimes they (certain clergymen and civil rights workers) seek to justify under the civil disobedience doctrine are ordinarily petty misdemeanors rather than felonies, the right of clergymen and civil rights leaders to disobey laws they deem unjust is neither greater nor less than the right of the arsonist, the burglar, the murderer, the rapist, and the thief to disobey the laws forbidding arson, burglary, murder, rape and theft."

"There is no excuse — for any Americans to resort to illegal means to obtain any rights to which they believe they are justly entitled," he said. "This is true because all laws regulating their conduct in society are made by legislative bodies chosen by the people, and the right to petition these bodies for any rights belongs to all men." ☩

## Saigon Crusade Overshadows Riots

SAIGON, Viet Nam (RNS) — The city-wide evangelistic crusade which opened here April 2 attracted large crowds despite the political unrest which developed that same week in this capital city. Attendance the first three nights averaged some 5,000.

"On the third night," said one observer, "an estimated 300 student Buddhist demonstrators marched in the streets and caused disturbances reported in the front page news around the world, while approximately twenty times this number of people sat in quiet and orderly fashion listening to one of the Asian evangelists proclaim the Gospel."

The government's curfew, established because of the Buddhist demonstrations, caused the time of the nightly meetings to be rescheduled for 6:30 instead of 8:00. This change had its effect, but the attendance continued in the thousands, and by the end of the week, over 800 had registered their decision to receive Christ. ☩



## THE CHURCH OVERSEAS

BURMA — Fifty-eight American missionaries of Protestant and Roman Catholic faiths were to have left this country in compliance with a recent edict of the country's military government that all foreign missionaries be out of the country by May 31 at the latest, according to word received recently in New York.

Affected by the ruling are 23 American Baptists, 23 Roman Catholics, seven Seventh Day Adventists and five Methodists from the United States, according to Addison J. Eastman, Director of Mission for the Asia Department of the Division of Overseas Ministries, NCC.

"The departure of these American missionaries from Burma marks the end of an era, but not the end of Christian work in the country," said Mr. Eastman. "There is now in

Burma a Christian Church of approximately 600,000 members and it is growing rapidly in some parts of the country. This church has become itself a missionary community and has developed a strong indigenous leadership.

"The military government of General Ne Win has assured Christians and other religious communities in Burma that they will continue to be free to practice and teach their religion," he continued.

Burma's decision to terminate the service of foreign missionaries brings to an end more than 150 years of American missionary work in Burma. The first missionaries from the United States to that country were Adoniram and Ann Judson who sailed in 1812 from Salem, Massachusetts. — *The Church Herald*. ☩



## Two 'Liberal' Journals May Lose Tax Exemption

WASHINGTON, D. C. — Revocation proceedings have been started by Internal Revenue Service against the tax-exempt status of two prominent "liberal" publications, it was revealed here.

*The Christian Century* and *The Churchman* have been under scrutiny by the IRS for political action beyond the limits allowable by law.

The *Century* has taken a variety of political positions and during the last presidential election was outspoken against the choice of Sen. Barry Goldwater. The *Churchman* has repeatedly denounced America's participation in the Viet Nam War.

Both magazines are independent. The *Century* calls itself an "ecumenical weekly," while the *Churchman* is an unofficial voice within the Episcopal Church.

Should proceedings against the two publications come to a test case, churchmen who contend that religious organizations should be permitted to speak out on other than purely religious matters would have to come to grips with the following two principal conditions for tax-exempt status for religious journals:

1) Such publication must have "no substantial part" of its activities devoted to "carrying (on) propaganda or otherwise attempting to influence legislation."

2) Religious journals must not "participate in or intervene in (including the publishing or distributing of statements) any political campaign on behalf of any candidate for public office."

The main protest of "liberal" churchmen is that religion, as they understand it, consists of interest and participation in issues excluded from the concern of religion by the law itself.

Prior to news that IRS was proceeding against the two magazines, there had been charges from numerous sources that IRS was only making investigations of "right-wing" organizations. A spokesman for IRS said it is not engaged in a "drive" against any segment of tax-exempt structures nor is it singling out any

particular organization for attention.

This being so, IRS is certain to find numerous other religious journals which might undergo the same scrutiny, since it is rather common practice for many of them to devote space to political issues and candidates.

(Editor's note: Just for the record, the PRESBYTERIAN OUTLOOK published in its Nov. 2, 1964, issue a letter from Lyndon B. Johnson expressing deep gratitude for the editorial support received during the presidential campaign. See also editorial, "No Political Action," p. 14.)

## Graham to Visit Poland After London Crusade

NEW YORK — Leaving for London, to hold the "most massive" evangelistic crusade of his career, Dr. Billy Graham revealed that Protestant groups in Poland have invited him to include that country in his trip overseas, and that the government has given its permission.

"I do not know why the Polish government has given me permission to enter that country after denying permission to Pope Paul VI," said Dr. Graham, but "the government said yes, and I've officially accepted the invitation of twenty different groups of Protestants who banded together and invited me."

Dr. Graham said his anticipated meetings in Lutheran and Baptist churches in Warsaw and Cracaw, following the London crusade, would be his first public appearances behind the Iron Curtain.

Sailing on the Queen Mary, the evangelist was slated to reach Lon-

don May 24 and begin the crusade there on June 1. He said he would aim the crusade at the young people of Great Britain.

"What happens among British youth influences American young people more than ever before," he said. "Perhaps the best way to reach American youth would be to get the young people in England marching and singing for Christ."

Dr. Graham's mass meetings at Earls Court, England's largest indoor arena, will be carried by closed circuit television to other meetings in other parts of the nation, where the evangelist will appear on a life-size screen. He also will make personal appearances at Oxford and Cambridge Universities.

Overwhelming support of the evangelist and the London crusade were revealed in a poll of 160 clergymen and 516 laymen by the evangelical-leaning *Church of England Newspaper*. The paper commented favorably on prospects for the campaign, but it indicated some reservations about the organization necessary for it.

"Grave foreboding" was how the interdenominational *New Christian* viewed the campaign. It includes Anglicans, Roman Catholics and some Free Church members among its personnel. Said the paper: "Like many other misguided Christians, Dr. Graham's intentions are good and his sincerity is not in doubt, but the content of his teaching and the techniques employed in his crusades must in the long run be harmful to the spread of the Christian faith."

Continuing the *New Christian* said, "Dr. Graham's sermons, based on a near-literal interpretation of the Bible, reveal a complete failure to grasp many of the insights which come through a Christian estimate of the world, and the sole intention of the preacher seems to be that of saving individual men and women from the perils of life in a world which is degenerating rapidly and which will soon be consumed in the fires of hell."

While there has been criticism from some Anglican sources, many noted Anglicans are taking leading roles in the campaign.

### ORDER NOW SPECIAL ASSEMBLY REPRINT

We have collected into a special 12-page reprint the significant stories and editorials from the Journals of May 11, 18 and 25 covering the 1966 General Assembly and the Dallas meeting of COCU which followed. Order enough for every member of your congregation: \$1 per doz., \$5 per hundred.



## UPUSA Moderator Thinks Year 'Crucial'

BOSTON, Mass. — Ganse Little believes he was elected moderator of the United Presbyterian General Assembly in a crucial year. This time in the life of the 3.3 million-member denomination is especially important because it is voting to alter its confessional position and because it is losing its veteran stated clerk, he explained.

The pastor of the Pasadena (Calif.) church was named to the top post on the Assembly's second ballot. He got 431 votes, with 241 going for the Rev. J. Calvin Reid, a Pittsburgh pastor and vice-chairman of the year-old Presbyterians United for Biblical Confession.

In the Pasadena pastorate Dr. Little is the successor to Stated Clerk Eugene Carson Blake, who left the post 15 years ago. He was for 11 years president of the denomination's Board of Christian Education and is currently serving on the special committee recommending regional synods.

Accepting the moderatorship, Dr. Little said, "We must shock the world through Christ and change forces, conditions and concepts through our unchanging commitment to the unchanging task of reconciliation in action."

The Springfield, Mo., native who graduated from Wabash College and Princeton Seminary was ordained as an assistant pastor in Baltimore. He held pastorates in Pennsylvania and Ohio before going to California. He has several honorary degrees.

Among his current duties are membership on the board of San Francisco Seminary, which he has served as vice-president, and membership on the denomination's General Council. ☐

## Synod Organization Committee Continued

BOSTON, Mass. — Despite several critical overtures and one (from Detroit) calling for an immediate halt to the work of its special committee on regional synods and church administration, the 178th United Presbyterian USA General Assembly has continued the committee.

In response to wide-spread interest in the group's work, however, the Assembly enlarged it from 9 to 15 members. Moderator Ganse Lit-

tle, who had been serving as a member of the special committee, suggested that four persons be added, but the Assembly went along instead with its bills and overtures committee, which suggested six more.

Another proposal from the bills and overtures panel — delay of the final report until after all jurisdictions and boards have had an opportunity to comment on the report — was passed. The deadline for receiving such comments was set at January 15 next year so that the committee's digest of the views can be included in its progress report to the next Assembly.

Significant in this year's report of

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*Early actions of UPUSA Assembly are reported here. More next week.*

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the committee was the omission of its earlier recommendation that presbyteries have a "senior presbyter," considered by many to be another name for "bishop." The report said the considerable opposition to this concept caused it to withdraw the recommendation.

A proposed amendment at this Assembly which would have left all presbytery functions as they now are was lost, however.

The special committee has also altered since last year its proposal on the number of regional synods to be created. In 1965 it suggested some 12 to 15 regions. This year's report speaks of the possibility of

from 18 to 24. Currently the denomination has 33. All the new synods would be delegated (that is, not all ministers would go to synod unless elected as commissioners).

Under the plan being prepared, all the synods would be represented on the Assembly's General Council. All synods would have chief administrative officers elected by their councils, but the proposal calls for a close working relationship between them and an Assembly body overseeing field work. ☐

## Prospective Ministers To Get Standard Tests

BOSTON, Mass. — Standard examinations will be given to United Presbyterian USA ministerial candidates all over the nation next spring. The denomination's 178th General Assembly, meeting here, received without comment the report of the committee that has been laying the groundwork for the new procedure.

The tests will be administered under an amendment to the UPUSA *Form of Government* approved by an 11 to 1 margin vote in the presbyteries during the past year. With 94 per cent of the courts voting on the proposal, 161 favored it and 14 voted negatively.

Presbytery's right to examine the candidate on his views is preserved in the amendment, but the prospective minister will be required to submit a certificate showing that he passed the national tests too.

To be covered in the standard

## Lord's Prayer Revision Scheduled August 17

BOSTON, Mass. — "Give us today the food we need; and forgive us our sins as we forgive those who have wronged us."

So goes a part of a new version of the Lord's Prayer used at a General Assembly for the first time here. It is from the just-published *Book of Common Worship — Provisional Services*, a product of an inter-denominational committee that has been at work several years. Representatives of the United Presbyterian Church USA, the Cumberland Presbyterian Church and of the Board of Christian Education of the Presbyterian Church US have drafted liturgies in the book.

The order of worship used at the communion service opening the

UPUSA Assembly here came from the paperback. The new Lord's prayer was included in it.

Full text of the prayer, as contained in the copyright publication, is as follows:

"Our father in heaven, may your name be honored. May your kingdom come and your will be done on earth as it is in heaven. Give us today the food we need; and forgive us our sins as we forgive those who have wronged us. Keep us clear of temptation, and save us from evil. For the kingdom and power and glory are yours forever. Amen."

Owner of the copyright is Westminster Press, Philadelphia, which published the book this spring. ☐



quizzes are four fields: polity and program of the denomination, theological capability, worship and Bible exegesis.

In addition to considering his scores on the test, the presbytery trial of a candidate will consist of a check of his undergraduate and seminary academic transcripts; a sermon with an exegetical interpretation of its related Biblical material; a statement of his personal faith; and a discussion of his commitment, understanding of vows, plans, and confessional views.

Reporting for the special committee that has been working since 1963 on the concept of national examinations, the Rev. Lewis A. Briner of Chicago said that in view of the presbyteries' vote on the amendment it is "under an enthusiastic mandate to carry out the provisions" (of the proposal).

Professor Briner's committee will continue in office for a year to advise with the group being set up to administer the tests. The new group will have 18 members: 12 representing the regional test grading panels, 4 seminary professors, and 2 ruling elders chosen for their competence in educational testing.

**Australia Assembly Upholds Government**

SYDNEY (RNS) — A resolution supporting Australia's military efforts in Viet Nam was approved by delegates at the General Assembly of the Presbyterian Church in New South Wales following a five-hour debate featuring sharp differences of opinion.

The resolution said the extension of Communist control over Southeast Asia was "against the best interests of those countries and if permitted to develop would ultimately constitute a grave threat to the security and independence of Australia."

It observed that the "absence of any evidence that the National Liberation Front and its Communist sponsors were willing to enter into negotiations on such terms" justified support of Australia's military policy in Viet Nam.

• • •

God gave us eternal life, and this life is in His Son. He who has the Son has life; he who has not the Son of God has not life. — I JOHN 5: 11-12.

# Reformed Presbyterians Elect Colorado Minister

COLORADO SPRINGS, Colo. (RNS) — The Rev. William B. Leonard Jr., pastor of the Evangelical Presbyterian Church here, has been elected moderator of the 144th General Synod of the Reformed Presbyterian Church, Evangelical Synod.

Election took place during a meeting attended by 100 commissioners representing some 10,000 full communicant members.

Establishment of separate trustee boards for Covenant College, Chattanooga, Tenn., and Covenant Theological Seminary, St. Louis, were approved by the Synod.

In a report dealing with fraternal relations with other denominations, the group found basic doctrinal and practical agreement among the Reformed Presbyterian Church, Evangelical Synod, and the Orthodox Presbyterian Church. With both denominations judged in the line of historic Presbyterianism, the fraternal relations committee was instructed to join with the Orthodox Presbyterian Church's corresponding committee in exploring possible bases of union.

# Alliance to Apply For NAE Membership

VANCOUVER, B.C. — Reversing action taken 20 years ago, the Christian and Missionary Alliance voted here by a wide margin to apply for membership in the National Association of Evangelicals, the evangelical counterpart of the "ecumenical" movement.

The move was interpreted as reflecting a growing desire in the 1,246 North American churches of the Alliance to cooperate with other groups which share an evangelical allegiance to the Scriptures.

In 1946, the Alliance General Council meeting in Oklahoma City decided against joining the then-young NAE, and this was viewed by some as indicative of an "evangelical isolationism." Since that time, however, contacts have been developing and the Alliance has been working increasingly with the NAE, its chaplaincy agency, and especially its missionary arm, the Evangelical Foreign Missions Association.

A number of Alliance leaders

helped to draft the Wheaton Declaration, which came out of the Congress on the Church's Worldwide Mission sponsored jointly by the EFMA and the Interdenominational Foreign Mission Association.

# Army Girds for Action In Second Century Bid

NEW YORK, N. Y. — Celebrating its centennial and alarmed at the increasing evidence of secularization in American culture, the Salvation Army has been challenged to win for Christ the 75 million Americans who are presently unchurched.

The movement has been set in motion by the Commissioners' Conference, composed of the Army's top leadership in the United States. A "Second Century Movement" will endeavor to meet the challenge of a nation which is slipping its spiritual moorings and to secure the reinforcements necessary to accomplish the objective.

General William Booth, founder of the Salvation Army, issued a similar appeal 100 years ago. Thousands of converts and hundreds of zealous Christians became "blood and fire" soldiers of the newly organized band of soul winners and evangelists.

Throughout the second century of its service the Army will continue to emphasize its deeply spiritual commitment, according to Commissioner Samuel Hepburn, the National Commander.

**Stay out of Consultation, Brethren Unit Recommends**

ELGIN, Ill. (RNS) — A Church of the Brethren committee which has been studying the denomination's ecumenical relations has recommended remaining out of participation in the Consultation on Church Union (COCU).

At the same time, the Church's Fraternal Relations Committee called on the denomination to become "more creatively and responsibly involved" in the ecumenical movement.

The committee report will be presented to the Church's annual conference June 21-26 at Louisville, Ky., which will decide whether to retain observer-consultant status with the Consultation (now an eight-denominational group) or to become a full participant.





## 'Journal Day' Events to be August 17

Issues that face the Church and opportunities they present to evangelicals will be discussed at the 1966 Journal Day.

Date of the annual gathering of friends and supporters of the *Presbyterian Journal* will be Wednesday, Aug. 17. The meeting will be held in Weaverville, N. C., location of the publication's business office.

Heading the list of speakers are two ministers widely known for their attainments in different fields.

One of the addresses will be delivered by the Rev. James I. Packer, a leading evangelical scholar and writer in England. He is warden of the Anglican study center, Latimer House, at Oxford. Among the books for which he is best known in America are *Fundamentalism* and *the Word of God and Evangelism and the Sovereignty of God*.

The pastor of the fastest-growing congregation of the Presbyterian Church US will be another participant in the day-long program. He is the Rev. D. James Kennedy of the Coral Ridge church, Ft. Lauderdale, Fla. His congregation's emphasis on lay evangelism has been the subject of wide interest.

Music for the occasion will be furnished by Douglas Bolton of Asheville, making his third appearance on a Journal Day program. After lunch, a discussion of the present situation in the Church is scheduled.

All who appreciate the ministry of the *Journal* are invited to attend the meeting. Additional information and assistance with housing reservations may be obtained by writing the *Journal* business office.

Earlier, another date was announced for the meeting, but Aug. 17 was set to enable some of the program participants to appear. ☐

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The history of the Church in the next 100 years may well be decided by whether all her great wealth and charity is used on superstructure and decoration or on spiritual foundations.—*Selected*.

## Caldwell Chooses 'Elder Statesmen' to Visit Miss.

ATLANTA, Ga. — Five leaders of the Presbyterian Church US, mainly "elder statesmen" among whom are three former moderators, will visit the Synod of Mississippi in response to a resolution adopted by the 1966 General Assembly calling for an investigation of "the evident disorder in the life of the Synod of Mississippi."

Named by Moderator Frank Caldwell to the first committee "with pastoral responsibilities" ever appointed by an Assembly to visit a synod of the Church are Dr. Charles L. King of Houston, Tex., Dr. Marion A. Boggs now of Asheville, N. C., Dr. John Millard of Memphis, Tenn., Dr. Edward D. Grant of Baton Rouge, La., and T. M. Barnhardt of Charlotte, N. C.

A standby alternate was also named, the Rev. William R. Sengel of Alexandria, Va.

Authored by the Rev. George A. Chauncey and also signed by the Rev. Albert E. Simmons, Rev. W. Taylor Reveley, Rev. Philip W. Dunford, V. R. Jansen Jr., Hal Baird and James A. Simpson, the landmark resolution charged that Mississippi's "evident disorder poses a threat to the good name and integrity of the Presbyterian Church US."

In the action adopted by the Assembly, the committee was charged: "1) to visit the brethren in the Synod of Mississippi; 2) to study the situation; 3) to be agents of reconciliation if such is necessary; and 4) to report its findings with appropriate recommendations to the next meeting of the General Assembly." ☐

## Institute Head Named

AUSTIN, Tex. — Director of the newly-established Hispanic-American Institute on the campus of Austin Seminary here will be Dr.

Jorge Lara-Braud, assistant professor of missions, it was announced by the institute's board of trustees.

A joint effort of the Presbyterian US (Southern) and the United Presbyterian Church USA, the institute will seek to "upgrade the lay and clerical leadership in Spanish-speaking churches," and to "provide a place of encounter for the church and secular leaders of the two Americas," according to the new director.

Before coming to Austin Dr. Lara-Braud was dean of faculty and students at the Presbyterian Seminary of Mexico. The institute, which he hopes will "play a major reconciling role in inter-American relations," will open in September, as "an ecumenical center for research and training."

Named senior consultant to the institute was Dr. John A. Mackay, former president of Princeton Theological Seminary. ☐

## Westminster Camp Announces Program

CONYERS, Ga. — The 13th annual summer program at Camp Westminster here will feature five separate sessions for young people and adults.

One Senior Camp will be held, two Junior Camps, one Pioneer Camp and a Family Bible Conference.

Dr. Robert Strong, pastor of the Trinity Presbyterian Church, Montgomery, Ala., and Dr. Harry Bast, Reformed Church in America pastor, will be the speakers for the Family Bible Conference, August 7-14.

Camp Director is the Rev. Charles H. Dunahoo, 1438 Sheridan Rd. NE, Atlanta 24, Ga. The camp is sponsored by Westminster Presbyterian Church, of which Dr. John R. Richardson is the pastor. ☐

## Joins Adult Staff

RICHMOND, Va. — Miss Estelle Rountree will become associate director of adult education for the Presbyterian US Board of Christian Education in June. She attended Judson College, Marion, Ala., and earned an M.A. degree at the Presbyterian School of Christian Education. She has been a Campus Christian Life worker in the Richmond area. ☐



# The Ministry of The United Church

God calls men to the ministry of Word and Sacrament and gives them the gifts needed to carry out their calling. Authority from the Church to perform this ministry is conveyed through ordination. In ordination the Church recognizes that this call is of God, intercedes for the gifts of the Spirit to the ordained, and accepts this ministry in and for the Church of God.

Ordination in the United Church will be effected in the presence of the congregation by prayer with the laying-on of hands. In all ordinations, and particularly in the laying-on of hands, representatives of all offices of ministry in the Church, not excepting the general ministry of those not ordained, should be included. In this way, the service would proclaim that ordination is an act of the whole Church. Under normal conditions, office and authority in the Church are conveyed through the action of those officers who have been duly chosen to convey it. The historic episcopate commends itself as personifying the continuity of churchly authority. In the United Church the historic episcopate, constitutionally defined, will serve, in union with other appropriate agents, in authorizing the ministry of Word and Sacrament. This orderly transfer of ministerial authority and function helps guard the continuity of the Church's faith expressed in Word and Sacrament. A unified ministry cannot be established by passing judgment on the past, by attempting evaluation of present regularity or validity, or by mere addition of our separatenesses. Without denying any gift of God to and through the ministries of the uniting churches, we agree that ordination and ministry within the United Church will make possible a fuller understanding of ministry, a more widely-accepted authority,

*The Consultation on Church Union (COCU) has adopted a set of "principles" which outline the form to be taken by the 24 million member United Church, if the eight participating denominations approve. Herewith is a section from the chapter on the ministry. We are printing it so JOURNAL readers can see what the Churches' delegates are planning for them.*

and fuller obedience to the guidance and empowering of the Spirit.

## Bishops

The United Church accepts the office of bishops. Because this office is a principal symbol and means of continuity and unity of the Church, we therefore provide that bishops shall be chosen, consecrated, and governed in their ministry by the constitution of the United Church. We understand that the episcopate historically came into existence without reference to any single doctrine or theory of its being or authority. We do not, therefore, set forward any such interpretation to the exclusion of others. The episcopal ministry from the beginning has included certain elements, as follows:

First, it is both personal and corporate, exercised by persons who have been consecrated for it and also exercised by the Church in its congregations and other structures. Furthermore, the episcopal ministry of oversight is a collective responsibility of all the bishops together with other office-bearers in the United Church. We regard these dimensions as necessary for a full episcopal ministry.

Second, the functions entrusted by the Church to bishops include the following:

a) Pastoral oversight. The Bish-

op is a "pastor of pastors" to those who serve with him in the Church's ministry. He is responsible for: 1) keeping the apostolic mission before the members and congregations; 2) the transmission of the Biblical faith and Christian Tradition through teaching and preaching, and, collectively, together with other office-bearers in the Church, the safeguarding of the faith; 3) providing, together with other agencies and office-bearers of the Church for the education, ordination and appointment to their tasks, of ministers whom God calls.

b) Liturgical leadership. As its chief liturgical officers, the bishops have responsibility for guarding and enriching the worship and sacramental life of the United Church. They lead and counsel ministers and congregations in the ways of worship set forward by the United Church and are particularly responsible for encouraging the understanding of the variety of ways and forms of worship used in it. The bishops symbolize and represent the unity of the Church, expressing that unity within their jurisdictions and leading in the expression of the visible unity of the Church within the whole Christian fellowship.

c) Administrative responsibility. Bishops have responsibility for the faithful supervision and administration of the Church's organized work and life. As chief shepherds, the bishops serve, either directly or by delegation, as the Church's principal administrative officers in the execution of policy and in the care for the complex problems of pastoral relationships. Administrative duties must not be such as to hinder or nullify the pastoral and liturgical functions of the bishops, and vigilant care must be taken to provide them with needed expert assistance in their executive work.



## Presbyters (Elders)

(Local ministers [officers])

The United Church accepts the office of presbyter (elder). As with the episcopate, we recognize that no single coherent doctrine of the presbyterate, in its own nature or its relationships with other offices of the ministry, has ever prevailed in the Church; and we do not mean to commit ourselves to any one theory or doctrine. From the beginning the presbyterate of the Church has shared and expressed in particular ways the ministry of Christ, who is prophet, shepherd, teacher, high priest, intercessor, guardian, preacher, and master. In the course of the Church's life many particular forms have been imposed on that ministry, and different aspects of it have been emphasized. As we understand the office of presbyters (elders), ministers ordained to this office, while participating in the whole ministry of Christ in the Church, are normally entrusted with the following particular duties, among others, in behalf of the whole body. They are appointed particularly to preach the Word, celebrate the Sacraments, conduct the worship of the congregation, lead the congregation in its obedience to mission, watch over the flock of Christ, teach the faith, administer the Church's discipline in the name of the congregation, take their rightful place in the Church's government, set an example in their personal life of the standards expected of every Christian, bear in their prayers the congregation, the Church and the world, and prepare themselves through prayer and study for their ministry, as circumstances allow.

We are aware that some of these duties require specialized training and demand the full time of the minister if they are to be performed adequately. Others may be fulfilled without such professional preparation and discipline. In the history of our churches we have seen the full-time professional presbyterate (as illustrated in the characteristic work of the parish clergyman) and also the non-professional presbyterate.

We do not suggest, by using these illustrations from our present experience, that any of these forms of presbyterate will necessarily be in the United Church. We are simply saying that we have been led to see that it is essential to keep separate those

qualifications which are professional in character, and those which are specifically given in ordination. We recognize that some of these duties of the presbyterate should probably be restricted to those who by reason of specialized training and freedom of time are able to acquire and maintain the skills those duties require. Such might include teaching in certain categories, a general preaching ministry, responsibility for the leadership of a congregation, and the like. Other duties, which do not depend substantially on professional training for their fulfillment, are clearly dependent on authorization and ordination by the Church alone for their performance. In every case, we would hold that the celebration of the sacraments, preaching (within appropriate limitations), providing such pastoral care as is possible and appropriate, conducting public worship should be the unrestricted privilege and responsibility of every presbyter (el-

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### Lusting For Power

It is a depressing commentary on the life of the institutional Church that it has been so ready to accept the temptations which Jesus rejected. — STUART BARTON BABBAGE, *The Mark of Cain*.

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der). It is our intention to recognize all ordained to this office as sharing a single presbyterate under the authority of Christ and the Church, and to strengthen all in their ministry. We must discourage every tendency to set some against others, whatever their training, as competitive or as separate ranks, or to view the presbyterate in the United Church as a copy of any office in the uniting churches.

As we have explored this, we have come to understand more clearly the single priesthood which embraces every form of the presbyterate. We have also seen something of the new forms of ministry which may well lie ahead in our further exploration of the nature of this office. It is clear that in the United Church, standards of preparation for ordination must be rigorously examined, and the nature of the duties assigned to the presbyterate rigorously studied, in order to make possible needed flexibility in adapting this ministry to the needs of the Church's mission.

## Deacons

The United Church accepts the office of deacons as a distinctive vocation. We recognize that much further study is required for a clear delineation of this office, for exploration of the opportunities it affords for furthering the mission of the Church in and for the world and the service of love in the Church and the world which is the obligation and privilege of every Christian according to the pattern of Christ's diaconate. Such study and discussion concerning the diaconal office must be given high priority in any further unfolding of the plan of union for the United Church. We believe that this office should no longer be treated as the initial stage in the preparation of presbyters (although deacons need not be excluded from admission to the presbyterate).

Deacons should be given a share in the conduct of public worship and thus be enabled to exemplify, by their activity within the congregation as in the world, the interdependence of worship and service, and the encounter between the word of the Gospel and the needs of the world. They should also normally be given a share in the administration of the Church, so that the Church may use their knowledge of human needs and their skills, and may effectively be represented in the deacons' ministry to those needs. They should also normally be given a share in the pastoral oversight of the congregation, under the direction of the presbyters and the representatives of the congregation.

The congregation should have a significant part in the assignment of deacons, to determine what qualifications and what conditions of work are necessary to meet each specific task. Because so many diaconal tasks and programs are in our day broader than can be accomplished within a single congregation and its parish, districts and regional units of the Church should develop diaconates corresponding to their mission fields. It is our intention that the form of the diaconate should be kept as flexible as possible, during the first phase of the United Church's life, in order that appropriate exploration and experimentation may continue both in our understanding of this office and of the preparation and authorization needed to establish it.

(See, "What is at Stake," p. 13.) ☐



If some outsider attacks your family, you are quick to defend it, for you have a sense of family pride. But if one of your own family attacks it, you feel hurt, and you hardly know what to say.

If some outside enemy attacks the flag of your country and denies everything it stands for, you immediately rise to its defense; your sense of patriotism will not let him get away with it. But if one of your own fellow citizens does that, well, that's treason, and it's much more difficult to counteract.

If some atheist attacks the Christian Church, we are not surprised, and we know exactly what to do. But when those who belong to the Church, claiming to share its heritage with us, begin to attack the very foundation on which it stands, we find ourselves in a most uncomfortable and embarrassing position. For then we are compelled to contend for the faith with people who are supposed to be on our side.

### Within The Family

For those of us who are committed to historic Protestant Christianity, nothing is more tragic and painful than to see modern churches turning away from the doctrine which is absolutely basic to our faith, namely, that the Bible is the inspired and infallible Word of God. We can take it when outside enemies attack that foundation of our faith; and it is no great problem to defend ourselves against them. But when the attack comes from within, that's much worse; it not only hurts, but it produces internal conflict which can be very bitter and very costly for the Church. We would much rather fight Communism, for example, than religious modernism.

For some years now, it has been fashionable for churches to tolerate within their membership and ministry those who can no longer honestly confess the historic creeds of the Christian Church. But now we are seeing churches proceed to the revision of their creeds in order to accommodate those who disagree

*This message was prepared for the "Back to God Hour" of the Christian Reformed Church before Dr. Eldersveld's unexpected death, and broadcast after that noted preacher went to be with the Lord. It is reprinted here with permission.*

*Plain talk about the immense confusion abroad concerning*

## The Word of God

PETER H. ELDERSVELD, D.D.

*"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Peter 1:21).*

with them. This, they say, will make them more honest in their membership and ministerial vows.

Thus, theologians and churchmen have undertaken the task of writing new confessional statements which frankly contradict the doctrine of Holy Scripture as is found in our finest creeds. One large and influential denomination has already given preliminary approval, by an overwhelming vote, to a new "confession" that is expressly recommended as "an intended revision" of the church's view of the Bible. It declares that the Bible is only a "unique and authoritative witness" to the revelation of God in Jesus Christ — that is to say, a model witness, but not the very Word of God Himself, the only inspired and infallible written self-revelation which He has given to us. The new "confession" even says specifically that "the words of the Scriptures are the words of men," but the Bible itself says: "All Scripture is given by inspiration of God . . . holy men of God spake as they were moved by the Holy Ghost."

### One Among Others

Nevertheless, and amazingly enough, this new "confession,"

when it is finally adopted, is to be published in a Book of Confessions along with the great historic creeds which it contradicts! Imagine the inconsistency of putting it in the same class with them! And imagine the confusion which it will produce! Those of us who stand in the glorious, living tradition of the Reformation consider this to be a most dangerous and devastating distortion of our historic faith.

And, of course, the committee that drafted this new "confession" proposes that candidates for the ministry shall no longer be required to answer the question: "Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?"

All of this raises a very elementary but very important question today: What is the Bible? It should not be necessary to ask that question after all these centuries of enlightenment, and particularly now when theologians are absorbed with new studies of the Bible and when it is published in new versions which put it in contemporary language. But it is becoming increasingly evident that modern man doesn't really know what to make of the Bible.

Chances are that you have more than one Bible in your home. You may even have it in some of the modern versions. Your ancestors were not so fortunate. Some of them, back in the days of the Protestant Reformation, had to share the Bible with others. And they even had



to pay for the privilege of reading it. A man would walk many miles to obtain a copy of the Bible, or to hear it preached. And his Bible was a treasure which he guarded with his life.

### **They Believed It**

But these people didn't seem to have as much difficulty with the Bible as we do. They could understand it and believe it and accept it as the very Word of God. To be sure, they had questions about it, and some of them were scientific questions, too. But they found no reason to doubt that it is indeed the supernatural revelation of Almighty God.

Maybe you think they were naive; they didn't know everything we know today — about all the discrepancies which critics have found in the Bible, and about all the discoveries of science which appear to be in conflict with the Bible. But you have to be careful when you say that, for then you are saying that some of the greatest thinkers in human history — Martin Luther and John Calvin, for example — were naive; they staked the whole Reformation movement on their belief that the Bible is the very Word of God, the supreme authority for all faith and practice.

And if you say they were naive, then you are also saying that the apostle Paul, as well as the other founders of the Christian Church, were naive; they said: "All Scripture is given by inspiration of God . . . holy men of God spake as they were moved by the Holy Ghost." And that was not only their belief about the Old Testament, but it would also be their belief about the New Testament Scriptures which they themselves wrote.

### **Jesus Christ Too**

And if you still insist that this belief in the Bible is naive, then you are saying that even Jesus Christ was naive. For He said, referring to the Old Testament Scriptures in particular . . . the very same Scriptures in which modern critics find so many mistakes and discrepancies: "Think not that I am come to destroy the law, or the prophets (that is, the Old Testament): I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle

shall not pass away, till all be fulfilled" (Matt. 5:17, 18). And remember, these are the words of the same Jesus who said, on another occasion: "Heaven and earth shall pass away, but My words shall not pass away" (Matt. 24:35).

Moreover, if we cannot believe that the Bible is what it claims to be, and what Jesus declared it to be, and what the Christian Church has always believed it to be, namely, the very Word of God, then how can we ever say that it is a "witness to the revelation of God in Jesus Christ"? If its own teaching about divine inspiration and infallibility is a fraud, then how can we trust it when it speaks on other subjects? If what it calls truth must now be judged to be myth, then must we not give it up as a very bad book, instead of saying it is nevertheless

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### **They Have Not Met Him**

Once powerful voices calling our people back to God have been silenced in death. The spiritual giants of yesterday are no longer with us. Moving into the vacuum are leaders who cannot call a nation back to God for they themselves have not met Him. In fact, they may even doubt His existence. How we need a new touch from heaven! — ARNOLD T. OLSON.

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a very good book, indeed, the best book of all? If it is only a record of man's search for God, in his own fallible way, then how can it ever be God's authoritative voice to a lost world? And how can we recommend it as anything but fiction and fancy with no ultimate value for either science or religion?

### **How Is It Better?**

Before you brush those questions aside with a sophisticated sweep of your hand, here is another one which you cannot ignore: if the Bible is only the word of man, not the inspired and infallible Word of God, then how do you account for the fact that it is so far superior and so utterly different from all the other words of man? What other book is there in this world that has literally brought eternal salvation to the souls of millions and millions of people throughout history? If the Bible is only man's book, then

how do you explain that sinners hear God speaking from its pages, calling them to confess their sins and to put their trust in His Son Jesus Christ as their Saviour? No other book has even done anything like that.

As I have been saying for almost twenty years on this radio broadcast, if the most noble and the most brilliant man of all time were to tell me what the Bible says about the way of salvation — namely, that Almighty God sent His pure and perfect Son into this world to pay for my sin on a cross and to conquer death for me by His resurrection — I would not believe it. I simply could not accept the word of a mere man on that, nor even the word of my own mother, nor, for that matter, the word of an angel from heaven. For it is a Gospel which I find altogether preposterous, and therefore incredible.

Even the Bible says it is foolishness to the sinful mind of man. But God Himself tells me to believe that; He says it's true; I have His Word on that; and that's why I believe it! But that's the only reason I have for believing it.

### **No Solid Ground**

Now don't take that reason away from me, and from millions of other people like me! Don't tell me that I can't trust God's Book anymore — that it isn't really the Word of God, that it is only a "witness to the revelation of God in Jesus Christ," and that its words are only the words of mere men. For if you take away the absolute divine authority of that Book, you will leave us with no solid ground in this world where we can plant our feet and be spiritually secure; you will leave us with no foundation for our faith and for our churches, and, indeed, no good reason for preaching the Gospel of Christ in a world of sin and sorrow.

Why go to church on Sunday unless you go to hear the Word of God, not a preacher who has his own ideas about religion and who is free to reject or revise the teaching of the Bible? Why pray unless you can be sure that you are praying to the God who has revealed Himself clearly and unmistakably in the inspired and infallible Scriptures?

Why support the preaching of the Gospel and the cause of missions unless that Gospel comes from God



Himself, not only in the person of His Son, but also in the pages of His Book? Why promote Christian education and send your children to Christian schools, where all the teaching is centered in the Bible, unless you can be sure that the Bible is what it claims to be — the supernatural revelation of God to man?

Furthermore, if you take away the authority of the Bible as the Word of God, you undermine all other authority in this world; you undermine the very foundations of law and order, decency and dignity, liberty and morality. And then you are left with nothing but relative standards of right and wrong, which men will not respect.

If you can no longer say to sinful people: "Thus saith the Lord God!" they will not listen when you call them to higher levels of living and nobler ideals, away from the sins which are corroding our culture and putting us on the path of perdition. No civilization has ever survived without the Bible — the inspired and infallible Bible; the Word of the living God. This is one of the most obvious lessons of history.

### Religious Illiterates

Recently there has been a growing concern about religious illiteracy on the college campus. The American Bible Society reports that only 5% of college students read the Bible. The Dean of a large university chapel says: "Undergraduates may be well prepared for courses in the sciences when they come to campus, but they tend to be less prepared for the study of literature and the arts. The main reason for this, in my estimation, is ignorance of the Bible." And to illustrate his point he says: "Most young people know the source of the following statement: 'We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among them are Life, Liberty and the pursuit of Happiness,' but very few are aware that the source of such belief is not in the Declaration of Independence, but in the Bible."

What is true on the college campus is also true in the average home today, and everywhere else. And it will not be enough to meet this

problem of ignorance by promoting the study of the Bible as nothing more than a "witness of the revelation of God." We must make men understand that the Bible is the absolute Word of God, that it comes to them with divine authority in all of its teachings, and that therefore they must not only read it and study it but believe it. This is no time for the Church to accommodate its doctrine of Scripture to suit the mind of modern man.

Jerome Hines, Metropolitan Opera Star, gave this testimony recently: "I became a Christian about 13 years ago when Jesus Christ spoke to me through the Bible. One night I dreamed that I was on a hillside with a book open before me. I saw that the book was the Bible. Two lines stood out: '*This is my beloved Son, in Whom I am well pleased;*' I suddenly and strangely felt that

by birth and heritage I was not a Christian. Suddenly I was looking at myself through the eyes of God. It was a devastating experience and I wept bitterly. On other occasions during the next month I had dramatic experiences involving the Bible . . . The Bible over these 13 years has come alive to me. The Word of God and the Holy Spirit present a union that cannot be surpassed . . . (The Bible) is the only hope for this sad world today."

Do you know of any other book that can do that to a man? No, you don't. For only the Bible is the Word of God, "the power of God unto salvation to everyone that believeth."

What are you doing with your Bible? Do you know how to read it? Don't let the Bible be a closed book to you! God grant that you may read, and understand, and believe what He has written! ☩

## Prayer for the Church

MRS. H. S. CLEMENS

Oh Lord, deliver us from evil!  
From the subtle but fearful evil of doubting and questioning Thy Holy Word.

From the evil of those who teach Satan's oldest lie, "Hath God said?" or in modern dress, "Some say this, and some say that" instead of "Thus saith the Lord."

Deliver us from the evil of being impressed with supposed "scholarship" — from those who are "ever learning and never coming to the knowledge of the truth."

Deliver us, simple though we be, from those leaders who would seem to be "wise and prudent" but have never received the revelation that comes to "babes."

Deliver us from not trusting the form of Thine inspired Word, its geography and history — for the next step down that broad road of intellectualism which leads to destructive unbelief, is to doubt Thy salvation (many have already cast out hell, the virgin birth, and the blood of the cross).

Deliver us from the evil of being blind, lest we follow blind leaders and fail to follow Thee, Oh Jesus, lover of our souls.

Lead us not into the temptation

of compromise with false teaching — for many would have "peace" at any price, rather than stand for their convictions.

Lead us not into the temptation of consent to evil by silence, for fear of being involved. Grant us courage to witness for Thee!

Deliver us who are not so "learned" from the evil onslaughts of criticism that would deceive and destroy the authority and integrity of the "holy Scriptures which are able to make us wise unto salvation" — for they alone give us the knowledge of our Saviour and the perfect plan of redemption.

Deliver us common people and our children — we are quite helpless and cast ourselves on Thee, for Thou hast promised "Heaven and earth shall pass away; but My Words shall not pass away."

And Oh God, we pray, deliver our Church from the evil of division that comes from departing from truth, and may all who truly love Thee the Author, hear Thee say, "Be thou faithful unto death, and I will give thee a crown of life."

For the sake of Jesus, the Head of the Church.

Amen. ☩





## Dying by Degrees

Most of the "isms" responsible for the Revolution today (Communism in international affairs, socialism in domestic affairs and "liberalism" in the Churches) have made their gains by means of slow and intentionally deliberate advances.

The idea is to take no single step so drastic as to induce an effective reaction, but rather to move by stages so imperceptible that none by itself will be worth a fight to the finish.

In Church affairs a favorite device to get the camel's nose in the tent is to call for the appointment of a committee "just to study" a matter. Once a committee begins "studying" a matter it then becomes easy to take the next step, which is to get permission for this committee to proceed on an actual plan of some sort. And finally the committee recommends specific action.

The skillful application of the principle of gradualism had, until recently, won huge sections of the globe to Communism. It has made America a socialist state in large measure if not in official name. It has brought the Church, and especially the Presbyterian Church US, to a new low in anti-Reformed and anti-Presbyterian action.

If this Church continues in the way laid out by the last General Assembly it will not be necessary to adopt any further new policy or program to lead the Church out of the Reformed faith and Presbyterian order: it simply will be necessary to follow through with policies and programs already approved!

The Church may continue to call itself Presbyterian, as the Roman Church continued to call itself the true Church of Christ long after radical changes had made the original Gospel unrecognizable. But to call oneself Presbyterian and to be Presbyterian are not necessarily the same thing.

For an example of what this means, take the official statement of the Consultation on Church Union

(COCU) to which this Church now belongs as a committed participant. Laboring on its announced intention to create a super-Church which will be "truly catholic, truly evangelical and truly reformed," COCU has this to say in its outline of guiding principles which have been sent down for approval by the Churches:

"'Evangelical' and 'catholic' refer to attitudes, institutions, customs, standards found to some degree in all; 'reformed' speaks of a will to seek God's judgment which every Church rightly claims."

Get the point? The universally accepted meaning of Reformed (meaning Calvinistic in theology) has to all practical purposes been changed to mean, "a willingness to change." And Presbyterians whose fears have been set to rest by the promise that the coming Protestant Super-Church would be "truly reformed," have simply been told that it will be "always changing."

Something dreadfully final has taken place when things come to that. ☐

## No Political Action!

In granting tax exemption status to religious publications one clear stipulation of the law is: "no substantial part of the activities of the publication is to be carrying on propaganda or otherwise attempting to influence legislation."

The law also requires that "it does not participate in or intervene in (including the publishing or distributing of statements) any political campaign on behalf of any candidate for public office."

The Internal Revenue Service has now notified the *Christian Century* to show cause why its exempt status shall not be revoked. This contemplated action is based on the notorious fact that this "liberal" magazine has increasingly become a propaganda organ for certain po-

litical positions. During the last presidential campaign it carried on an active attack against Goldwater and by implication, at least, in favor of Lyndon Johnson.

In recent months the magazine has carried on a continuous crusade for certain political positions and also against the war in Viet Nam.

What happens to the tax status of the *Christian Century* is of but minor importance to us. They knew they were breaking the law and jeopardizing their position. Walter Fisher of Chicago, the *Century's* lawyer, confirmed "very, very serious discussions" about its exempt status with IRS officials and Dean Peerman, the managing editor, admitted, "We're in trouble."

But this problem comes much closer home. The Division of Christian Action of the Board of Christian Education of the Presbyterian Church US has issued a booklet entitled "Register Christian Opinion," calling it a "guide to political action." This booklet gives the form of letters to be sent Congressmen. It gives the names of all members of Congress and how they should be addressed.

This booklet urges all to be informed on issues from both sides and then commends the *Christian Century* for its "ethical insights." (It is significant that *Christianity Today*, with different "ethical insights" and a paid subscription almost five times that of the *Century* is not mentioned.)

A reading of this booklet demonstrates beyond the shadow of a doubt that those responsible for it think of the Church in terms of secular pressures and Christians as a part of a political action group to pressure Congress as to the actions it should take. The left-leaning stance is not surprising.

On reading this booklet one ardent Democrat and a supporter of the "Great Society" remarked, "I just do not see why the Presbyterian Church US should spend its money to propagandize for the Democratic party."

The Church — all major denominations — enjoy tax exempt status because until recently the Church was a spiritual organization with a spiritual message. Now that there are those who, using Church money and time, are determined to make of the Church a political pressure group it is time we do one of two things: admit that we have entered



the political arena in favor of socialistic legislation and forego our exempt status; or, call in question those who are diverting the time, means and energies of the Church into the political arena and insist that they desist.

Honesty demands one or the other.—L.N.B. ☐

## A LAYMAN AND HIS CHURCH



### For the Want of a Nail . . .

While reflecting on the latest instance of a minister having trouble being received by a Presbyterian Church US presbytery (*Journal*, May 18), it occurred to us that virtually every single instance of such, in recent years, has been over one (or both) of two issues: 1) the Person of Jesus Christ, or 2) the eternal fate of persons without Christ.

(We have reference to instances in which theological problems arise in presbytery examinations, not those instances in which presbyteries arbitrarily, and sometimes without benefit of an examination at all, turn down a man because he is a conservative.)

We call attention to this interesting fact in order to suggest that a fruitful subject for study might well be the effect upon the Church of a loss of faith in the Biblical teaching that men are eternally lost without Christ.

Because "Christian" leaders no longer believe that men are eternally lost without Christ, the historic understanding of what salvation is all about has changed.

Because the historic understanding of what salvation is all about has changed, the mission of the Church has been re-defined.

Because the mission of the Church has been re-defined to be something other than saving men from eternal death, the social dimension has been introduced at the center of the Church's business.

Because the social dimension is now at the center of the Church's business, high Church courts treat theology as of no consequence while waxing passionate over capital punishment and poverty and United States policy in Viet Nam.

And it all begins when churchmen no longer believe that men are eternally lost without Jesus Christ. ☐

• • •  
Once a living Christ has been affirmed the death of His Father becomes unthinkable. — UNKNOWN.

### What is at Stake

Dr. L. Nelson Bell

Now that the Presbyterian Church US has been voted into full involvement in COCU (the "Blake-Pike" proposal for union with seven other denominations in the United States) it is *imperative* that we realize what is involved.

Dr. Blake stated that the resulting great Church would be "truly evangelical, truly reformed and truly catholic." The fact is that the proposed Church will not be evangelical in its true sense because it will be doctrinally inclusive.

It will not be reformed in the sense of the Reformed faith, and its catholicity will be solely in the willingness of its members to subordinate the vital content of the Christian faith in favor of a larger "ecumenicity."

Involved is a surrender of what many of us feel are vital issues of faith, issues clearly stated in the Scriptures and embodied in the doctrines of the Reformed faith. These beliefs are to be found in the Westminster Confession of Faith and in the Catechisms of the Church. They are based, not on the opinions of men but on the divine revelation which is the Bible.

The central beliefs of the Reformed system of doctrine include faith in the complete and absolute sovereignty of God, in man's lost condition as a sinner, in the once-for-all sacrifice of Jesus Christ as sufficient to meet man's plight, in justification by faith alone, in the Holy Scriptures as the sole and sufficient rule of faith and practice, in man's direct access to God in and through the name of Jesus Christ, and in the perseverance of the saints by the presence and keeping power of the Holy Spirit in the heart of the believer.

The emerging great Church will, because many of its adherents reject some or all of these doctrines, equivocate on them at the least.

Any doctrinal statement which emerges is certain to be so ambiguously worded as to make it acceptable to all. No doubt there will be an affirmation of faith in Jesus Christ and in God the Father but without Scriptural basis so that the "Christ" about which they speak may not be at all the Christ revealed in Scripture.

Not in the history of the Church has her witness been more endangered than now. The siren call to inclusivism, a willingness to subordinate matters of doctrine or polity for the sake of ecclesiastical union is seductive and dangerous.

We must remember that the presence and power of God's Holy Spirit is not dependent on ecclesiastical structures. It is still "not by might, nor power, but by My Spirit, saith the Lord of hosts."

Many of us believe it can be demonstrated beyond a shadow of doubt that spiritual power wanes as other things are given priority in individual lives and that of the Church. Far better a small group depending solely on the presence and power of the Holy Spirit and witnessing according to His leading than a great monolithic structure over whose doors there may possibly be seen, "Ichabod" (the glory has departed).

Make no mistake, the die is cast and the lines are being drawn. Apart from a negative vote of the presbyteries (a three-fourths majority is required) we are to all practical purposes committed to the eventual United Church — five years from now? Eight?

This is a time when it is *imperative* that we study what we believe and prepare ourselves to give an answer for that faith. It is a time when we must contend for the faith, in love and without rancor, but with absolute clarity and firmness. ☐





## SUNDAY SCHOOL LESSON

Lesson for June 12, 1966:

### *Manasseh Leads Judah Into Sin*

Rev. Albert H. Freundt Jr.

**INTRODUCTION.** Judah reached its lowest level of religious and moral degeneration in the reign of Hezekiah's son, Manasseh. Becoming a vassal of the Assyrian empire, Manasseh reversed his father's political position. The few details we are given of his reactionary reign concentrate upon the repudiation of his father's reforms. He adopted a policy of religious syncretism, such as his grandfather Ahaz had furthered.

Idolatry became so ingrained in the life of his people that no subsequent reformation could completely root it out. Violence and apostasy became characteristic of his reign. (Micah 7:1-6 is thought to describe conditions in this period.)

The background Scripture for this week makes appalling reading. One more reformation under Josiah would stay the collapse of the nation, but it could not prevent it. The fall of Jerusalem which occurred at last in 586 B.C., is interpreted as being due to the sins which Manasseh and his generation committed. (Compare II Kings 21:10, 11 and 23:26.)

**I. MANASSEH'S LONG AND EVIL REIGN.** (II Kings 21:1). From the death of Hezekiah (686 B.C.) to the fall of Jerusalem was exactly one hundred years. In this century Judah had seven kings. Of these only one (Josiah) was a good king; the rest were of varying degrees of badness. The single reign of Manasseh covered almost half of the whole period (686-642 B.C.). It was longer than that of any other king, either of Israel or of Judah. Even before he became the sole ruler at Hezekiah's death, it appears that he was a co-regent with him from the time that he was twelve years old. In all, the Bible says, he reigned fifty-five years.

With this long, evil leadership, the nation declined rapidly. A whole

**Background Scripture:** II Kings 21:

1-18; II Chronicles 33:1-20

**Key Verses:** II Kings 21:1-4,9-15;

II Chronicles 33:12-13

**Devotional Reading:** Psalm 143:1-10

**Memory Selection:** James 4:17

generation was trained in idolatry and grew to old age without sound leadership in high places.

**II. MANASSEH'S RELIGIOUS APOSTASY.** (II Kings 21:2-4,9).

**A. Under Manasseh's Leadership Israel Fell Away from God.** His reign is summarized by the statement that "he did that which was evil in the sight of the Lord, after the abominations of the heathen, whom the Lord cast out before the children of Israel." Indeed, he is compared with Ahab, one of the worst of the kings of Israel, even the best of whom were considered uniformly bad.

Once again attention is drawn to the fact that Judah's sins had become worse than those of the Canaanites. The writer of Scripture implies that the nation was rushing to its own destruction. If God had punished the Canaanites for their moral and spiritual degradation, it must not be presumed that He would spare His own people who with open eyes violated His covenant with them.

God had warned the people in the time of Moses that they were not to adopt the heathen abominations of the Canaanites (Deut. 18:9-14). As idolaters they would suffer a fate similar to that of the Canaanites who preceded them in the land (see Deut. 28; Lev. 18:24,25). If Judah broke her covenant with the Lord, she could expect such a punishment as fell upon the north-

ern kingdom of Israel (see II Kings 17:18,19).

**B. The Writer of the Book of Kings Enumerates the Errors of Manasseh which Provoked God to Righteous Anger.** He re-introduced all the pagan rites and practices which his father had tried to abolish.

1. He restored the shrines throughout the land, whose rites were a rival to the worship of the Lord at the Temple which Solomon had built in Jerusalem. God had consecrated this central sanctuary with His own presence and had commanded worship there in contrast to a multiplicity of holy places (Deut. 12:10-14; I Kings 8:29; 9:3).

2. He erected altars to Baal and made a "grove" ["Asherah," ASV]. The reference here is to the Canaanite religion in which fertility and sex aspects of nature were deified and worshipped. Baal was the male god, and Asherah, the mother-goddess, was assumed to be his consort. Thus the most shameful, sensual practices of ritual prostitution were adopted by Manasseh and incorporated into the official religious life of Judah. This was forbidden by the covenant-law promulgated by Moses (Deut. 16:21,22).

3. He desecrated the Temple itself, setting up altars to pagan deities within its precincts. This was the height of sacrilege against the Lord who had designated this place to mark His symbolic presence with Judah and who had pledged to bless and preserve it (II Sam. 7:13; I Kings 8:28-30; 9:1-3).

4. He adopted the star worship of the Mesopotamians, so that altars to heavenly bodies were also built even in the Temple courts (v. 5; cf. Zeph. 1:5; Jer. 8:2). This, too, was a sin against the divine law (Deut. 4:19; 17:3).

5. He practiced child-sacrifice (v. 6a). The worship of Molech, an Ammonite idol, involved the sacrifice of children in fire. The law of

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Moses denounced such a cruel custom (Lev. 18:21; 20:2-5). Yet it was practiced both by Ahaz and by Manasseh (II Chron. 28:3; 33:6). This is one of the sinful practices for which Israel had been judged and destroyed (II Kings 17:17).

6. He revived the ancient practices of augury, divination, necromancy, and sorcery (v. 6b). These superstitions and occult practices of the heathen world, including what is today known as fortune-telling and spiritualism, were absolutely forbidden to the Hebrews (Lev. 19:26, 31; 20:6; Deut. 18:10,11). They are in sharp contrast with the acceptable modes of determining the will of God. Those who have the Law and Prophets do not need to consult with such as astrologers and mediums.

**III. MANASSEH'S GUILT AND JUDAH'S DOOM.** (II Kings 21:10-15. Judah refused to heed the prophets which God sent to call the kingdom back to its covenant obligations. Instead, the people descended deeper into iniquity than did other nations in the heathen world. When God's people compromise with unbelief their guilt is greater because they sin against the light. Manasseh's responsibility in this apostasy is great, for it took place with his command and consent.

The covenant people are without excuse when they adopt pagan manners and methods. Their sin is compounded when they attempt to defy the law and silence the prophets.

The lot of those seeking to continue loyal to Jehovah during the reign of Manasseh must have been extremely hard. There is an indication of this in verse 16, where we are told that the king "shed innocent blood very much, till he had filled Jerusalem from one end to another." According to a tradition, Manasseh slew the prophets without mercy, and he it was who ordered Isaiah's murder by having him sawn asunder.

The blame for Judah's future downfall is traced to this king and his government. When Judah was finally wiped out it was because the departure of this generation had become too great to make a complete return possible. The threat of punishment was delivered therefore in terms to shock the people to a sense of their grave peril. Judgment will fall in such a manner as to cause the ears of every one who hears it to

tingle!

The prediction of Judah's destruction was vividly presented by the prophets. The plumb line used by God to measure Israel would be applied to Judah. The building that has shifted from its foundations will be demolished. Samaria had been found not to be in line with God's standard of judgment and was consequently razed to the ground.

Jerusalem likewise would be unable to abide such strict scrutiny and would also be leveled. The picture of the overturned, empty dish speaks of overthrow and extermination. God would reject His people, casting them off the land and abandoning them to their enemies.

**IV. MANASSEH'S SUPERFICIAL REPENTANCE.** (II Chronicles 33:12,13). The Book of Chronicles preserves the account of an occasion when Manasseh was taken captive by the Assyrians to Babylon. It is possible that he was suspected of having had a part in the widespread revolt against Assyria in 648 B.C.

While suffering as a prisoner in chains, Manasseh humbled himself and prayed to the Lord for deliverance. He probably came to see that this trouble had come upon him as a punishment for his rebellion against the Lord. Perhaps he recalled that in the time of his devout father, God had delivered Jerusalem from the Assyrians. God answered Manasseh's prayer, and he was released and restored to the throne of Judah. His restoration brought from Manasseh the acknowledgment that "the Lord He is God."

It may be that Manasseh was cleared of implication in any revolt. Or, as F. F. Bruce suggests, perhaps the king of Assyria "realized the wisdom of having a reliable buffer-state between his empire and Egypt."

At any rate, the repentance of Manasseh, though sincere, could not have been very deep, for he was unwilling or unable in his few remaining years to undo all of the evil which he had brought about over the years (II Chron. 33:15-17). His efforts to remove the outward features of idolatry made no lasting impression and did not lead to the conversion of the people. It was still necessary (as we shall see next week) for his grandson Josiah to undertake a more thorough reformation.

Nevertheless, reminds J. C. Vos, "Here we have a wonderful example of the depth of God's mercy — even as wicked a man as Manasseh can be forgiven if he repents and prays to God for mercy on the basis of the redemption provided by God."

We must remember that the people were guilty along with their king. He may have encouraged idolatry, but they accepted it. The nation would not have been punished for the sins only of its king, if the people themselves had continued faithful to the Lord. But, as usual, men are ever prone to follow the bad example of strong leaders.

The people were not blindly led into apostasy. At every stage they resisted the voice of God's messengers. It is very sad when men have to choose between obedience to the Lord and obedience to their rulers. But when a decision is required may we have the grace to put loyalty to God over all other allegiances, sacred or secular!

A people who deny God's authority over the spheres of public and private life are no better than those who deliberately follow false gods. The future of the nations and churches of our times will be determined by our willingness to test and revise our religious faith and moral behavior by the will of God. To refuse is to be in extreme danger and to face ultimate doom. This is a lesson which history and Scripture combine to teach. ☐

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## YOUTH PROGRAM

For June 12, 1966:

### *The Supernatural Christ*

Rev. B. Hoyt Evans

*Scripture: John 1:1-18*

*Suggested Hymns:*

"Fairest Lord Jesus"

"O for a Thousand Tongues  
to Sing"

"Jesus, Thou Joy of Loving  
Hearts"

**PROGRAM LEADER'S INTRODUCTION:** Dr. George Truett, who was for many years pastor of the First Baptist Church of Dallas, Texas, wrote a book entitled, *What Think Ye of Christ?* This is a good question for everyone to consider, because it makes a great deal of difference what we think of Christ.

The Shorter Catechism tells us some very basic things about Christ in the answer to the twenty-first question: The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continueth to be, God and man, in two distinct natures, and one person, forever."

Christ, then, has both a divine and a human nature. There was a

time in history when it was common to deny Christ's human nature. It was said that He was a spirit who only appeared to be human but who had no real human nature at all.

Today His human nature is almost universally accepted, but His divine nature is frequently denied. If we take the Bible seriously, we must believe in a divine, supernatural Christ.

**FIRST SPEAKER:** The Old Testament expected the coming of a supernatural one. He was to be called "Emmanuel" which means "God with us." He was also to be called "the mighty God" and "the everlasting Father." Another Old Testament passage refers to the coming one as "the Lord our righteousness." An Old Testament name for the divine Messiah which Christ consistently applied to Himself was "the Son of Man."

The New Testament presents the supernatural One who was expected by the Old Testament. Christ made divine claims for Himself. He said, "I and My Father are one." He also said, "He that hath seen Me hath seen the Father."

The New Testament ascribes divine qualities to Jesus. He is said to be eternal, all-knowing, and all-powerful. We read in the New Tes-

tament of His divine works. He created, He controlled the forces of nature, He forgave sins, and He raised the dead. He also received worship, as one who was divine, from both men and angels.

The Apostle Paul, furthermore, who lived and worked at the center of the first century Christian Church, had a very high view of Christ's deity. He equated Him with the Jehovah of the Old Testament, and his teaching was the standard for other Christians. It is certain that the New Testament Christians believed in Jesus as the divine, supernatural Son of God. If you take *any part* of the New Testament seriously, you cannot escape believing in the supernatural Christ.

**SECOND SPEAKER:** What does Christ do? What was His purpose in taking on human nature and coming to earth? His primary mission, according to His own words was "to seek and to save that which was lost . . . and to give His life a ransom for many." He lived a perfect life on earth, being fully obedient to the law. He died for our sins that we might be forgiven and receive eternal life in place of eternal punishment.

The Bible says that God "made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him." He saves from death to life those who put

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their trust in Him. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." Christ is the only Saviour there is. He said, "No man cometh unto the Father but by Me."

**THIRD SPEAKER:** The consequences of not believing in the supernatural Christ of the Bible are very serious indeed. If we do not believe in Him, we have no divine Lord to worship. We certainly cannot worship an ordinary man.

If we do not believe in the Christ of the Bible, we have no teacher whom we can respect. Many have said that they honor Jesus as a teacher but that they cannot believe in Him as God. The trouble with this point of view is that Jesus taught that He was God, and if He was mistaken about His own person, how can we respect anything He taught?

If we do not believe in the supernatural Christ, we have no Saviour from sin. If He does not have power to forgive sins, and only God has, then there is no forgiveness for us. As a consequence of this, there is no hope for our future if we do not believe in Christ and if He is not divine.

**PROGRAM LEADER:** The glorious good news of the Bible is that there both was and is a supernatural Christ. He is co-equal with God the Father from eternity. At a particular point in history He was born into the world of a virgin mother. He lived a perfect life and taught God's truth perfectly. He carried our sins to the cross, endured our punishment, died, and rose again. He lives now and intercedes for us, and He will come again to receive us into the eternal home He has prepared for us.

Unless we believe in Him, we have missed the only really important thing in life. Unless we talk to other people about Him, we really have nothing of importance to say.


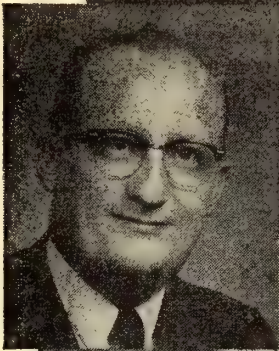
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## CATECHISM STUDIES

Rev. Paul G. Settle

### 42. Q. What is the sum of the Ten Commandments?

**A. The sum of the Ten Commandments is, to love the Lord our God with all our heart, with all our soul, with all our strength, with all our mind; and our neighbor as ourselves.**

The moral law is summed up (stated in brief form) in the Ten Commandments. The Ten Commandments are summed up in Matthew 22:37-40. This is the great law of love. We are to love God with all our:

- heart — We must love and obey God from the deepest part of our being.
- soul — We must love and obey God with all our feeling.
- strength — We must love and obey God with all our power.
- mind — We must love and obey God intellectually and with understanding.

This simply means that we must love God with our whole self. We must also love our neighbors. Our neighbor is anyone who is in need. We love him and try to help him.

\* \* \* \*

### TEST YOUR UNDERSTANDING

—List in order the parts of ourselves with which we love God. —

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### SEARCHING THE SCRIPTURES

Read I Corinthians 13.

\* \* \* \*

### 43. Q. What is the preface to the Ten Commandments?

**A. The preface to the Ten Commandments is in these words, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage."**

A "preface" is something "spoken before." It prepares the way for that which is to follow. The preface to the Ten Commandments tells us Who gives the Law and what He has done for His people.

"I am the Lord thy God . . ." — The Law-Giver is a personal God, who loves His people and acts to help them. He is the Almighty Creator and Ruler.

". . . which have brought thee out . . ." — The Law-Giver is also the Redeemer. He redeemed (saved) His people from slavery.

\* \* \* \*

### TEST YOUR UNDERSTANDING

—Draw lines to connect the parts that belong together. —

|                   |                  |
|-------------------|------------------|
| A preface is      | people from      |
| The preface tells | slavery.         |
| The Law-Giver     | who gives the    |
| is a personal     | Law.             |
| The Law-Giver     | something spoken |
| redeemed His      | before.          |
|                   | God, who loves   |
|                   | His people.      |

### SEARCHING THE SCRIPTURES

Memorize Exodus 20:2.

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# Church growth around the world

**THE HONEST TO GOD DEBATE,**  
Edited by David L. Edwards. Westminster Press, Philadelphia, Penna. 287 pp. \$1.85. Reviewed by Dr. John R. Richardson, pastor, Westminster Presbyterian Church, Atlanta, Ga.

Many reactions to Bishop J. A. T. Robinson's book, *Honest to God*, plus 23 book reviews are given in this volume. Much has been written on this book because, as *The Church Times* commented, "It is not everyday that a bishop goes on public record as apparently denying almost every Christian doctrine of the Church in which he holds office."

T. E. Utley in *The Sunday Telegraph* remarks that whatever Robinson's religion is, it is not the Christianity of the Nicene Creed. The writer asks, "What should happen to an Anglican bishop who does not believe in God?" Continuing, he said, "This, I hold, is the condition of the Bishop of Woolwich, as revealed in his paperback, *Honest to God*, and it raises, I maintain, a question of church discipline which cannot be shirked without the gravest repercussions of the whole Anglican Communion."

It is also pointed out that it is a violation of the principles of honest commerce to try to sell a Christian a commodity that bears no relation to the historical and accepted meaning of that word.

The book by Robinson justifies Oscar Wilde's observation that, "In the English Church a man succeeds not through his capacity for belief but through his capacity for disbelief. Ours is the only Church where a skeptic stands at the altar, and where St. Thomas is regarded as the ideal apostle."

Some of the reactions to *Honest to God* are favorable to Robinson's radical position. Many recognize these positions for what they are—rank heresy; and Robinson for what he is—a wolf in sheep's clothing. ☒

**MIRACLES: YESTERDAY AND TODAY, REAL AND COUNTERFEIT,**  
by Benjamin B. Warfield. Wm. B. Eerdmans Publ. Co., Grand Rapids, Mich. Paper, 325 pp. \$2.25. Reviewed

by the Rev. Donald Austin Dunkerley, pastor, Hope United Presbyterian Church, Tarrytown, N. Y.

The late Benjamin B. Warfield of Princeton Seminary was known as one of the great Reformed theologians of all time and as an outstanding defender of Biblical supernaturalism against the rationalism and unbelief of the modernistic theologies of his generation.

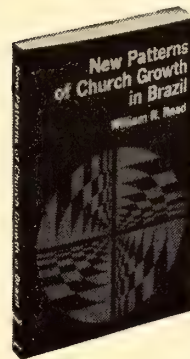
In this volume, however, he trains his guns not against unbelief but its opposite: superbelief and spurious supernaturalism. He shows Scripturally that supernatural signs such as miracles of healing and tongues were designed to authenticate the teachings of the apostles and ceased with the termination of the apostolic age. He shows historically how these miracles ceased but how, through the centuries, miraculous powers have been claimed to give credence to bizarre and cultic beliefs. Here we find a well-annotated account of counterfeit miracles in early heresies, in the Roman Church, in modern cults such as Christian Science, and in the forerunners of the current Pentecostal movement.

The book consists of lectures that have been reprinted almost continuously since they were first given in 1917. Although it cannot be expected to give information on more recent phenomena, this paperback edition is especially valuable at the present time when so much disturbance is being caused in the church by the increased activity of the charismatic fanatics. ☒

**YOUR CHURCH — THEIR TARGET,** compiled by Kenneth W. Ingwalson. Better Books, Arlington, Va. 275 pp. \$4.50. \$3.00 paper. Reviewed by Robert M. Metcalf Jr., Memphis, Tenn.

Written by a number of men prominent in various denominations of Protestantism, this book is a chronicling of the ills which so assail the Church today. It deals with the causes and the answers, the latter being basically a return to true Biblical Christianity and the social principles which flow from such a faith.

As with most works of this kind



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William R. Reed

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Roy E. Shearer

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These perceptive studies of church growth in two of the most productive mission outposts in the world have been sponsored by the Institute of Church Growth, and were written by men who speak from within the missionary movement. The volume is amply documented with all conclusions supported and explained by statistical data, charts and graphs. \$3.25

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which put together a chapter from each of several observers, there lacks a disciplined unity and coherence. On the other hand it has the advantage of each author contributing in the area of his special knowledge. And there are some notable offerings in the book. Three are by Presbyterians, one of these the *Presbyterian Journal* Editor who writes on the NCC. Another is by former UPUSA leader Dr. Charles Poling, whose selection unfortunately tends to encourage everyone who is still a faithful Christian and a member of an NCC-affiliated denomination to withdraw into a separatist church. For the Presbyterian Church US member this is a distressful pleading, for ours is a denomination still basically faithful for the most part and where there yet may be a successful movement of withdrawal from the National Council and its divisive, secularizing and faith-undermining influences.

This reviewer agrees that much value comes from the spread of polemically critical articles and books which strike at liberalism and collectivism — and this is one of the better ones. But he believes that the widest good and greatest need lie

in the calm of dispassionate, closer-reasoned works. "Good books drive out the bad," and we observe that those which rest on thoroughgoing scholarship and deepest faithfulness are the ones which ultimately turn tides.

And extensive reading of the Best Book of all provides the best answer of all for the Church. ☐

**CREATION REVEALED, by F. A. Filby.** Fleming H. Revell Co., Westwood, N. J. 160 pp. \$3.50. Reviewed by Dr. Charles E. Kirsch, pastor, Calvary Presbyterian Church, Baltimore, Md.

Have you ever wondered if the facts of the Bible concerning creation can be harmonized with the evolutionary hypothesis? Professor Filby will tell you in this volume that they can, providing on the one hand that you will not insist on taking every word of Genesis literally and on the other hand will be willing to reject atheistic materialism and random evolution in favor of theistic evolution.

It is Filby's contention that we may discover in the opening chap-

ters of Genesis the facts concerning the great work of creation and in scientific studies the methods by which the work was done. The author is well aware, therefore, that there will be large numbers of people to the right of him and to the left of him who are not going to be favorably impressed by his arguments.

Whatever one may think of Dr. Filby's success in establishing his position, it will have to be admitted that he has written an interesting and thought-provoking little book. He has packed into it a large amount of Biblical and scientific learning which is presented in a clear, non-technical manner.

Most of the book is devoted to an analysis of the significance of the days of creation in Genesis together with the scientific data relevant to each stage of the creative activity. There is an additional rather lengthy chapter devoted to an evaluation of the various views which concern the origin of man. Filby believes that there was one original pair of human beings; and, rejecting the "astronomical dating" which puts early man at 500,000 B.C. as too high, and Ussher's dates as too low,

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he thinks that even the dates of 10,000 B.C. for Neolithic man and 12,000 to 15,000 B.C. for the earliest Paleolithic man "assume too slow a development for men with the intelligence shown by the cave drawings." With his view of the origin of man, Filby does not have the problem with the doctrine of the fall of man into sin which most evolutionists have. His views of sin and of redemption through Christ, to the extent at least that they are dealt with, are entirely orthodox. ☐

**THE CROSS THROUGH THE SCRIPTURES**, by F. J. Huegel. Zondervan Publ. House, Grand Rapids, Mich. 192 pp. \$2.95. Reviewed by the Rev. N. S. Heeth, pastor, Smyrna Presbyterian Church, Smyrna, Ga.

The purpose of this book is to show the centrality of the cross throughout the Scriptures. It is a series of 51 vignettes of as many passages of Scripture carefully dispersed, each giving a study of 2 to 4 pages in length. There are four parts: (1) The Cross in the Old Testament; (2) In the Mind of Jesus; (3) In the Epistles; and (4) In the Apocalypse.

The book is more devotional and inspirational than scholarly, and is a useful tool in the hands of preachers, lay and ordained, as "starters" for sermons.

The author, a former missionary to Mexico and a rather prolific writer, asserts that only as the cross is recognized as the central fact of the Christian faith can the individual Christian grasp the significance of the Bible's message. ☐

**MINISTERS' WIVES**, by William Douglas. Harper and Row, New York. 256 pp. \$4.95. Reviewed by Mrs. Edward S. Berry, Fort Lauderdale, Fla.

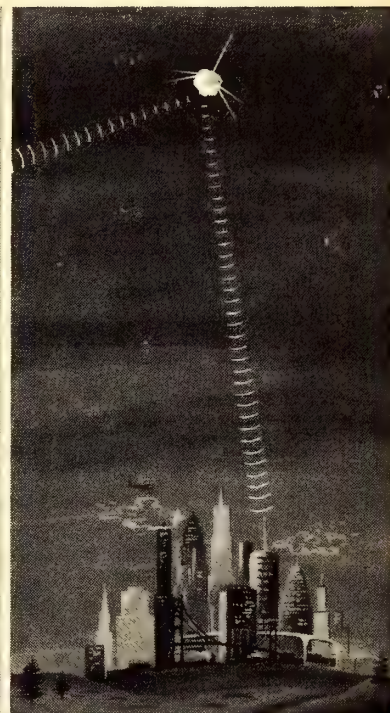
This book is the result of a study in depth of more than five thousand ministers' wives from thirty-seven denominations. The information was obtained from answers to a series of questionnaires covering every area of their lives, from attitudes and actions to personal and devotional life. Some chapter headings reveal the scope of the study: "Involvement and Activity Patterns," "Ages and Stages," "Motivations and Meanings," "Fulfillments and Frustrations," "Backgrounds and Situations."

Mr. Douglas, an ordained minister of the UPUSA Church and Associate Professor of Psychology of Reli-

gion at Boston University School of Theology, has approached his subject painstakingly and thoroughly, and the result is a book which is highly statistical yet readable due to the large number of very interesting case studies. His book is written solely from the psychological and sociological point of view, "a major study in the social psychology of ca-

reers. Students of occupations, of research methods, of feminine psychology, will gain much insight from it," says Gordon W. Allport, Professor of Psychology, Harvard University.

There is no consideration here of the minister's wife as a Christian, indwelt by Christ, living and serving as unto Him. ☐



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| St. Andrews Presbyterian College<br>Laurinburg, North Carolina      | June 27-30                                                                                                               | Faculty                                                             |
| Stillman College<br>Tuscaloosa, Alabama                             | June 13-14                                                                                                               | Faculty and<br>Dr. Rachel Henderlite                                |
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## No Use For Trivia

If I were you I would not sit another Sabbath under a minister whose preaching was not changing my nature, making my heart new, and transforming my character; no, not though the Queen herself sat in the same loft. And I would leave the Church even of my fathers, and become anything as far as churches go, if I could get a minister who held my face close and ever closer up to the Lord Christ. Nor would I spend a shilling or an hour that I could help on any impertinent book—any book that did not powerfully help me in the one remaining interest of my one remaining life; a new nature and a new heart.

—Alexander Whyte

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### A QUESTION OF STRATEGY

I find myself in agreement with you on most questions. However, on capital punishment we disagree.

This question seems to be one of your "pets" as I read references to it quite often in your writings. I suppose we all have "pet" themes.

I argue that Christ "softened" all hard laws and rules by "love." One minister friend of mine — a Baptist

who feels like you do — says that the law has never been rescinded. I argue that other laws like the law for punishment of an adulterer, who was to be stoned, have been rescinded.

—C. S. Hollister Jr.  
New Bern, N. C.

Your editorial (May 4) on the withdrawal of the Savannah, Ga.,

churches from the Presbyterian Church was aptly titled a "tragedy." But it is even more tragic when a church's mission of preaching Christ is hampered by the principles, theology, and administration of its parent denomination. After reading the report on the recent General Assembly, one is inclined to applaud the Savannah churches for their willingness to stand up and be counted for Christ.

It cannot be denied that, since the recent General Assembly, affiliation with the Presbyterian Church US today, is tantamount to proclaiming that an individual Presbyterian church is no longer interested in soul-saving, but in political action.

—David E. Lee  
Marion, Ala.

See editorial, "A Question of Strategy," p. 14.—Ed.

# the PRESBYTERIAN JOURNAL

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THIS WEEK—

Vol. XXV, No. 6, June 8, 1966

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**THE PRESBYTERIAN JOURNAL**, a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered to the saints, published every Wednesday by the Southern Presbyterian Journal Co., Inc., in Weaverville, N. C.

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**CHANGE OF ADDRESS** notices should be addressed to the business office, Weaverville, N. C. 28787, allowing three weeks for change in the continental U. S. Change notices should include both old and new addresses.

### WHERE DO WE GO FROM HERE?

We have been life-long members of the Presbyterian Church. I tell you with deep regret that my husband and I have left the Presbyterian Church.

Call us weak if you wish, but I cannot stay in and watch my children being "brainwashed" with what they are getting, listening to my Sunday School teacher say that "it is unimportant whether Jesus was born of a virgin," and my minister saying that he can believe "all gospels."

I cannot take it any longer. I want to go to church and worship without being all tensed up waiting to hear the "liberal" line about everything. My children have reached the point where in their confusion they don't know whether to believe what we try to teach them or what the dashing and popular young assistant minister tells them.

—Florida

If you cannot stay, then of course you have to go. But the recent General Assembly has made it easier for churches torn between following the "official" program and seeking out a more evangelical program. Now, without apology, they can turn to an evangelical program in order to preserve those values which the denomination seems determined to discard.—Ed.

### MORE REACTION

I am just beginning to recoil from the severe shock of the 106th. This will likely go down in history as one similar to the Assembly which adopt-



ed the celebrated Spring Resolutions of 1861.

Judging from echoes in the *Journal* we all appear to be agreed that we have passed the inevitable climax and now face the resolving features of the struggle. We seem to be saying, Where do we go from here? What is the best way to get there? and Who will go with us?

On one thing I think we are all agreed: we must proceed cautiously. Nevertheless, we must proceed. One thing is foremost, how strong are we? Who is on our side? and Where does our strength lie? It seems to me we must find this out, and it can be done only if we let it be known. We must certainly be willing to stand up and be counted.

—(Rev.) J. W. Hassell  
Hickory, N. C.

### THIS AND THAT

The Session of the Meadowview church accepted the Every Family Plan of getting the *Journal* into every home. Thanks for the wonderful enlightenment and helps that have come to our people.

• In this issue (see p. 4) we report the significant happenings at the United (UPUSA) Presbyterian General Assembly. As anticipated, the Assembly easily adopted the new confession of faith which will, to all practical purposes, replace the Westminster Confession in the Church's life. The contest now shifts to the presbyteries, which will be voting on the new confession throughout the year. We expect to carry articles on the subject in the months to come. Musing on the actions of recent General Assemblies we cannot but be impressed with how far we have come in so short a time. Just a few years ago it was a sign of "right wing extremism" to suggest that the Church might be moving in radical new directions. Today the Reformed faith and order for which thousands of martyrs laid down their lives is cheerfully and enthusiastically discarded.

• We know of no other word to describe recent Assemblies than "irresponsible." That doesn't sit well with some of the brethren we know. And it isn't an evaluation that we utter lightly. Yet — take the action

The *Journal* has proved a real blessing to this congregation because its interest is to "hold fast the form of sound doctrine" and to "contend for the faith once delivered unto the saints."

—(Rev.) Archie W. Jones  
Lexington, N. C.

**And such congregations are a blessing to us.—Ed.**

There are many good things about the *Presbyterian Journal*, and one of the better is the discussion and review of new books. The latest is *Freeway to Babylon*, by Talmadge Wilson, a Presbyterian missionary, on the proposed Confession of 1967. I hope this book gets the wide circulation it deserves.

—James W. Lassiter, M.D.  
Austin, Tex.

**It does indeed. Order from the business office, \$1.50.—Ed.**

### MINISTERS

Richard C. Massey from York, S. C., to the Shandon church, Columbia, S. C., as associate pastor.  
E. McKinley Weaver from Co-

lumbus, Ga., to the Covenant church, Montgomery, Ala.

J. Fred Moore from Darien, Ga., to McDonough, Ga., to serve the McDonough and Timberridge churches.

Forrest R. Grimm (UPUSA) from Seaman, Ohio, to the First Church, Cozad, Neb.

E. E. Newberry from Charlotte, N. C., to the Fairview church, Chattanooga, Tenn.

Stanford Parnell from Holly Springs, Miss., to the Belcher, La., church.

Albert B. McClure from Barium Springs, N. C., to the Forest Park church, Statesville, N. C.

### DEATHS

The Session of the First Presbyterian Church, Mount Holly, N. C., has memorialized one of its members, Henry Patrick, who died March 19, 1966.

Ewell L. Nelson died May 27 in Lyons, Ga.

## ACROSS THE EDITOR'S DESK



of the US Assembly with respect to its permanent theological committee. The Assembly reached out among 4,000 ministers and picked for that sensitive post a minister who has written this about the Bible: "The modern understanding of the Bible requires us to admit that we do not discover it to be an infallible source for science, history, ethics, or religious forms of any kind, and that such a view is demanded by the contemporary theological position of man." And, "Neither can one take the position that the 'religion' of the apostles who knew Jesus and whose witness is preserved for us in the New Testament is the absolute norm for our religion today. The N.T. does not give us a single consistent religious picture in the first place, for in many respects Paul differs from John, John from Luke, Luke from Mark, and so on." If that isn't irresponsible, then we

don't know the meaning of the term.

• The seriousness of the present situation in the Church is reflected in the letter from Florida on p. 2 of this issue ("Where Do We Go From Here?") and in the actions beginning to be taken by church courts (see actions of Synod of Appalachia and East Alabama Presbytery under "Church at Home," p. 8). We are not sure that rescinding the decisions of the 1966 Assembly will solve the problem which has been brought more clearly into the open than ever before. It may simply shove the problem back out of sight for a season. The problem is one of wide-spread (and often official) departure from Reformed and Presbyterian faith and order. At the congregational level the least that can be done is to make the whole program truly Presbyterian and truly Reformed. ☩





## UPUSA Sends Down Doctrinal Proposal

BOSTON, Mass. — "The Confession of 1967" will be the name of the new creedal statement of the United Presbyterian Church USA but the decisive action on changing the denomination's confessional position was taken here in 1966.

Little opposition to the proposal is expected as the presbyteries vote on the constitutional change during the coming year. It will need the affirmative vote of two-thirds of the 187 presbyteries and ratification by next year's General Assembly in Portland, Ore.

Accepted at the Boston Assembly and sent down to the presbyteries was the proposal framed by a special committee of 15 working since the original confessional change was received by the Columbus Assembly last year.

While the special panel's chairman, the Rev. W. Sherman Skinner of St. Louis, and the leader of

the original group, the Rev. Edward A. Dowey of Princeton Seminary, agreed that the 1965 and 1966 versions were essentially the same, some evangelicals considered that major improvements were made. Most of the members of both groups were on the platform during the Assembly's consideration of the proposal, and the Assembly followed their leadership in voting down nearly all amendments offered from the floor.

A key test of the influence of the two committees and of the Assembly's determination to take what they proposed came late Monday afternoon when amendments to the Confession of 1967 were being considered. The section on the Bible, which Chairman Skinner said was the most discussed during the past year, was in the spotlight.

Before the commissioners was a proposed amendment to remove the word "written" from this introduc-

tory sentence in the Skinner committee's version: "The one sufficient revelation of God is Jesus Christ, the Word of God incarnate, to whom the Holy Spirit bears unique and authoritative witness through the Holy Scriptures, which are received and obeyed as the word of God *written*."

Dr. Skinner said the committee had tried all possible combinations of words, and its final suggestion was the best it could propose. The debate had been lengthy and no possibility had been overlooked, he assured commissioners. Other members of his group defended the wording. Some commissioners spoke for it and others asked the deletion of "written."

Finally the climax of the afternoon was reached when Dr. Dowey was persuaded to comment. "In all honesty," he told the Assembly, "I favor the amendment" (to remove "written"). But, he continued, "I think the Assembly should vote it down!"

He was applauded loudly as he went back to his seat, and the commissioners voted down the amendment and left in the word "written."

After this concession by Dr. Dowey to "conservative" forces, a number of amendments offered to make the section still more "conservative" and consistent with Westminster doctrine were defeated.

The remainder of the introductory paragraph on Scripture, as proposed by the Skinner committee with some changes from the 1965 version, is as follows: "The Scriptures are not a witness among others, but the witness without parallel. The Church has received the books of the Old and New Testaments as prophetic and apostolic testimony in which it hears the word of God and by which its faith and obedience are nourished and regulated."

While evangelicals generally considered that the Skinner committee had made the section of the Confession of 1967 on Jesus Christ stronger, there were still attempts to underline the divinity of Christ by amendment. All were lost, however.

One amendment to the proposed



## THE CHURCH OVERSEAS

**SOUTH VIET NAM** — The Rev. Charles E. Long of Charlotte, N. C., a Christian and Missionary Alliance missionary, is involved in three wars — against superstition, atheistic ideologies, and the third war that involves men killing one another.

In one of the most backward areas of Viet Nam, Mr. Long's opposition is sorcery, animism and the Vietcong. Involved in a continuous war of ideas, his most powerful weapon is the translation of the New Testament in Jarai. He has converted many, but the power of superstition holds fast.

After his arrival in Cheo Reo with his wife and three children, Mr. Long was known as a good man who did nothing but provide care for

the lepers. His reputation as a good man grew and this, of course, did not fit the Viet Cong view of the wicked American. One day in another area he was ambushed by the Cong who peppered his car with ten rifle shots.

Then the Viet Cong told the people of Cheo Reo that they had killed God and his assistant, Jesus Christ (the Vietnamese pastor who had accompanied Mr. Long.)

News travels slowly in the bush but people were saddened to learn of Mr. Long's death. Several months later he returned to Cheo Rec and few men have ever received such a welcome. Even now, long after the incident, the Christian Jarai refer to it, in their peculiar way, as a "second coming." ☒



subscription vows was accepted by the Assembly, but the pledges that Presbyterian officers have been taking to "receive and adopt" the standards are not included in the proposal. Several attempts to strengthen the vows were made unsuccessfully.

## Study Scriptures

The amended vow is No. 7: "Do you promise to be zealous and faithful in studying the Scriptures, the Book of Confessions and the Book of Order, in maintaining the truths of the gospel, and in furthering the peace, unity and purity of the Church?" Added in Boston was the reference to the Scriptures.

Most of the Assembly debate over subscription came over No. 3, accepted as proposed by the Skinner committee: "Will you perform the duties of a minister of the gospel (or elder, or deacon) in obedience to Jesus Christ, under the authority of the Scriptures, and under the continuing instruction and guidance of the confessions of this Church?"

Positive acceptance of the confessions was urged, but the committee stood by its proposal. Questions were raised about the confessional nature of the Church if ordinands did not actually subscribe to the standards, but the Assembly followed the lead of the committees.

Contradictions between the nine different confessions were mentioned, as a problem in subscription.

## 'Declaration' Suggested

One suggestion was made that the "Confession of 1967" be labelled the "Declaration of 1967." Dr. Dowey replied that such an identification might be technically correct but that the Church was being called to a confession of its faith. When asked about the inconsistency of including the Theological Declaration of Barmen (a 1934 German document) in the new book of confessions if all the others are to be called confessions the Rev. Joseph Haroutounian of Chicago, a member of the Skinner committee, replied, "Barth is not the law" (referring

to theologian Karl Barth, one of the principal sponsors of the 1934 anti-Nazi declaration).

The German statement should not have been called a declaration, Prof. Haroutounian maintained, and neither should the 1967 statement. The move to change the name from "confession" was lost.

By a loud voice vote the Assembly turned down an amendment which would have deleted all specific references to areas of reconciliation. Four areas were included in the Skinner committee proposal: Race, poverty, international affairs and sex. The paragraph on sex was added by the Skinner committee in answer to a number of suggestions offered since the 1965 Assembly. The Dowey group's original recommendation had included only three areas.

## Twice Amended

Two minor amendments from the floor in the "reconciliation" section were accepted by the committees and then by the Assembly. In the paragraph on international affairs a controversial sentence was made more acceptable by substituting the word "to" for "of," making it now read: "This requires the pursuit of fresh and responsible relations across every line of conflict, even at the risk to national security, to reduce areas of strife and to broaden international understanding."

Before the one-word change was voted, the Assembly had turned back several attempts to delete the entire sentence or major parts of it. It was defended as a necessary caution against putting loyalty to nation above loyalty to God.

The amendment accepted by the committees and the Assembly in the sex paragraph added the words, "and respect for their character" in this sentence: "Reconciled to God, each person has joy in his own humanity and in other persons and respect for their character. . . ."

Final vote on the overall proposal came at 10:33 a.m. Tuesday (May 24) even though another period for its discussion had been docketed that afternoon. Several sessions had been occupied with proposed amend-

ments, but no debate of the whole doctrinal package was ever held. Some commissioners, expecting further discussion in the afternoon, said they did not feel the Assembly was ready for the final vote when it was called.

## Early Vote

No roll call was necessary. Not even a standing tally was needed. The moderator called for those in favor to say, "aye." There was a loud chorus. When the negative was quickly called for, there were scattered audible "nays" across Boston's big War Memorial Auditorium. Four commissioners later registered written dissents.

On moderator Ganse Little's suggestion the Assembly then arose and sang the Doxology.

Dr. Skinner asked that his committee be discharged, and the Assembly responded with a standing ovation.

Dr. Dowie then made the same request, with this suggestion: "May I suggest that this does not discharge the Church. We are only beginning." His group was applauded.

"The Twentieth Century Westminster divines are discharged with our undying thanks," Dr. Little declared. Stated Clerk Eugene Carson Blake then arose and led the Assembly in another round of applause for the two committees.

Both Dr. Blake and Dr. Little indicated their approval of the confessional proposal early in the Assembly. ☐

## Correction Issued

ATLANTA, Ga.—Moderator Frank Caldwell of the Presbyterian US General Assembly has issued a correction on an announcement of appointments issued last week. The announcement of his appointments to the "pastoral committee" to visit the Synod of Mississippi said an alternate member would be the Rev. William R. Sengel of Alexandria, Va. Mr. Sengel was not named to the Mississippi group, Dr. Caldwell said. He was appointed an alternate to the Dallas meeting of the Consultation on Church Union. ☐



## Retiring Moderator New UPUSA Clerk

BOSTON, Mass. — Commissioners to the 178th General Assembly of the United Presbyterian Church USA elected to the denomination's "highest office" the layman who presided over the 177th Assembly. William Phelps Thompson, the Kansas lawyer who has been visiting throughout the Church during the past year, will succeed the Rev. Eugene Carson Blake as stated clerk.

In the first ballot for the post he won over the Rev. John Meister of Ft. Wayne, Ind., who was nominated by the Assembly's own special standing committee to name a clerk. Also nominated from the floor, as was Mr. Thompson, was the Rev. Hugh McHenry Miller of Dover, N. J.

The vote on the secret ballot was Thompson, 502; Meister, 302; and Miller, 15. Dr. Meister was not a commissioner, but Dr. Miller, who was, moved that the election be made unanimous.

Nominating Mr. Thompson was another former lay moderator, Paul McKelvey of Los Angeles, Calif. A seconding speech was made by the Rev. John Calvin Reid of Pittsburgh, who had been the runner-up for moderator this year.

Election of the new clerk to a five-year term came exactly 24 hours after the Assembly's historic vote on a new confessional position for the Church.

Both Mr. McKelvey and Dr. Reid mentioned in their speeches Mr. Thompson's responsibility for appointing the Special Committee of 15 which brought the amended confessional proposal to this Assembly. Mr. McKelvey spoke of the candidate's "wisdom" in appointing people representative of all shades of opinion. Dr. Reid, who had been an officer of Presbyterians United for Biblical Confession (the group seeking changes in the proposal), told commissioners they could acknowledge the contributions of the 15 by voting for Mr. Thompson.

Dr. Meister, on the other hand, was a member of the original committee (headed by Dr. Edward Dowey) which drafted the confessional proposal that was amended by the 15.

In his nominating speech Mr. McKelvey said the Church should name a layman to the clerk's job if "we really believe in the parity of ministers and laymen." He added that

his candidate was a layman "without parallel."

"We need a lawyer more than a theologian" in the post, Dr. Reid said in his speech, but he added that Mr. Thompson was theologically knowledgeable.

"I don't know of any qualifications which he lacks," said the Pittsburgh pastor.

When the vote was announced Dr. Blake escorted his successor to the platform to the standing applause of the commissioners.

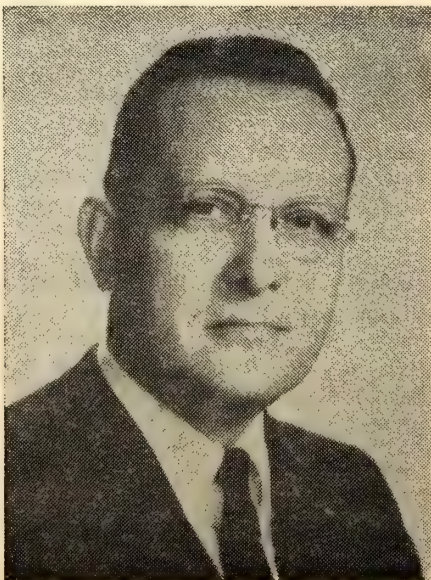
Mr. Thompson reminded them that he was about to change his profession. He said he felt his legal training would be helpful in the Church post.

The new clerk described the duties he is about to take up as "awesome." He said he is following "one of the most distinguished leaders of the Protestant Church worldwide . . . in my judgment the most distinguished."

In a press conference right after the vote Dr. Blake told reporters he was "delighted at the quality, devotion and ability of my successor."

The man who has held the office for 15 years and who soon will become the general secretary of the World Council of Churches said he first proposed appointment of Mr. Thompson for service at the General Assembly level when he suggested that he be appointed to a committee studying the powers of the presbytery in 1957.

Since that time Mr. Thompson



William P. Thompson

has served in a variety of denominational assignments. He has become familiar with the workings of the Church agencies through membership on the powerful General Council, which he served several years as budget and finance chairman. During his moderatorial year he was the council's chairman.

Asked for his opinions on a variety of subjects, Mr. Thompson responded in regard to the confessional proposal that he does not consider it "revolutionary." He expressed the hope that conservative evangelicals will study it carefully.

In connection with the comments about appointment of the committee of 15, he said he expected he could use the clerk's opportunity to suggest nominations to help bring diverse elements within the Church together.

He came out wholeheartedly in favor of the Consultation on Church Union (the "Blake-Pike" talks or COCU) and described it as the greatest development in the American Churches today.

Mr. Thompson confessed to being "thrilled" by the vote of the Presbyterian US Assembly to become full participants in COCU.

He also expressed approval of moves to merge presbyteries and synods of the Presbyterian Church US and his denomination. He said he was in favor of union at any level if higher judicatories permit it. (The Boston Assembly sent down to the presbyteries for a vote a constitutional amendment that would permit presbytery mergers.)

Mr. Thompson will be stepping into a role created by Eugene Carson Blake and much larger than that usually associated with the office of clerk. Overtures to this Assembly asking for a redefinition of the job or a limitation on its incumbent were answered negatively by the court.

The new clerk, as chairman of the General Council, presented to the Assembly a two-page resolution praising Dr. Blake for his performance in the post. It noted that he has "added new significance" to the office.

In accepting the parchment document of appreciation Dr. Blake cautioned the Assembly that it should follow its own rules with the clerk's help but that it should not allow the organization to obstruct "the goals and defer the true ends of the Church of Jesus Christ."

Mr. Thompson, who will be 48 in



September, is 5'11" and weighs 220 "after being on the banquet circuit for a year." He was born in Beloit, Kan. He is a graduate of McPherson (Kan.) College and the University of Chicago Law School. He earned a doctorate in law. He has also been given honorary doctorates. In his law practice he has specialized in insurance cases.

He has been a deacon and an elder in First Church of Wichita. ☐

## 'Nature of Ministry' Study Is Terminated

BOSTON, Mass.—After eight years of study a controversial committee of the United Presbyterian USA General Assembly has been dissolved. It is the "special committee on the study of the nature of the ministry," formed in 1958 under the chairmanship of the Rev. Marshal Scott of Chicago.

"The whole matter of ordination and the reordering of church offices is a complex one on which neither the committee, nor, apparently, the Church itself, has reached a consensus," the panel concluded in its report here.

Twice in its stormy life the group was enlarged by action of the Assembly to make it more representative, but each addition made consensus more difficult, the chairman indicated to the Boston Assembly. But while no agreement was reached on reordering the ministry, the committee does believe it accomplished its assignment, the final report said. The denomination has been seriously studying the subject as a result of the group's work and "appears to have come to a new understanding of the nature of the ministry."

One of the group's earlier recommendations (to the 1964 Assembly) which stirred much study and controversy was finally withdrawn this year. It would have amended the Church's *Form of Government* to provide for professional deacons and non-voting ministerial members of presbyteries. All the constitutional proposals of the committee were withdrawn.

Some constitutional proposals were suggested, however, in answer to overtures which have been referred to the group since it has been at work. The Boston Assembly sent two down to the presbyteries for their vote: The first (from Milwaukee in 1960) would ordinarily limit

## Bishops Are Opposed In Church Union Plans

SYDNEY (RNS) — The General Assembly of the Presbyterian Church in New South Wales has expressed opposition to the inclusion of bishops in the proposed Uniting Church of Australia.

It called for continuing negotiations on the corporate unions of Presbyterian, Methodist and Congregational Churches here. Although the Church must always be prepared to take part in negotiations with other Churches, it held, matters of doctrine must take priority and be resolved before union.

The Assembly also went on record as opposing any agreement with the Church of South India. (The proposed basis of union for the three negotiating churches provides for a form of government by bishops and a "concordat" with the Church of South India.)

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HAMILTON, Ont. (RNS) — Anglican Bishop Walter Bagnall of Niagara said "it falls harshly on Anglican ears" to hear United Church of Canada ministers referring to the episcopal system as "an outmoded, status-ridden ladder."

He then referred specifically to the Very Rev. James R. Mutchmor, former moderator of the United Church General Council, who recently criticized the episcopacy in this fashion and said it should be stored reverently in some ecclesiastical museum.

In his charge to the 92nd annual synod of his diocese, Bishop Bagnall added: "I suspect that what Dr. Mutchmor is really saying is that he has serious reservations about bishops."

(Committees of Ten from the two communions have produced a document entitled *Principles of Union*. The Anglican General Synod has approved it in general outline and the United Church General Council will consider it this Fall. Most observers feel the document is the closest the two denominations have

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the term of an assistant pastor to three years, with one-year extensions possible; the second (from Genesee Valley in 1963) would allow each church with a multiple ministry to be represented at presbytery by as many elders as it has ministers. ☐

come to union in more than 20 years of conversations).

(Editor's note: Agreement on the office of bishop is also far from unanimous in the Presbyterian Church US, despite official commitment to COCU by US delegates.) ☐

Roman-Presbyterian Dialogue Optimistic

NEW YORK (RNS) — A meeting of Reformed-Presbyterian and Roman Catholic spokesmen here ended in an atmosphere of optimism over the projected publication of a jointly-produced guide for common Bible study and worship.

Participants in the sessions, which were devoted to discussions on theological and worship and missions questions, were mutually hopeful that the guide — "Worship and Study for Roman Catholics and Protestants" — will be ready for use on the local level by January 1967.

Held at Fordham University, the ecumenical meeting was attended by representatives of the North American Area of the World Presbyterian Alliance and the U. S. Catholic hierarchy, through its Commission on Ecumenical Affairs.

The meeting was the third in a series started between Catholics and United Presbyterians at the national level. But for the first time, participants also included other members of the World Presbyterian Alliance — the Cumberland Presbyterian Church, the United Church of Christ, the Hungarian Reformed Church, the Presbyterian Church US (Southern) and the Reformed Church in America.

Tentative agreement on the common book of worship and Bible study was reached last Fall by United Presbyterian and Catholic representatives. The document — which is divided into sections on public worship, Bible devotions, and Bible discussion — has been prepared by Father Maurice Schepers, O.P., professor of fundamental theology at St. Stephens College, Dover, Mass., and Dr. John T. Middaugh, pastor of Brown Memorial Presbyterian church in Baltimore.

Co-chairmen of the groups taking part in the talks were Richard L. Davies, a United Presbyterian layman active in his Church's ecumenical missions and relations commission, and Bishop Ernest L. Un-

terkoeffler of Charleston, S. C., official representative of the U. S. Catholic bishops for talks with Presbyterians.

Reformed participants in the talks included:

Prof. E. Colvin Baird of Memphis (Tenn.) Theological Seminary, Cumberland Presbyterian Church; the Rev. Glenn E. Baumann of Midland, Mich., United Church of Christ; the Rev. Andrew Harsanyi of Carteret, N. J., Hungarian Reformed Church; Dean Norman A. Horner of Louisville (Ky.) Theological Seminary, United Presbyterian Church; Prof. J. A. Ross MacKenzie of Union Theological Seminary, Richmond, Va., Southern Presbyterian Church; and the Rev. John T. Middaugh, Baltimore, Md.,

United Presbyterian Church.

Also, Dr. Robert V. Moss Jr., president of Lancaster (Penna.) Theological Seminary, United Church of Christ; Prof. James H. Nichols, Princeton (N.J.) Theological Seminary, United Presbyterian; Prof. M. Eugene Osterhaven of Western Theological Seminary, Holland, Mich., Reformed Church; Mrs. James C. Piper of Parsons, Kans., United Presbyterian; the Rev. David Ramage Jr., of New York, United Presbyterian chairman of Church Strategy and Development; Dr. John Coventry Smith of New York, United Presbyterian general secretary of the Commission on Ecumenical Mission and Relations; and the Rev. William B. Ward of Columbia, S. C., Southern Presbyterian. ☐



THE CHURCH AT HOME

Courts Ask '67 Assembly To Rescind COCU Action

MONTREAT, N. C.—By a margin of better than 2 to 1, Appalachia Synod voted here to ask the 1967 General Assembly of the Presbyterian Church US to rescind the 1966 Assembly decision making the Church a participating member of COCU (the Consultation on Church Union, or "Blake-Pike" plan).

Action of the synod came in response to two resolutions asking for withdrawal. The tally was taken by a standing vote that was uncounted in view of the clear majority evident.

In other action the synod voted to resume work on the campus of the University of Tennessee at Knoxville, but only as Presbyterian US work. The synod has had no official program on the campus of the university since it found itself unable to support the joint work previously conducted with the United (UPUSA) Presbyterian Church.

Also adopted was a statement expressing approval of a five-point statement earlier transmitted by Knoxville Presbytery to the Board of World Missions, critical of board policies and especially of the Joint Season of Christian Witness combining the seasons of world missions and church extension.

Moderator of the synod was the

Rev. W. Kirk Allen Jr. of Kingsport, Tenn. The meeting was held here as a part of Montreat's anniversary celebration.

DOTHAN, Ala. — Without an audible dissenting vote, East Alabama Presbytery acted here to ask the 1967 General Assembly of the Presbyterian Church US to rescind the 1966 Assembly action making the Church a participating member of COCU.

But the presbytery decided it was "premature" to appoint a committee to study whether there is any "justification for withdrawing" the presbytery from membership in the Presbyterian Church US on account of four "unconstitutional" actions listed in a resolution presented to the presbytery. ☐

Control of Austin College Dropped by Texas Synod

HOUSTON, Tex. — Among the significant actions of the Presbyterian US Synod of Texas in its meeting here were a vote to turn its four-year Austin College over to an independent, self-perpetuating board and a decision to communicate with the General Synod of the Reformed Church in America.

Action on the college came at the recommendation of the institution's

present board which said it is beginning to feel financial pressures which "organized Church resources" are unable to meet. The agreement approved by the board and the synod stipulates that the synod will continue to provide \$100,000 annually and will choose a board of visitors to review the school's work every four years. The college agreed to elect half its trustees from among members of the Presbyterian Church US.

No one spoke against the proposition when the vote was called. The institution was founded by the synod in 1849.

In regard to the Reformed Church in America, the synod sent a letter to the RCA's top court giving a Texas-style interpretation of the Presbyterian US 1966 General Assembly's actions. The synod said the decision to become a full participant in the Consultation on Church Union (COCU or "Blake-Pike" talks) is in no way an indication of "diminishing of our wish to pursue current efforts between our two Churches."

Last year the Synod of Texas had overtured the General Assembly to pursue possibilities of union with the United Presbyterian Church USA. This year it expressed its regrets that the scheduled appearance of RCA representatives at its meeting was cancelled after the Assembly joined COCU.

The synod also:

— Elected R. Gage Lloyd moderator.

— Approved a statement on sexual morality, drawn up by the Christian Relations Committee, asking for a more "positive, constructive" attitude on the subject.

— Heard the Rev. E. T. Thompson, retired Union Seminary professor and visiting professor at Austin Seminary, in a pre-synod conference on social concerns.

— Rejected a request to investigate the John Birch Society.

— Criticized local churches for withholding contributions to the National Council of Churches and upheld the right of the NCC to make pronouncements.

(Editor's note: The announcement of the synod's action sending the RCA a communication did not say whether it was called to the attention of the court that this is the sort of "outside channels" thing that some Texas presbyteries have complained about in other contexts.) ☐

How can I know the Bible is the Word of God?

Most of the time only negative and discrediting aspects of this subject are given attention. Consequently many people have an opinion on the subject but without any real knowledge. They mostly are repeating what they have heard someone else say.

I am reminded of the story of the man who passed through the greeting line at the close of a morning sermon and shook hands with the minister; saying, as he did so: "Pastor, that was the sorriest sermon I ever heard in my life." He went outside, came around by another door into the church and for the second time came through the line and said the same thing.

A deacon, hoping to relieve the situation, approached the minister solicitously. Explained he: "Reverend, just don't pay any attention to that fellow. He is the town moron and all he knows to do is repeat what he has heard someone else say."

Modern Critics

It is hard to find a person reasonably familiar with the Bible who speaks disrespectfully about its authenticity. But like the town moron, some people just accept another's say-so and join in discrediting the Book.

One of the most popular modern attitudes is that the Scriptures are just the work of men and not divinely inspired by God. The thought is that writers carefully recorded the tradition of their time, and that we have in the Book not the historic record of real people but instead a recounting of folk-lore and myths.

They discredit the account of Noah and the flood because the Babylonians also had a flood story. The Red Sea's opening for the children of Israel to escape from the Egyptians is said to be merely a legendary symbol of Israel's escape from Egyptian bondage.

Prima Facie

As for Jonah in the belly of the great fish, they boldly declare that such an event never really happened.

Now in reply, we are not limited to tattered shreds of argument on

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which to try to hang faith, for there is a wealth of evidence authenticating the Bible as in truth accurate and the Word of God rather than ancient myth.

One form of evidence that has always consistently supported the authenticity of Scripture is archaeology. Every discovery made in the sands of the ancient world has verified the truth of the Biblical record.

A second is that of fulfilled prophecy. One never hears the critics railing against any of the Old Testament prophecies pointing to the first coming of Christ, although some of them were written as far in advance of His coming as fifteen hundred years. One never hears them say: "See here, Isaiah was all wrong about this; Micah was deceived about that." Fulfilled prophecy stands as a signal seal certifying the authenticity of the Scripture.

The third form of evidence is that of the personal testimony of the Lord Jesus Christ. Bible characters and Bible stories were not mere myths to the Lord Jesus.

Jesus Affirms

Modern critics may discredit the authenticity of the Scriptures, but Jesus went on record, stamping the writers of the Old Testament as reliable.

In Christ's day the Jewish religious leaders comprehended the Scriptures in three parts: The law of Moses, the Prophets, and the Psalms; and following His resurrection Jesus placed His seal of ap-

proval on all these, not once but twice.

In Luke 24:25-27 He said: "O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself."

A second time in the same chapter He said: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me." He "Began at Moses" thereby certifying Moses as His first writer.

... But Not Moses

Now the critics teach that Moses was not the writer of the first five books of the Bible, that he couldn't have been, that several people wrote them. They find much significance in the fact that in one place God is called Elohim, while in another He is called Jehovah. They argue that persons with different concepts of God must have written the Decalogue.

Not long ago a scholar from the Church of Scotland subjected the epistles of Paul in the New Testament to a computer and came up with the answer that only five of the fourteen epistles of Paul could have been written by him. When Yale University heard this, scholars there put to the same test James Joyce's *Ulysses* and "found" that

it was the work of five authors!

We cannot rely on the voice of the critics. But certainly we can trust the Word of Him who was resurrected from the dead, the Lord Jesus Christ. He indicated that Moses first wrote of Him and so endorsed the Scriptures of His day.

This brings us to consider a double problem, which is this: Were the characters of the Old Testament real people and were the miracle records authentic?

Go back to the recorded words of the Lord Jesus Christ. The very persons and the very miracles that critics of the Scriptures brand as mythological were the very persons and miracles which Jesus went out of His way to label as real. For example:

Fact, Not Fiction

1. The creation of man. In Mark 10:6 Jesus said: "From the beginning of the creation God made them male and female."

2. The flood of Noah. The fact that the Babylonians had historic accounts of a great flood does not discredit the flood of Noah. So did the Greeks, the Chinese, the Polynesians, and the American Indians tell flood stories. The truth is that absence of such accounts would raise more questions than their presence. To Jesus, however, neither Noah nor the flood were myths. In Luke 17:26-27 He said, "And as it was in the days of Noe, so shall it be also in the days of the Son of Man. They did eat, they drank, they married, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all."

3. Lot's wife. Was Lot a real man and was the falling of fire and brimstone on Sodom a reality? Jesus said in Luke 17:29: "... The same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all." And, (v. 32), "Remember Lot's wife" who for her sin of longing for Sodom was turned to a pillar of salt. To Jesus she was no myth.

4. Elijah. At this man's command the heavens were shut up and it did not rain for three and one-half years (Luke 4:25).

5. Elisha. This prophet met Naaman the leper who was cleansed from his leprosy by dipping himself seven times beneath the waters

of the Jordan River. In Luke 4:25-27 Jesus said, "I tell you of a truth, many widows were in Israel in the days of Elias (Elijah) when the heaven was shut up three years and six months . . . and many lepers were in Israel in the time of Eliseus (Elisha) the prophet: And none of them was cleansed saving Naaman the Syrian."

More Proof

Yet one more incident. In the third chapter of John, Jesus refers to that moment of wilderness rebellion against God when the people not only despised God but scorned everything He was doing to deliver them until, in an act of judgment, God sent among them serpents which had the power of a fatal bite in their fangs. At that moment Moses interceded in prayer to God for a sinful people and was given this strange Gospel: Fashion a serpent of brass high on a pole for everyone to see, and declare that any snake-bitten man who looks on this serpent of brass will not die, but live.

If anything ever sounded like mythology it would be this. Yet Jesus picked up this amazing incident and said in John 3: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: That whosoever believeth in Him should not perish but have eternal life."

Here are certifications by Jesus Christ to both men and miracles.

Doubters Still

What unfinished business is there? Just one bit, the stubborn, wilful disbelief of men. Men still persist in rejecting evidence that reaches beyond their own experience and reason. Consequently their religion can be expressed in these words: "Man, as we know him, is

Back To The Gospel!

I am convinced that if the Church went back to its main task of preaching the Gospel and getting people converted to Christ it would have far more impact on the social structure of the nation than it can have in any other thing it could possibly do. — BILLY GRAHAM, in *World Aflame*.

the measure of all things."

This thinking makes fools of men, and for proof turn to the *Saturday Evening Post*, September 25, 1965, and the saga of William Willis. At the age of sixty-nine he set out alone on a sail-powered raft to go from Peru to Australia. He was temporarily halted in the Samoan Islands for repairs, but safely completed his journey of ten thousand, five hundred miles and landed near the non-descript town of Tully in North-eastern Australia.

Willis tells of his reception in these words: "We went to police headquarters, and I showed my papers and passport, and one of the officers . . . shrugged at all the answers I gave . . . I did look ragged and soggy, scorched by the sun, bearded, worn to tatters."

(One can imagine that Noah felt a bit strange after he and his family came forth from the ark; and that Jonah looked a bit different after his great experience with the fish.)

"He checked my papers again and again . . . and he made it clear that within his analytical mind he could see through my ridiculous pretense. The joke was all over Tully . . . I was a fugitive convict, and I had escaped in the days when Australia was England's penal colony, and I had been hiding out in the bush for the last century or so. Now I had been captured at last, and it was only fitting that a Tully police officer had been the one to bring me to account. An ordinary man could never have succeeded in doing something like that."

It Couldn't Be!

"Reviewing the account of what happened on this voyage," he continued, "I have been told by . . . editors, that it is 'Too much . . . too far beyond the bounds of ordinary experience to be understandable, and that I should tone it down.'"

"Well, that is simply not possible. . . ."

Oh, the stubborn disbelief of wilful men! If it were possible to tone down the message of the Scriptures, then the Bible would be just that — the toned-down words of men with no saving and divine message whatsoever from God.

How apt are the words of the Lord Jesus (Luke 24:25-27): "Oh, fools and slow of heart to believe all that the prophets have spoken." ✠

Will Rogers once opined that a sure way to prevent war would be to abolish peace conferences.

Of course Will, as usual, had his tongue in his cheek; he meant only to poke fun at the weak habit of substituting talk for action. Still there is more than a little uncomfortable truth in his remark.

This above all others is the age of much talk. Hardly a day passes that the newspapers do not carry one or another of the headlines, "Talks to Begin" or "Talks to Continue" or "Talks to Resume." The notion back of this endless official chatter is that all differences between men result from their failure to understand each other; if each can discover exactly what the other thinks they will find to their delight that they are really in full agreement after all. Then they have only to smile, shake hands, go home and live happily ever after.

At the bottom of all this is the glutenous, one-world, all-men-are-brothers philosophy that has taken such hold on the minds of many of our educators and politicians. (The hardheaded realists of the Communist camp know better, maybe that is why they are making such alarming advances throughout the world while the all-men-are-brothers devotees are running-around in confusion, trying to keep smiling if it kills them.)

Tolerance, charity, understanding, good will, patience and other such words and ideas are lifted from the Bible, misunderstood and applied indiscriminately to every situation. The kidnapper will not steal your baby if you only try to understand him; the burglar caught sneaking into your house with a gun is not really bad; he is just hungry for fellowship and togetherness; the gang killer taking his victim for a one-way ride can be dissuaded from committing murder if someone will only have faith in his basic goodness and have a talk with him. And this is supposed to be the teaching of Jesus, which it most certainly is not.

The big thing now is to "keep in touch." Never let the dialogue die and never accept any decision as final; everything can be negotiated. Where there is life there is talk and where there is talk there is hope. "As long as they are talking they are not shooting at each other," say the advocates of the long palaver, and

Constant "dialogue" is no substitute for truth —

Things *Not* Negotiable

in so saying they forget Pearl Harbor.

This yen to confer has hit the Church also, which is not strange since almost everything the Church is doing these days has been suggested to her by the world. I observe with pained amusement how many water boys of the pulpit in their effort to be prophets are standing up straight and tall and speaking out boldly in favor of ideas that have been previously fed into their minds by the psychiatrists, the sociologists, the novelists, the scientists and the secular educators.

The ability to appraise correctly the direction public opinions is moving is a gift not to be despised; by means of it we preachers can talk loudly and still stay out of trouble.

A new Decalogue has been adopted by the neo-Christians of our day, the first word of which reads, "Thou shalt not disagree"; and a new set of Beatitudes, too, which begins, "Blessed are they that tolerate everything for they shall not be made accountable for anything."

It is now the accepted thing to talk over religious differences in public with the understanding that no one will try to convert another or point out errors in his belief. The purpose of these talks is not to confront truth but to discover how the followers of other religions think, and thus benefit from their views as we hope they will from ours.

It is a truism that people agree to disagree only about matters they consider unimportant. No man is tolerant when it concerns his life or the life of his child, and no one will agree to negotiate over any religious matter he considers vital to his eternal welfare.

Imagine Moses agreeing to take part in a panel discussion with Israel over the golden calf; or Elijah engaging in a gentlemanly dialogue with the prophets of Baal. Or try to picture our Lord Jesus Christ seeking a meeting of minds with the Pharisees to iron out differences; or Athanasius trying to rise above his differences with Arius in order to achieve union on a higher level; or Luther crawling into the presence of the pope in the name of a broader Christian fellowship.

The desire to be liked even if not respected is a great weakness in any man's character, and in that of a minister of Jesus Christ it is a weakness wholly inexcusable. The popular image of the man of God as a smiling congenial, asexual religious mascot whose handshake is always soft and whose head is always bobbing in the perpetual Yes of universal acquiescence is not the image found in the Scriptures of truth.

The blessing of God is promised to the peacemaker, but the religious negotiator had better watch his step. The ability to settle quarrels between members of God's household is a heavenly gift and one that should be assiduously cultivated. The discerning soul who can reconcile separated friends by prayer and an appeal to the Scriptures is worth his weight in diamonds.

That is one thing, but the effort to achieve unity at the expense of truth and righteousness is another. To seek to be friends with those who will not be the friends of Christ is to be a traitor to our Lord. Darkness and light can never be brought together by talk. Some things are not negotiable. — From *The Alliance Witness*. ☐

Socializing the Gospel

DAN SMOOT

We will find our most fertile field for infiltration of Marxism within the field of religion, because religious people are the most gullible and will accept almost anything if it is couched in religious terminology.

Lenin made this prediction to the students of revolution in Moscow after the bolsheviks had found it impossible to destroy the churches from without.

They could seize the church buildings and disperse the congregations and make men afraid to attend public worship service — and they did. They could convert sanctuaries into soldiers' barracks, and taverns, and dance halls — and they did. They could imprison, torture, and murder clergymen — and they did. But they could not force Christian faith out of the hearts and minds and souls of men.

Hence, Lenin ordered a change of tactics: infiltrate the churches so that their destruction could be performed gradually, from within, by church people themselves. Reinterpret the Scriptures in such a way as to remove the deity of Christ and convert Him into a socialist. Distort Biblical sermons on charity to prove that government should take over all property and divide it up to achieve economic equality for all.

In short, if you will strain all spiritual content out of Scripture, you can break religion's hold upon the people: God is changed from an all-powerful, all-knowing, and very personal heavenly Father—into

some kind of vague, undefined universal force. Jesus is no longer a Deity — God Himself. Jesus becomes merely a great man, a teacher, a philosopher, a social reformer.

A church establishment built on such notions as these is not an insurmountable obstacle in the path of the socialist revolution. On the contrary, it can become a very useful instrument for promoting socialism.

You could fill a room full of reliable statistics to show that thousands of church people have supported hundreds of Communist causes. But it wouldn't do any good.

No one would pay any attention to you except some top officials of great church organizations — like the National Council of Churches; and they would merely howl you down as a fool and trouble maker.

In a way, church officials are correct in belittling the importance of the Communist fronts.

The important question is whether Christian preachers have rejected or corrupted the fundamental doctrines of their faith.

The fundamental doctrine of Christianity is that imperfect man can be saved only by the grace of Jesus Christ.

The fundamental doctrine of socialism is that all of man's sins — all evils on earth — result from man's physical environment. Consequently, government can create paradise by taking total control of the lives of all the people; all the evils on earth can be legislated away if government has enough power to create the right environment — enough power to regulate and control and redistribute until everyone has an equal share of everything!

It is at this point that preachers who regard themselves as Christian

socialists begin to substitute government for God. It is at this point that the social gospel becomes socialism.

The social gospel originated in a Kingdom-of-God concept, which is not Biblical. In 1907, Walter Rauschenbusch (professor of church history in Rochester Theological Seminary) gave expression to what others before him had been saying. Rauschenbusch believed that the Kingdom of God would grow out of existing institutions of society, and would be a way of life for this earth. He believed that man is redeemed when his environment is redeemed. Hence, the emphasis of the social gospel is not on redemption by Grace, or on God's promise of a Kingdom in Heaven for His people. The emphasis is on man's efforts to change the social organization and create his own heaven on earth.

This emphasis on material reform, achieved by man himself, with only casual, or no, reference to Salvation by the Grace of God, seems to have left many modern liberal ministers with no confidence in God. They react to problems around them by exerting pressure, in the name of Christian churches, for federal laws which will impose their notions of equality and morality on the entire nation. They do not believe in voluntary, individual Christian giving — except to their own churches. They believe in organized political pressures for legislation which will force other people to give.

Great numbers of modern clergymen apparently have come to regard their job as being, not ministers of the Gospel of Jesus, but formulators of public opinion on the economic and social problems of our times. They have become class-conscious political robinhoods: perpetually pe-

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tioning government to take money away from one group of citizens for distribution to another group.

One odd thing about the advanced theological education which has taught America's modern clergymen to despise America's profit-motive economic system: it has failed to tell them what they are going to do for church buildings, and church printing presses, and church equipment, and church salaries after they have eliminated the American system of profit-motivated capitalism.

Every church property and every preacher's salary in the United States is produced by individual people working for a profit.

Well-informed investigators and scholars in the security field are gravely concerned about what is going on in the religious field. They are not worried about the 25,000 identifiable members of the Communist Party, USA. They are not gravely worried about the clergymen who have had some connection with Communist activities.

Most of these latter are loyal to God and country. Many of them got into Communist fronts because they couldn't tell them from respectable organizations.

There is the danger: the language of modern liberalism is so similar to the language of Communism; the root ideas of socialism are so closely akin to contemporary doctrines of the social gospel — that many cannot tell the difference. — From *The Dan Smoot Report* for Dec. 6, 1965. ☩

The New Neurosis

A favorite gambit in some men's propaganda is to assert that all your opponents are candidates for neurosis. Such a tactic may itself be neurotic, and our favorite candidate, showing how the sword cuts both ways, is a certain Dr. Joseph Fletcher of the Episcopal Theological School in Cambridge, Mass. According to a recent description by Dr. Fletcher, quoted approvingly in *The Churchman*, law is "a neurotic device to escape responsibility."

Now before someone points out that poor Dr. Fletcher has things exactly backwards (and he has), it should be explained that he is a propagandist for the "new ethics," sometimes called "situational morality." According to this doctrine, there are no absolute moral principles except conscience. What's right today may be wrong tomorrow, if the situation is different. Thus one can see how easy it is for Dr. Fletcher to get things backwards.

The view that law is neurotic is the first principle of anarchism. Of course we doubt that Dr. Fletcher is preaching the violence and disorder associated in the common mind with the doctrines of anarchism. More likely he is among those who imagine that the ideal state is the Peaceable Kingdom, where laws and institutions wither away as unnecessary appendages to the reign of virtue. Such messianic dreams may indeed be a worthy ideal, but it is misleading to think of them as a goal

towards which mankind can aim.

How misleading? Well, the idea that law can be ignored somehow in the pursuit of higher aims is the cardinal principle of the civil disobedience movement. One of Dr. Fletcher's most avid pupils at the Episcopal Theological School was the unfortunate Jonathan Daniels, the much-publicized martyr of the civil disobedience movement. He

They Can't See Sin

There were thousands of people in Christ's day who could not understand what He meant when He said He would set fire to the earth. They were good-hearted, kind people who were anxious to have a better world. They were idealistic but they were ignorant of the deep-seated disease of human nature. They looked at the world through rose-tinted glasses.

They were like the mother of Lee Oswald, who said, "He was always such a good boy." They were like the professors at Heidelberg University who praised the goodness and character of Joseph Goebbels when he was getting his Ph.D. degree. They were like the people of Buenos Aires, who thought Eichmann was a model citizen. — (BILLY GRAHAM, at the Presidential Prayer Breakfast.) ☩

went about Alabama preaching a higher responsibility than the law. He told the provincials that he was a "Christian Marxist." And if the local people in Alabama were shocked, it was because they still believed the principles of Christianity and Marxism were absolutely incompatible. They had not yet imbibed Dr. Fletcher's doctrine that ethics could mean one thing on one day, and another the next.

And so a sheriff's deputy shot Jonathan Daniels, no doubt confident that he was shooting a false prophet come to undermine Christianity. If he was a Marxist, what was he doing at a seminary? For even while he was down in Alabama trying to dispel the neurotic devices he found there, he was getting scholastic credits for his work. A man still clinging to the "old morality" indeed might become confused as to this responsibility.

Now, not many people will agree that the deputy chose the right path even if he did shoot in what he conceived to be self-defense. But if we take the dubious principles of Dr. Fletcher, moralists would have to exonerate Jonathan Daniel's killer. The deputy took upon himself a responsibility that should have been left to law. By the Fletcherian code, he was doing what he thought was right. That is a hard conclusion. We'll go back to the old morality. — (An editorial in the *Richmond News Leader*.) ☩



For Whom Do Assemblies Speak?

Every pastor and every clerk of Session in the Presbyterian Church US have been mailed copies of the "social" actions of the General Assembly. (The clerk's copy was in the envelope mailed to the pastor.)

These pronouncements, ranging from an effort to establish a theological (and therefore legal) basis for political action, to a defense of civil disobedience under certain conditions, and criticism of U. S. policy in Viet Nam, would make fruitful material for discussion.

May we suggest that you get these papers, add to them the Assembly's action approving in principle a new supplementary confession of faith; and the action taking the Church into COCU (the "Blake-Pike" plan of union)—then decide for yourself if the Assembly spoke for Presbyterianism and the Reformed faith?

Please note! We did not suggest that you should decide whether the Assembly spoke for *you*. It may not have spoken for *you* while nevertheless speaking for the Reformed faith

according to the Gospel.

But this time it is important to decide whether the top echelon of the Church has chartered a course away from the course to which presbyteries and congregations are committed in their organization and sworn to follow in their program.

If the General Assembly has indicated an intention to abandon Reformed Christianity then the lower courts of the Church will have to decide how Reformed Christianity can be preserved from perishing.

It must not be forgotten how "official" the departure from Reformed faith and order has been at the top echelon. An author of the resolution which took the Church into COCU was the number two staffer on the Board of Christian Education. The number one staffer on the Board of World Missions is on the COCU delegation and an enthusiastic supporter of this brand of "ecumenism." The number one staffer on the General Council was acting chairman of the COCU delega-

Another 1966 Action

Due to the pressure of other matters there was one action of the 1966 Presbyterian US General Assembly we have not yet told you about.

At the request of five commissioners, the Assembly casually threw another roadblock in the path of any who might wish to criticize the National Council of Churches through the medium of overtures.

Henceforth all such critical overtures must first go to the Assembly's Permanent Committee on Inter-church Relations before they can be submitted to an Assembly.

Such overtures also must be accompanied by specific documentation, according to the resolution signed by a Union Seminary profes-

sor, a staff member of the Board of Christian Education, and three pastors.

The resolution was adopted without comment or objection in those closing hours of stunned silence during which the young turks exploited the clean breakthrough it had made earlier in the adoption of the COCU resolution (also spearheaded by some denominational officials).

We are glad that we have heard less talk in retrospect this year of "the Holy Spirit's leading" and more honest acknowledgment of the power politics responsible for so many of an Assembly's decisions. The Holy Spirit doesn't act irresponsibly. ☐

tion at Dallas.

Such vital questions as fidelity to the program of the denomination, and even the ownership of church property, are raised when radical departures from the Church's faith and order are taken at top levels. Some of these questions are as equally pressing for UPUSA congregations and presbyteries as for US congregations and presbyteries.

In recent landmark court cases (we will be glad to furnish details upon request) the courts of the land have begun to recognize the principle of *faith and order* as well as the principle of ecclesiastical connection.

In other words, the courts are beginning to recognize that beliefs and practices are as important in determining fidelity to a Church as mere membership.

If a congregation, for instance, is committed by its charter and articles of incorporation to a particular constitution of faith and order (including, for example, baptism by immersion) and the denomination changes its faith and order (for example, by adopting baptism by sprinkling) the courts now recognize that the *true* church, according to the charter of the congregation, is not the one following the denomination but rather the one determined to retain the original faith and order (in this case, baptism by immersion).

This change in the attitude of the courts has been brought about by the fact that recent Church mergers have not merely brought together two or more denominations of the same faith and order (as in the reunion of Cumberland and USA Presbyterians, or Methodists North and South) but rather have brought together denominations of differing faith and order in mergers which effected radical changes in the faith and order of those participating.

The implications of this new development for Presbyterians both UPUSA and US, in the light of recent denominational actions, is apparent and suggestive. ☐

A Question of Strategy

The leading two letters in this issue of the *Journal* (p. 2) are quite significant in their implications. Written about seemingly different matters, they nevertheless reflect a common concern, and speak to the basic issue before the Church today:

What, after all, is the business of

the Church?

The "liberals" in Christendom saw the issue long before the evangelicals and began talking, about ten years ago, about the urgent necessity to "redefine the mission of the Church." About six years ago the idea was advanced that the Church *is* mission, and about three years ago (that recently!) the cry was raised that the Church must "get involved" if it is to fulfill its mission.

And what is the issue? It is that age-old question of the difference between the duty to reach out and disciple — save — souls for Jesus Christ and the call to get organized for the purpose of doing something for the world, to the world and in the world.

The mounting tension in the Church and the increasingly severe clashes at the General Assembly level are evidences of the head-on collision of these two views, each vying for acceptance by the Church.

Shall the Church go about to reach people for Jesus Christ or shall it go about to accomplish things in society? This is the basic question lurking behind all the furor over capital punishment, civil disobedience, United States policy in Viet Nam.

In his "letter to the editor" Mr. Hollister notices that capital punishment has occupied an unusual amount of space in the *Journal* and has been given an unusual amount of attention in Church courts. But this is not so much because some in the Church are more bloodthirsty than others. This is rather because some in the Church hold to one view of its mission while others in the Church hold to a diametrically opposing view. And the questions of capital punishment and the rest become the fields of battle on which the clashes take place.

So Mr. Lee, in his "letter to the editor" rightly concludes that the monumental decisions of the 1966 General Assembly are "tantamount to proclaiming that the Church is no longer interested (*primarily*, we would say) in soul-saving, but in political action.

The Assembly did far more than settle a particular viewpoint with respect to these particular social issues. It "won" a battle on behalf of the "liberals" that has been in progress for a number of years. Whether it won the "war" remains to be seen. □

A LAYMAN AND HIS CHURCH



God's Paradoxes

Dr. L. Nelson Bell

A paradox is something apparently absurd, yet true.

Christianity constantly presents situations which, to human reason, appear to be absurd, but which nevertheless are actually true. In fact some of these paradoxes epitomize the abysmal difference between unregenerate wisdom and the wisdom which comes alone through the new birth.

While God has made it possible for the most ignorant to understand and accept the way of salvation, He has at the same time made it impossible to rationalize Christianity down to the level where it will meet the requirements of the wisdom of this world.

Intellectuals have stumbled over the paradoxes of the Bible from its beginning and they will continue to so stumble until such time as they submit themselves to the one process whereby man may truly become intellectual. We are told in a number of places that the beginning of true wisdom is found in the "fear of the Lord;" an attitude of mind and heart where reverence for and trust in God is paramount.

Do we reason to faith or from faith? The philosophers of the world will answer, "to faith, because what we believe must prove reasonable and acceptable to the human mind." But Paul says, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." No one part of the Bible is more calculated to puncture the human ego than a careful reading of the first and second chapters of First Corinthians, particularly from the 17th verse of the first chapter, on to the end of the second.

Paul sums up this position as follows: "But the natural (unsaved, not born-again) man receiveth not the things of the Spirit of God: for they are foolishness unto Him; neither can He know them, because they are spiritually discerned."

The difference in these two viewpoints is not of minor or secondary importance. The difference is the difference between life and death, between light and darkness, between wisdom and folly. Too often we allow the eternal destinies of men to be jeopardized by a compromise with unregenerate philosophy.

"He that findeth his life shall lose it: and he that loseth his life for My sake shall find it," is a paradox we must accept on faith. It proposes a way of life which can never be lived apart from the power of the indwelling Spirit. Jesus elaborated this again and said, "For whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it."

Again, the thesis of the world is power by human might but the Christian seeks divine-given strength. Paul found himself compassed by weakness, but he came to the place where he could glory in infirmities, reproaches, necessities, persecutions and distresses for Christ's sake; "For when I am weak, then am I strong."

The world builds for the present. The Christian builds for eternity. How different are these ends! The apostle makes this clear when he says, "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

Again the most erudite philosopher of this or any other generation is blind and ignorant unless he has come out of darkness into light by faith in and acceptance of the Lord Jesus Christ: "For the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness."

The Christian faces the necessity of making a decision. Shall he believe God or shall he believe man? Dr. Howard Kelly was a great scientist, a great surgeon, and a great

(Cont. on p. 24, col. 3)



SUNDAY SCHOOL LESSON

Lesson for June 19, 1966:

Reformation Under Josiah

Rev. Albert H. Freundt Jr.

INTRODUCTION. Amon followed his father Manasseh upon the throne of Judah. His brief reign (642-640 B.C.) followed the pattern set by Manasseh in his unrepentant days. It came to an end when he was murdered by his own servants.

Amon's young son, Josiah, inherited the throne at the tender age of eight. He was the great-grandson of Hezekiah, one of the best kings of Judah, and the grandson of Manasseh, one of the worst. Josiah was the last great king of Judah. He reigned thirty-one years (640-609 B.C.), and after his death the kingdom survived only twenty-three years.

In the time of Hezekiah, the sister-kingdom of Israel had been overthrown and taken into exile by the Assyrians. The dynasty of David, however, continued to occupy the throne of Judah. But for most of this period Judah seems to have been forced to pay tribute to the Assyrian kings. The very existence of this great foreign empire in the East was in those days a threat to the security of the Middle East as the unbridled power of the Far Eastern Communist dictatorships presents in our times.

Furthermore, Judah had not experienced a religious revival since the time of Hezekiah. The first ten chapters of Jeremiah and the prophecy of Zephaniah bear witness to the sad condition of Judah and her great need of reform in the early days of Josiah's reign.

Josiah, therefore, ascended the throne in a time of great anxiety and apostasy. Even as a lad his piety was evident, but he was unable to accomplish much to improve conditions until he was old enough to assume control of his kingdom in person. In 632, when he was sixteen years old, Josiah "began to seek after the God of David his father." The verdict of Scripture is that "he did that which was right in the sight

Background Scripture: II Kings 22:

1-23:30

Key Verses: II Kings 22:8-13; 23:

1-3

Devotional Reading: Psalm 119:57-

64

Memory Selection: Psalm 119:9

of the Lord, and walked in all the way of David his father, and turned not aside to the right hand or to the left" (II Kings 22:1,2).

I. REDISCOVERY OF THE WORD OF GOD. (II Kings 22: 8-13.) A. *The Lost Book Found* (v. 8). The events mentioned in the text took place around 622 B.C., when Josiah was about twenty-six years old. He ordered the repair of the Temple of the Lord at Jerusalem. In the course of the work a copy of a lost scroll was discovered.

According to Merrill F. Unger, "The discovery is closely linked with the activity of the stone masons and carpenters, and it is entirely possible this copy of the books of Moses had been placed in the cornerstone of the temple when it was erected by Solomon. . . . Archaeology has demonstrated that it was customary in ancient times to place documents in the foundations of buildings, as is done even to the present day."

The scroll was found to be "The Book of the Law." It may have been the entire Pentateuch (the first five books of the Bible, written by Moses), which was called the Law by the Jews. At any rate, it contained the Book of Deuteronomy, for the rediscovered book contained threats of judgment (II Kings 22: 13; cf. Deut. 28:15-68), an emphasis on the covenant between God and Israel (II Kings 23:2,3; cf. Deut. 5: 2,3; 29:1-29), an injunction to keep the Passover (II Kings 23:21; cf. Deut. 16:1-8), and demands for put-

ting away dealers of occult arts, idols, and similar abominations (II Kings 23:24; cf. Deut. 18:9-14; 27: 15; 29:17; etc.).

The important fact is that the book was recognized by the king, the high priest, and the scribe as ancient, inspired, and authoritative. It was the Word of God. (Unbelieving modern critics of the Bible tell us that this book was basically what we know today as Deuteronomy. They insist, however, that the book was never lost, but rather forged at this time by certain priests to give Mosaic authority to reforms they wanted. This literary fraud is supposed to have been planted in the Temple and discovered as a great literary find.)

B. The Devout King Alarmed (vv. 9-13). The king and his advisers were shocked at the contents of the scroll. The book demanded an attitude of faithfulness toward God such as the prophets had insisted upon, but which was almost extinct. By its standards Judah had departed far from the Lord in their worship and conduct. They had broken their covenant with God. The king realized, according to the teachings of this book, "great is the wrath of the Lord that is kindled against us because our fathers have not obeyed the words of this book."

Josiah wanted to know what would result from the failure of Judah to keep the regulations of the covenant-law. He sent the religious leaders to Huldah the prophetess. She declared that Judah was certainly not going to be spared retribution for her sins; but because Josiah had humbled himself before the Lord and was sincere in his repentance and desire for reform, the punishment would not come in his lifetime (vv. 14-20).

II. RENEWAL OF THE COVENANT WITH GOD. (II Kings 23:1-3.) A. *The Reading of the Law*

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(vv. 1,2). Josiah called his people together to the Jerusalem sanctuary where he commanded the entire book to be read to them. Before there can be any worthy change in our way of life, we must learn the standards by which we shall be judged and the guiding principles by which reform is to be effected.

B. *The Pledge of Obedience* (v. 3). The king pledged himself to follow the Lord and to keep His commandments. The people, too, reaffirmed their vows to be the Lord's people and to live according to His will. In effect, Judah renewed the covenant made between God and their fathers in the wilderness of Sinai.

The king inaugurated measures to put the regulations of the law into force. Whether or not judgment could be averted, he knew that the heathen idols and alien forms of worship which had been intruded into the national religion had to be rooted out (vv. 4-20, 24). The apparatus of idolatry was discarded from the Temple. Unauthorized priests were deposed, as well as the immoral, "sacred" cult prostitutes.

Heathen altars and shrines — even the golden calf-image which Jeroboam had erected long ago at Bethel — were destroyed; and the pagan priests were executed. Josiah also eliminated such gross superstitions of paganism as spirit-worship, divination, household images, and other detested abominations associated with the idol-worship of ancient times.

The Passover was kept for the first time in many years (vv. 21-23). Other kings, such as Hezekiah, had caused the Passover to be observed, but it seems that these former celebrations were held rather in the traditional manner than according to the terms required in the Mosaic legislation.

The renewal of the covenant as well as the Passover appears to be a recognition on the part of Josiah that hope for the nation's salvation and deliverance lay in God alone and that every blessing to be desired is conditioned upon faithful obedience to God's Word. (See II Chron. 35: 1-19 for a full account.)

The reforms of Josiah were accompanied by just those means that are unpopular in the revolutions of our own times. He enforced the law. Insofar as his reformation was genuine and effective, it was carried out on the basis of the written Word

of God as the authority. Whatever renewal and deepening of spiritual life and morality we may hope for today will only be initiated by taking the divine law seriously. It must be Bible-centered.

In spite of the attempts of Josiah to renew the covenant of his people with the Lord, he was only partially successful. A leader can only carry his people as far as they are willing to be led. The idolatry and pollutions established during the long reign of Manasseh had become so much a part of the nation's life that the people would not give them up completely.

Evil would run its course in Judah, until God would no longer hesitate to punish them for crimes unrepented of and sins unconfessed. As He had allowed Israel to be carried away into captivity, so He would punish Judah; and He would no longer recognize the Temple at Jerusalem as His sanctuary (vv. 26, 27). Eventually a New Covenant would have to be established (Jer. 31:31-34; Luke 22:20; II Cor. 3:6); and it would be made with a new covenant people (Matt. 8:11,12; 21:43; Luke 12:32).

III. *RESULTS OF THE REFORMS OF JOSIAH.* How effective was the program of reform initiated by Josiah? And how lasting? Because the reformation was largely external — limited to the form and structures of religion, without effecting any real change in the hearts of the people — after the death of Josiah in battle, the nation almost immediately reverted to idolatry. There is a lesson here for those who think the answer to the challenges of today is merely to reform the worship of the church and to restructure its institutions and agencies.

"The whole history," said Alfred Edersheim, "leads to the conviction that the reformation inaugurated by Josiah, although submitted to, and apparently shared in by the people, was not the outcome of a spiritual revival. It was a movement on the part of the king rather than of the nation. Of this we have only too much confirmation in the account which the prophets give of the moral and religious condition of the people, and of the evidently superficial and chiefly external character of the reformation."

As R. K. Harrison said, "Although Josiah set an example of piety for the nation of Judah, there

were many who did not follow his lead, and in consequence the calamities which had been predicted for the nation (II Kings 22:20) loomed on the horizon." The repentance of the people was only temporary and superficial. A truly spiritual revival had not taken place. The lawful worship of God was restored, but the people were not converted.

The reformation was insufficient to stop for long the decline in Judah's faith and life. Several passages might be referred to, to support this conclusion and to explain why, after the death of Josiah, Jeremiah became quite disillusioned with the whole movement (see, for example, Jer. 3:6 and 8:5).

How those times resemble our own. We are grateful for Christian leaders in high places. We acknowledge the high percentage of the population which have been admitted to church membership. We take an interest in the reformation of worship and liturgy. We are glad to see an increasing compassion for the socially deprived. But none of these things alone will save us from judgment.

We need a genuine renewal of our covenant to be the Lord's people and to obey His Word. We need to get our hearts and lives and institutions right with God. We need to believe again in the promises of God's Word and to rededicate ourselves to labor for the salvation of the world. ☐

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YOUTH PROGRAM

For June 19, 1966:

The Resurrection

Rev. B. Hoyt Evans

Scripture: I Corinthians 15:1-8 and 20-22

Suggested Hymns:

"Christ, the Lord, Is Risen Today"

"The Day of Resurrection"

"Crown Him with Many Crowns"

PROGRAM LEADER'S INTRODUCTION: When we review early Christian history we come upon a radical turning point. There are certain facts concerning this history about which nearly all are in agreement. Almost everyone believes that a man named Jesus lived and had a ministry among men in Palestine. He fell into disfavor with the religious leaders of the people. He was tried, convicted, sentenced to die, and crucified. After his death he was buried and his disciples were very naturally discouraged.

At this point the radical change takes place. These same discouraged disciples suddenly experienced a remarkable change in attitude. Instead of being discouraged they were filled with enthusiasm and the Church grew phenomenally. How can this change be explained? The disciples believed that Jesus rose from the dead. No one can reasonably doubt that those people believed in the actual resurrection of Jesus from the dead, but were they correct in so believing?

FIRST SPEAKER: What do we mean by the term "resurrection"? Not all people who use the word use it in the same sense. If you take the Bible at face value when it speaks of the resurrection, it means that Jesus really died, that He was buried, and that the same body that died came to life again and came forth from the grave. This is the obvious explanation of the resurrection, but there have been many different attempts to alter and modify it.

There is the revival theory which says that Jesus did not really die at the time of His crucifixion. It is said that there was still life in Him when His body was taken down from the cross, and that after a time He revived and was seen by the disciples. At some later time (which is not recorded) He did actually die. This theory discounts the efficiency of the Roman executioners, and it is most unlikely that these experienced men would have been mistaken about the death of a victim. It also fails to explain the rolled-away stone in the very presence of the guards. This explanation of the resurrection would have called for a long convalescence which is not indicated at all.

To the contrary, the record states that Jesus made a long walk with two of His disciples on the very afternoon of the resurrection. There is nothing at all in the Bible to indicate the long, slow recovery which would have been necessary had Jesus been only an ordinary man recuperating from near-death by crucifixion.

Another theory used to explain the resurrection is that the disciples were victims of an illusion. It is said that someone removed the body of Jesus from the tomb, and the disciples subsequently thought they saw the Lord alive. They were supposedly hoping so earnestly that Jesus were still alive that they came to believe that He was.

This idea, however, is not in accord with the facts related in the New Testament. The disciples were not expecting Jesus to rise from the dead. When they went to the tomb they obviously expected to find His dead body. When they did see Him, many of them refused to believe at first because they were so sure that their eyes deceived them. The resurrection was immediate experience, happening on the "third day," not an invention of later thinking.

The Gospel writers are careful to record that the risen Lord talked to

the people, that He was touched, and that He ate food. These things could not have taken place had He been only a vision, an imaginary product of wishful thinking.

Still another way of "interpreting" the resurrection is the contention that Jesus did not come to life at all, but that His influence and the effect of His teaching lives on. The resurrection is a term which expresses in symbolical language the on-going-ness of the influence of Jesus. In this sense it would be just as proper to speak of the resurrection of Abraham Lincoln as having taken place as it is to speak of the resurrection of Jesus.

SECOND SPEAKER: The basic objection raised to the resurrection is that it is unreasonable . . . contrary to nature. The reasoning is that since there is no natural explanation for the resurrection, it could not have taken place. This is certainly the way it must have seemed to the Lord's disciples. The resurrection was such an unusual thing that they found it hard to accept, but they could not avoid the fact.

Resurrection is not in line with our ordinary experience, and we find it hard to believe until we remember who Jesus is. When we do bear in mind who He is, then it does become reasonable. In fact, it would not be reasonable any other way. Peter referred to Him as the One: "Whom God hath raised up, having loosed the pains of death: because it was not possible that He should be holden of it" (Acts 2:24).

THIRD SPEAKER: What does the resurrection mean to us? What difference does it make to us that Christ rose from the dead? In short, it means that resurrection to life is possible to us. It means that Christ accomplished what He came to do . . . "to seek and to save that which was lost." By the resurrection His saving work was crowned

with success.

The resurrection means that our sins are forgiven. Jesus "was delivered for our offenses, and was raised again for our justification." The resurrection means that eternal life is available to those who trust in Christ. It also means that we have with us the presence of the living

Lord. Finally, it means that our bodies will be raised and glorified. "But now is Christ risen from the dead and become the firstfruits of them that slept" (I Cor. 15:20).

PROGRAM LEADER: We say that the resurrection is fundamental, because without it Christianity

ceases to be Christianity. Our hope and our blessedness depend upon it. The hope of the resurrection to blessedness is only for those who confess their helplessness to save themselves and who trust the risen Christ as their Saviour and Lord.

Closing Prayer.



WOMEN'S WORK



Supplementary Circle Bible Study

ACTS—July: 'A Generous Church'

Manford Geo. Gutzke, D.D., Ph.D.

In our study this month we will be considering the generosity of the early Christians as this is reported in the Book of the Acts. We will notice how they shared with each other whenever there was need.

At the outset I want to speak a word of warning against the temptation that we will have, as we study this lesson, to be impressed by these *people* themselves, rather than by the *Power* that made them what they were. We will need to keep before us the words of Peter, recorded in Acts 3:12. Confronting the crowd that gathered after the healing of the lame man at the gate of the temple, Peter said,

"Why look ye so earnestly upon us, as though by our own power or holiness *we* had made this man to walk?"

It is not the Christian who should become the object of our attention when some worthy work of God is done by human instrumentality in the world. It is the Lord Jesus Christ who makes the Christian what he is. Looking at the generous acts of the early Christians, we must keep in mind that it was the living Lord working in them by His Holy Spirit who moved them to their generosity.

That Copper Wire

Several months ago I used the illustration of a copper wire. By itself a piece of copper wire is good for very little. We might wrap something with it or fasten something with it. But if one end of that

Acts 4:32—5:11; 11:27-30

copper wire is connected to an electric dynamo and the other end is connected to a vacuum cleaner, then the copper wire takes on a dramatic new usefulness. And we might even carelessly speak of the power as coming from the copper wire. But actually the power would not be coming from the wire itself at all. It would be coming through the wire from the electrical source.

So, too, the Christian. When he does things that call attention to his behavior, it is not he that deserves the attention but the Lord Jesus Christ working in him and through him. He is only a forgiven sinner who has yielded to the Holy Spirit within him Who moves him to do the things that are well pleasing to God.

The classic example of Christian generosity in the Bible is, of course, the parable of the Good Samaritan. And in that parable there is revealed the prevalent attitudes in all human behavior.

Human Attitudes

First there was the attitude of the thieves. This can be expressed very simply: "What's yours is mine if I can take it." And there was the attitude of the priest and the Levite: "What is mine is my own and I'm going to keep it."

But there also was the attitude of the Samaritan: "What is mine is yours as far as you need it." We all recognize that in the attitude of

the Samaritan there was not only the ultimately desirable but also an unnatural trait: it is not natural for a human being to be that unselfish, that generous. The parable does not go on to say how human beings can be motivated to such generosity. But the Gospel tells us how: by the power of the Holy Spirit working in a transformed heart.

While we are on the subject of the Samaritan, let me point out one or two things. In the first place notice that the Lord Jesus did not suggest there was anything wrong in the fact that the Samaritan had money to give. Sometimes we talk as though it were almost sinful for a man to have money. But if the Samaritan had not been a man of wealth he would not have been in a position to help the other man.

In the second place you will want to notice that the Samaritan did not divide what he had with the man he helped, fifty-fifty. He did not feel called on to share and share alike. He felt called on to help the man as he had need, and to the extent that he had need.

And finally I want to say this: the Samaritan did not go on to organize a society for the relief of robbery victims. And the parable was not told in order to encourage the organization of societies for the relief of public charity. No. The point of the story was that the Samaritan helped a man in need whom he encountered in the ordinary pursuit of his occupation. It was a personal matter, and one of conscience, not coercion.

In the study before us we read (Acts 4:32), "And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common."

The first thing we note about this statement is that the people referred to are "the multitude of them that believed." These were *believers* who were generous. And something else: they were not combined in this intimate sharing with everyone in the community. It was with their brethren in Jesus Christ that they were combined in this intimate sharing.

The purpose of the sharing was that those who were in need might have what they lacked. The passage says (v. 35), "... distribution was made unto every man according as he had need." Notice that it does not say "distribution was made to every man equally." It is rather, "*as every man had need.*"

Something further about this program of helping is suggested by the story of Ananias and Sapphira, which follows immediately in the next chapter and which is actually

a part of the whole story.

After Ananias had lied about the sale of his land, Peter says a very interesting thing to him: "while it remained, was it not thine own? And after it was sold, was it not in thine own power?" (Acts 5:4). In other words, "You did not have to surrender your own property. You were not obligated to do this at all." The lesson is clear: the "sharing" mentioned was not a requirement of Christian discipleship, it was not forced. Generosity in Christian experience is the fruit of an inner impulse of the Holy Spirit, not motivated by pity, or favoritism, or imitation, but by Jesus Christ.

The reason why Ananias and Sapphira got into trouble was that they tried to gain the reputation of Spirit-motivated people by imitating the outward behavior of Spirit-motivated people without the inner motivation. And this is a danger for us. We are studying the early Church in these lessons. But it is not those early Christians that should capture our attention. It is not they to whom we should look.

It is the Lord Jesus Christ who should capture our attention and it

is to Him that we should look. Just thinking about the early Church is not enough. We must think about Him.

We need to speak of Jesus Christ when we think of Christian generosity just as we need to speak of Jesus Christ when we think of every Christian virtue.

Do Not Shun His Name

I am prompted to say that it is strange to me how much we seem to shrink from the use of the name of the Lord Jesus Christ. Have you ever noticed it? We talk of the Church and we talk of Christian motivation and we talk of spiritual impulses and we talk of "that which is good." But somehow we seem to avoid coming right out and talking about the Lord Jesus Christ.

I have even noticed recently that there seems to be more talk about the Holy Spirit than about Jesus Christ. You hear churchmen speaking of the Holy Spirit leading the Churches into this and that, and the Holy Spirit guiding church courts into this and that decision. But you seldom hear of the Lord Jesus Christ.

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CATECHISM STUDIES

Rev. Paul G. Settle

I have a feeling I know why this is. It is so personal and so humbling to speak of Jesus Christ. But let me tell you something: there is power in that Name. And there is no other Name under heaven given among men whereby we must be saved but that Name.

In your thoughts and speech about religious things, don't stop with the Church: go to the Head of the Church. And in your thoughts and speech about worthy conduct in the world don't stop with Christians: go to Jesus Christ. What happened to Ananias and Sapphira was that they looked at Barnabas and what he had done. It tempted them. Had they looked at Christ they would not have been tempted.

At Antioch

Another section given us for study in this lesson is from the 11th chapter of the Acts. In this passage we are told of the generosity of Christians in one city and of one culture towards Christians in another city and of another culture.

The Christians in Judea were primarily Jews. The Christians in Antioch were mainly Gentiles. But when a famine arose in Judea the brethren "determined to send relief unto the brethren which dwelt in Judea" (Acts 11:29).

This passage first of all says something about the attitude of those early Christians towards their brethren in Christ. The passage does not suggest that they put on a campaign for the general relief of the whole population of Judea. It was to their brethren that they made this gift. When their brethren were in need they shared with them. So the passage intends primarily to say something about the relationship of Christians to each other. This intimate fellowship is the one of which the Lord Jesus spoke when He said, "A new commandment I give unto you, that ye love one another" (John 13:34). The commandment was "new" in that it went beyond the general requirement of the law with respect to neighbors generally.

Now I do not mean to suggest that the generosity exhibited by the Christians of whom we read in the Acts was simply a generosity to fellow Christians and that we are to learn from it that our concern for the poor is only for poor brethren in Christ. By no means. Concern for the poor is a universal obliga-

44. Q. What does the preface to the Ten Commandments teach us?

A. The preface to the Ten Commandments teaches us, that because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all His Commandments.

Because God is who He is, we should keep His commandments. God is "the Lord" — this is Jehovah (Je-ho'-vah). He makes His covenant of grace with us. "Our God" — He is God Almighty, but still He knows us personally. "And Redeemer" — God has done a great

thing. It was in the law of God from the beginning and was practiced among the Jews before Christ came. Today faithful Jews are charitable, sometimes in ways that put us to shame, as they care for their own and support the charities of the community.

No. Christians are not the only ones called upon to give to the poor. And Christians are not the only generous people on the earth. But the generosity that Christ awakens in the heart of the believer goes beyond the requirements of the law, beyond the normal experience of human beings in their ordinary relationships. It goes beyond a first mile to a second mile and it encompasses, most especially, those who are brethren in Christ Jesus. If there is anything that we will learn from our study of these disciples whose stories are told in the Acts it is that the love of Christ constrains us in a special way towards those who share His Name.

* * * *

Dr. Gutzke is Professor of Biblical Exposition at Columbia Seminary, Decatur, Ga., and broadcaster of "The Bible for You." This study is available on tape recording, No. 65-3 (June-Sept. lessons) \$4.00 postpaid. Set of three tapes for the year, \$12.00. Write, The Bible for You, Box 15007, Atlanta, Ga. 30333. ☐

and gracious thing by delivering us from sin.

* * * *

TEST YOUR UNDERSTANDING

List three reasons why we should love and obey God.

SEARCHING THE SCRIPTURES

I Peter 1:15-19. Who redeems us? With what?

* * * *

45. Q. Which is the First Commandment?

A. The First Commandment is, Thou shalt have no other gods before Me.

The first commandment lays the foundation for all true religion. There is only one God. He has made Himself known to His people. He will not tolerate the worship of any other.

* * * *

TEST YOUR UNDERSTANDING

Do you think it is possible for one religion to be the only true religion?

SEARCHING THE SCRIPTURES

Look up and memorize, John 14:6.

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BOOKS

THE OMNIPOTENCE OF GOD, by Howard A. Redmond. Westminster Press, Philadelphia, Penna. 192 pp. \$4.50. Reviewed by Dr. John R. Richardson, pastor, Westminster Presbyterian Church, Atlanta, Ga.

The Biblical concept of the omnipotence of God is a doctrine seemingly challenged in our day. Moderns pay unconscious homage to the power of man and the potency of science. Dr. Redmond maintains that omnipotence is an essential attribute of God. He traces the concept of Almighty God through the paths of theology, philosophy and poetry.

One of the better chapters is Chapter 4. Here the divine omnipotence is set forth as an integral part of Biblical theology from the time of Moses. The author says that this is an indispensable pillar without which the theological superstructure would not stand.

To the author's credit, he recognizes the merit of Jonathan Edwards on this subject. He recommends Edwards to all who would know more of the glory and greatness of God. "Even prosaic twentieth-century Christians are able to profit from the crumbs that may fall from the Puritan master's table; the sparks of his ideas may help to kindle ours," writes Redmond.

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THE EPISTLE TO THE ROMANS, by John Murray. Wm. B. Eerdmans Publ. Co., Grand Rapids, Mich. 286 pp. \$5.00. Reviewed by Dr. William C. Robinson, Professor, Columbia Theological Seminary, Decatur, Ga.

We congratulate Professor John Murray of Westminster on this scholarly conclusion of his careful exposition of the Epistle to the Romans. Here due account is taken of the sundry issues raised in interpreting this great book, the arguments on each side are fairly presented with convicting conclusions. The same high grade of work evidenced in the earlier volume is maintained here.

As a sample of this work and as a needed testimony we are noting Dr. Murray's discussion of Romans 9:5. In favor of the interpretation, "Christ who is God over all blessed forevermore," Murray offers an exhaustive treatment of the verbiage of the text, its context, and the Biblical usages. It is admitted that doxologies generally refer to the Father rather than to Christ, but the usual Biblical form of doxology does not follow the pattern of words which we find in Rom. 9:5. Again the only person specified in the singular of this verse is Christ and so the pronoun most naturally refers to Him. "The interpretation which applies the clauses to Christ suits the (immediate) context," as well as paralleling that of the similar statement in Rom. 1:3-4.

Likewise the clause "who is over all" is an assertion of Christ's univer-

sal lordship which accords entirely with Paul's teaching elsewhere (Rom. 1:4, 14:9; Eph. 1:20-23; Phil. 2:9-11; Col. 1:18,19 and with other New Testament passages, e.g. Matt. 28:18; John 3:35; Acts 2:36; Heb. 1:2-4; I Pet. 3:22).

In answer to the chief argument for the opposing view, there is evidence that Paul did occasionally apply *Theos* (God) to Christ. In II Thess. 1:12 it is distinctly possible that "our God" refers to Christ. It is interesting that Professor R. Bultmann so interprets this text. Likewise in Tit. 2:13 "the great God" refers to Christ (so also the RSV). To these two cases I would add Acts 20:28, and my colleague Dr. R. S. Wallace adds I Tim. 3:16. More generally, in Phil. 2:6 the phrases "being in the form of God" and "being on an equality with God," and in Col. 2:9 "all the fulness of Godhood" apply to Jesus the being and the dignity which could belong to no other than one who is Himself God. Other New Testament passages which apply *Theos* (God) to Jesus are II Peter 1:1, I John 5:21, Hebrews 1:8 and possibly 1:9. ☐

THE ANCHOR BIBLE, Job (Vol. 15), by Marvin H. Pope. Doubleday & Co., Garden City, New York. 375 pp. \$6.00. Reviewed by the Rev. Jack B. Scott, professor, Reformed Theological Seminary, Jackson, Miss.

Dr. Marvin H. Pope is an outstanding scholar in the field of Ugaritic philology and Professor of Semitic Languages at Yale.

His knowledge of Semitic languages and extra-Biblical literature is fully utilized in his translation-interpretation of the Book of Job.

For his understanding of Job he appeals primarily to extra-Biblical sources rather than Biblical content. He finds much of Job to be a reflection of Ugaritic and other ancient myths.

In addition, Dr. Pope predetermines what Job must have said, then when Job says something inconsistent with that, he assumes that such statements have been put into the mouth of Job by later Jewish editors. For example, "These verses (27:8-23) present the point of view of the friends and cannot be attributed to Job."

It is difficult to see how such an approach to a Biblical Book can greatly aid in understanding its message. ☐

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DARE TO LIVE NOW, by Bruce Larson. Zondervan Publ. House, Grand Rapids, Mich. 126 pp. \$2.50. Reviewed by Dr. Vernon A. Crawford, St. Petersburg, Fla.

The executive director of the magazine and the fellowship, *Faith at Work*, has written this little volume "in the belief that Jesus Christ can change life here and now for any individual, family, church or group who will discover how to appropriate the power and the love which are His."

In twelve brief chapters, including such provocative titles as "Dare to Live Now," "Are you Fun to Live With?," "Learn to Love," "You and Your Job," "Discovering a Christian Marriage" and "Where Two or Three Are Gathered Together," the author seeks to be definitely helpful by presenting the *how* of faith in some of the Christian's most basic life situations.

For example, he is concerned with such questions as "Why do I do the things I do?," "Why do other people do what they do?," "Is God concerned about me and the trap I'm in?," "If He is, what can He do to help me?"

Drawing upon Scripture, and in-

timate personal experiences, his own and others, the author shares with his readers many stimulating, practical suggestions for effective Christian living. †

DEDICATION SERVICES, by Samuel Ward Hutton. Baker Book House, Grand Rapids, Mich. 79 pp. \$1.95. Reviewed by the Rev. N. S. Heeth, pastor, Smyrna Presbyterian Church, Smyrna, Ga.

This book of dedication services has a wider scope than most of its kind in print. It is divided into three parts: dedication of persons; of places; and of things. Each part includes a rather wide variety of types of dedications.

The author, a teacher of worship for many years at Texas Christian University, brings to this book a large volume of experience and research, culminating in a very helpful tool for pastors and others responsible for the preparation of dedicatory services. This book is another in the Minister's Handbook Series, which also includes *Sermon Plans and Story Illustrations*, *Sermons on Christian Commitment*, and others. †

HOW TO DEAL WITH CONTROVERSIAL ISSUES, by William N. Pinson Jr. Broadman Press, Nashville, Tenn. 128 pp. \$1.00. Reviewed by the Rev. James N. Birkitt, pastor, Carmel Baptist Church, Ruther Glen, Va.

The author states in his preface, "The purpose of this book is to help Christians learn how to deal with controversial issues within the framework of a democratic society."

In this succinct book he deals with the following areas: 1) the issues, 2) why become involved, 3) obstacles in the way, 4) before you begin, 5) principles to follow, 6) help for Christians, and 7) churches and controversy.

The author makes it clear that he feels that controversy is often unavoidable. To identify the issues which one may have confront him, is to take the first step forward dealing with such controversy.

The author states: "A positive approach is invaluable; a person should be aware of the dangers inherent in controversy but not major in them. He should remember that much good can result from dealing with controversial issues."

The author states with regard to (Cont. on next page)

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churches and controversy: "Ideally the Church should be blessed with people whose Christ-transformed lives make possible open discussion of controversial subjects."

The author uses annotated notes and bibliography profusely at the end of the book covering each chapter. This little book will be helpful to many who are in Christian work and obliged to occasionally meet controversy. ☐

Layman—from p. 15

Christian. On one occasion we visited Dr. Kelly in Baltimore and a few days later were talking with another world-renowned surgeon in New York. The latter, a life-long friend of Dr. Kelly's, remarked, "Howard is a great man but he is a fool." Both Dr. Kelly and this other man have now passed on, Dr. Kelly into the presence of the One he loved and served. The other man was not a Christian. Who was really the fool?

The great paradox of Christianity is that the believer was dead but lives, was blind but can see, was lost but has been found, was a fool but has become wise, was weak but has become strong, was an alien but has now become a son; not by learning, or power, or wisdom, or his own efforts, but by accepting that which the Lord has done for him.

To the world it is absurd. But it is true. ☐

• • •

God is preparing His heroes and when the opportunity comes, he can fit them into their places in a moment and the world will wonder where they came from. — A. B. SIMPSON.

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VOL. XXV, NO. 7

JUNE 15, 1966

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What Must I Preach?

The old truth that Calvin preached, that Augustine preached, that Paul preached, is the truth that I must preach today, or else be false to my conscience and my God.

I cannot shape the truth; I know of no such thing as paring off the rough edges of a doctrine. John Knox's Gospel is my Gospel. That which thundered through Scotland must thunder through England again.

—Charles Haddon Spurgeon

S. S. LESSON AND YOUTH PROGRAM FOR JUNE 26

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'LIBERAL-CONSERVATIVE'

I have read with great interest and appreciation your fine editorial, "The Liberal-Conservative Contest," in which you describe the clash between the philosophies of liberalism and conservatism in our present day lives as a life and death struggle. I do not think that either liberalism or conservatism will die as a result of this struggle, which has been age-long and will continue to be, but certainly the ascendancy of the one or the decline of the other in any given period of time will shape the

lives and destiny of men caught up in such period.

This is especially true in the social, economic and political fields where the man-made ideologies are as variant as the winds of time, and as unstable as their human proponents; particularly so when they cast aside the anchor of Truth and set sail on the sea of speculation. In these fields you have depicted with great clarity the liberal-conservative contest, and your specifics about the ultimate goal of liberalism.

Truth of course permits no vari-

ance, neither liberalism nor conservatism. Truth is absolute. The Gospel of Jesus Christ, the same yesterday, today and forever, is Truth. Therefore, since it changes not, it is decried by modernists (liberals) as ultra conservatism. They seem to overlook the fact that the Gospel (the Good News of God's redeeming love) urges men to "grow in wisdom and stature and in favor with God and man." The Gospel preaches growth — "in grace," "in spirit" and "in love." If growth be progress, then the conservatism of the Gospel not only permits, but urges and challenges men to grow.

But reforms undertaken without adherence to the verities of God's Word have wrecked men and nations and dimmed the glories of civilizations of the past. Reforms proposed by the "God is dead" philosophy of present day liberalism are designed to wreak havoc in the organized Church of our day. The liberalism rampant in the recent General Assembly is "on the march" to wreck our Church. For instance, they decry the "sin of denominationalism." What is a denomination, other than a group of like-minded men and women seeking to serve God in such manner as they are led by the Holy Spirit? Is this sin? Is there any evidence of the "leading of the Spirit" on the part of those who would force union with those not like -minded?

—Barry Gillespie
Memphis, Tenn.

U.P.U.S.A. ECHOES

I want to comment on your article, "The Liberal-Conservative Contest," in the May 25 *Journal*.

I thought that this was a very perceptive account of the great battle for men's minds which is taking place today. Everything seems to be in flux. At the General Assembly to which I was a commissioner, we had Cardinal Cushing on the program, and a Roman Catholic boys' choir in the communion service. We were spoken to by R. M. Brown on the Vatican Council, and a plan to include common worship with the Roman Catholics. We received a report on COCU which looks 30 years into the future to Church union. We adopted without one word of debate on the main motion a sweeping revision of our doctrinal standards and sent it down to the presbyteries for action.

The spirit of change was there. In

the PRESBYTERIAN JOURNAL

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THIS WEEK—

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THE PRESBYTERIAN JOURNAL, a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered to the saints, published every Wednesday by the Southern Presbyterian Journal Co., Inc., in Weaverville, N. C.

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one of the reports we heard quoted the words of an editor of one of our national magazines that nothing we have ever done in the past will be good enough again. No qualification of this remark was made. As one who tried vainly to stem the tide of doctrinal change, I felt that even many of the conservatives tried to close their eyes to what actually was being done.

Thank you for your article for I think it goes to the very heart of the struggle.

—(Rev.) A. Culver Gordon
Paterson, N. J.

See editorial, "The Mood of the Times," p. 12.—Ed.

A NEEDED CORRECTIVE

I am a concerned Presbyterian, concerned about the trends in our own denomination, but more concerned about those who are concerned. God has never promised the eternal existence of any body with the exception of the Church

Universal, the Body of Christ. The only reason God will salvage our denomination is because it is worth salvaging. We cry out for people to be concerned about the preservation of the Reformed tradition which so many believe to be Scriptural. But, let us remember that God destroyed Sodom because He was unable to find ten righteous. The nation Israel was placed in captivity because the people would not listen to the prophets.

We see many Sunday night and Wednesday night services falling by the wayside. We cry out that it is because the Church is growing worldly. Too often it is because the officers and the people have quit attending. There are few ministers who are not willing to prepare a message for any service if the people are willing to attend.

Cold orthodoxy is so prevalent in our churches today that so many of us, myself included, are unwilling to take our eyes off the sins of our brother long enough to see our own

sins and our lack of concern for the souls of the lost.

As concerned Christians, we should be concerned first about our own relationship to the Lord, about the relationship of our congregation to Christ, then concerned about the trends of our denomination. As concerned Presbyterians, let us be concerned about all areas of the Church and let us refuse to point our finger at another until we have first pointed the same finger at ourselves. Repentance is needed in all areas of our Church but before anyone can call another to repentance he must first have repented.

—(Rev.) Lee M. Gentry
Cleveland, Miss.

MINISTERS

Owen C. Onsum from the UPUSA Church to the Union Congregational Church, Shafter, Calif.

Larry Dale Kennon from Bristol, Tenn., to the Trinity church, Meridian, Miss.

• Here it is well into summer and time to make plans for the fall program in your church. If you are on the Christian Education Committee you are in process of deciding what literature to order for your Sunday School. If you are not on the committee you will want to know what literature they are contemplating. We have not yet been able to secure copies of the Covenant Life Curriculum books for 1966-67, so we cannot report on these. We intend to review this material just as soon as we are permitted to see it. But in the light of recent revelations as to where denominational leaders have brought us — and where they intend taking us — coupled with the announcement that the CLC will concentrate on ethics (social action) this year, we believe that many churches will want to examine the product before they buy. There's much fine, evangelical literature available.

• We've been travelling about a bit since the meeting of the General Assembly (as far as the budget allows). The most encouraging

ACROSS THE EDITOR'S DESK



sign we have encountered is the mounting evidence of a changed attitude on the part of many church leaders who previously have not wanted to "get involved" but who now are anxious to stand up and be counted. More than one friend who formerly cautioned us to remain calm and to "tone down a bit" has shown signs of being willing to jump the traces with no further encouragement from us or anyone else. Whether it is too late to do anything about trends in the Church at the official level remains to be seen. Actions in higher church courts do not reflect waves of sentiment as much as they reflect who's in charge. And the "young turks" are quite firmly in charge.

• By the time this column appears in print the Reformed Church in America and the Associate Reformed Presbyterian Church will both have

held their General Synods, while the Cumberland Church General Assembly will be just beginning. We anticipate interesting news to report from all of these meetings. One fascinating bit of intelligence has already come from some of these quarters. Tentative agreement has already been reached at the "planning" level, for great "reunion" type simultaneous meetings of three General Assemblies in San Antonio, Tex., in 1969: United Presbyterian USA, Presbyterian Church US and Cumberland Presbyterian Church. A few years ago we would have said the brethren were counting their chickens before they hatched. Now we are not so sure.

• Have you ordered copies of the special *Journal* reprint covering the General Assembly and succeeding events? Just \$1 per doz., \$5 per hundred from the business office. ☐



Pronouncements Delayed by NCC Board

NEW YORK — With the National Council of Churches' triennial General Assembly just six months away, the organization's interim policy-making body has loaded the agenda for that meeting.

In its last session before December, the NCC General Board refused to take action on a variety of subjects, holding them over for action at the time of the Assembly. Among the proposals earmarked for the next meeting was a resolution on Viet Nam — a topic on which the board has issued pronouncements each of the last four times it has met.

One of the most explosive issues before the June board meeting here was the evaluation of the controversial Delta Ministry in Mississippi. Although the policy-makers of the NCC took some tentative action in response to the evaluation they left until December a final determination as to the ministry's future.

Action was also deferred on a pro-

posed policy statement calling for boycotts of certain non-union farm producers; a proposed statement on migrant farm workers; a proposed statement on the anti-poverty program; and a proposed resolution on "national service" (as suggested in a recent Montreal speech of Defense Secretary Robert McNamara).

Because of the volume of business piled up for next time, the board decided to begin its December meeting a few hours earlier than originally scheduled. It will open its sessions in Miami Beach the night of Dec. 2. It will also meet Dec. 3, and the General Assembly will begin the night of Sunday, Dec. 4.

Taking up much of the time at this meeting was the Delta Ministry, which has been the subject of a special evaluation committee. The board discharged the committee with thanks but decided to wait until December to act on its recommendations. It meanwhile affirmed its

"confidence in the purpose and direction" of the Mississippi project.

Former Congressman Brooks Hays, chairman of the evaluation panel, was campaigning for governor in Arkansas and sent the report through the vice-chairman, the Rev. Hermann N. Morse of the United Presbyterian Church USA. The White House aide also did not participate in the committee's final meeting, but he sent along a note urging continuance of the ministry with certain changes.

Dr. Morse read to the board the very frank report of the evaluators and highlighted their recommendations for an administrative shakeup and a more responsible fiscal policy. He noted that four Churches have provided 97 per cent of the income from denominational sources, with some NCC member Churches giving only token contributions and others giving none.

Called 'Number One'

The evaluation report described the Delta Ministry as "the number one civil rights organization in Mississippi." It noted its success in starting other organizations which have administered multi-million-dollar federal anti-poverty grants.

Recommendations of the panel included reduced spending, better communications and interpretation, moving of the headquarters from Greenville to Jackson, re-constitution of the staff and closing of the Mt. Beulah Center at Edwards (one of the ministry's prime operations bases).

In The Red

When Dr. Morse finished his report the board heard comments from Episcopal Suffragan Bishop Paul Moore Jr. of Washington, D. C., chairman of the commission which operates the ministry. He told the NCC policy-makers that instead of sticking to the \$300,000 annual budget the agency needs at least \$360,000. "We should have \$450,000," he added.

The ministry, which started in the spring of 1964, had run up a \$161,



THE CHURCH OVERSEAS

NEW YORK, N. Y. — A memorial foundation has been established to honor the life and work of Presbyterian Dr. Eugene R. Kellersberger, former general secretary of the American Leprosy Missions. A medical missionary in the Congo for 24 years, Dr. Kellersberger died recently in Melbourne, Florida, following a boating accident.

The purpose of the Kellersberger Memorial Foundation is to insure the continuation of many basic principles in Christian leprosy work instituted by the late Dr. Kellersberger. To accomplish this purpose, the ALM's Board of Directors has decided to use the Foundation's gifts to help establish the All Africa Leprosy and Rehabilitation

Training Center in Addis Ababa, Ethiopia, a project proposed by Dr. Kellersberger 22 years ago.

The training center will be the first especially designed to serve the needs of all African countries. Construction will cost about \$500,000 and the American Leprosy Missions has assumed the responsibility for raising one fourth of this from American church and mission groups, as well as providing support for the clinical director and its administrator.

Dr. Kellersberger gained wide renown and many official honors for work both in sleeping sickness and leprosy. He served as head of the ALM from 1940 to 1953. ☐

416 deficit at the end of 1965. In the first quarter of this year it spent 42 per cent of its annual budget.

Bishop Moore, in his discussion of the financial situation, suggested that the Church has never spent money more effectively. Speaking of the ministry's part in the Greenville Air Force Base "live-in" last winter, he reported, "It was because of the Air Force Base live-in that the Head Start Program was sprung loose from the (federal Office of Economic Opportunity) to the tune of \$7 million and it was also because of that that the Commodity Program was sprung loose, which included, as I remember, at least \$24 million worth of food."

Identifying the ministry as "the Church," the bishop ended his rebuttal with this plea, "If the Church moves out we are saying Jesus Christ has deserted Mississippi!"

He then presented to the board a Jackson woman lawyer, Marian Wright, who has been active in "civil rights" cases. She made an appeal for increased support of the Delta project. Equating its support with being a Christian, she said, "Either you're Christian or you're not." She was applauded after she told the board, "Until you act . . . stop calling yourself the Church!"

The Division of Christian Life and Mission, under which the Delta Ministry Commission works, reported that it took no action on the evaluators' recommendations before the meeting of the board, except to adopt a \$300,000 budget for the agency.

A motion to approve all the recommendations of the evaluators produced a flurry of debate, including a number of testimonials for the ministry's activity. Instead of accepting the recommendations the board passed a substitute motion, receiving the report as information and referring it to the Division of Christian Life and Mission for recommendations to be considered in December.

Before leaving the subject on the first day of its two-day session here the board also passed a motion from the floor expressing its confidence in the purpose and direction of the ministry. The motion also called

for increased support — especially from denominations which are now giving little or nothing to the project.

Debate Over Funds

Early on the second morning the matter was before the board again when the finance committee reported. A recommendation that the board request the NCC general secretary to "take immediate steps to bring the Delta Ministry program and its related expenditures within available funds and firm assurances of support" brought on extended debate and emotion-charged appeals from some Negro members and other supporters of the project.

The finance committee, headed by Presbyterian US representative Edward D. Grant, pointed out that only \$124,850 has been promised by denominations toward the 1966 budget of \$300,000. The remainder will have to come from local groups, individuals and World Council of Churches sources, the panel noted. In 1965 the denominational support totalled \$110,850. Several representatives took the floor to suggest that more of an appeal should be made to denominations for the funds.

Negroes Back Policy

NCC President Reuben Mueller suggested that some speakers misconstrued the recommendation for sound fiscal policy as a slap at the ministry. He was joined by two influential Negro board members, who backed the committee's proposal. One of them was Dr. Robert W. Mance, a Washington, D. C., physician and an NCC vice-president who served on the evaluation committee. He noted "incompetency in the management down there" and pointed to a need for tighter fiscal controls.

When assurances were given that more efforts would be made to increase the income the board voted unanimously to hold the ministry's expenditures within its present (or promised) income.

In reporting on the council's general financial situation Dr. Grant

noted that income in several categories is behind the comparable figure of a year ago. For the first time this summer, under current projections, it will be necessary to borrow operating cash to finance the ongoing NCC program until promised funds are transmitted later in the year.

While noting that the committee is concerned, "at this moment we're not panicking," the finance chairman said. He reported that generally the balance sheet reflects "a sound fiscal condition."

Joint Statement

Even though the board was reluctant to take final action in a number of controversial fields it took one unique action by adopting a statement which had also been approved by the National Catholic Welfare Conference and the Synagogue Council of America. The pronouncement on marriage and family life was described by the Rev. Harlie L. Smith, chairman of the NCC Division of Christian Education as "bland" but necessary to carry on a cooperative program with Roman Catholic and Jewish agencies. The document describes the family as "the cornerstone of our society" and affirms "our understanding of God's plan for marriage ideally calls for lifelong commitment in fidelity to a continuing, supportive relationship. . . ."

An attempt to amend the document was withdrawn after it was pointed out that the Roman and Jewish agencies had already passed it in its present form and that amendments would cause delay in its issuance.

Sent to 'Peace' Unit

Other pronouncements met with more resistance in the board, though. A new resolution on Viet Nam brought several speakers to the microphone and several proponents of crippling amendments. The board finally referred the matter to its new advisory committee on peace and reaffirmed its Viet Nam pro-

nouncements of December 1965 and February 1966.

The special peace group is headed by President Arthur S. Flemming of the University of Oregon and an NCC vice-president. Among its 23 other members are the Rev. James A. Millard Jr., stated clerk of the Presbyterian Church US; the Rev. Marion deVelder, stated clerk of the Reformed Church in America; and the Rev. William A. Morrison, general secretary of the Board of Christian Education, United Presbyterian Church USA.

Referred to the Division of Christian Life and Mission was a proposed policy statement supporting the legalization of the status of the "selective objector"—the person who chooses not to participate in the military service in certain conflicts while not being opposed in principle to all wars. ☐

Church Of Scotland Admits Women Elders

EDINBURGH, Scotland (RNS) — Hailed by a burst of applause, the General Assembly of the Church of Scotland ended a 400-year-old tradition here by agreeing to ordain women as elders of the Presbyterian denomination on the same terms as men.

The vote — historic by any standards — was one of the highlights of the 1966 Assembly, which had opened with a heavy agenda, a warning by the retiring moderator against "complacent indifference," and news of a disappointing drop in the number of communicants on the Church rolls.

When the matter was sent down to the presbyteries, forty-five voted in favor of admitting women and 17 were opposed. With this support, the latest proposal for women elders was almost assured of victory at this year's Assembly.

Said the Rev. A. O. Morton, on the vote: "We are not here to open the floodgates and let in savages. We have been waiting for this for 34 years."

He reportedly had in mind famed John Knox, great figure of the Scottish Reformation, who once fired a verbal broadside against the "monstrous regiment of women."

New moderator is Dr. R. Leonard Small of Edinburgh, who told the Assembly: "We recognize the wastefulness and sinfulness of many of

our divisions and resolve more and more to lay stress on that community in Christ which already exists between us."

Church of Scotland membership figures were given to the General Assembly in a report by Brigadier T. Grainger-Stewart, vice-convenor of the General Administration Committee. In 1965, he said, the number of communicants fell by 12,050

to 1,247,972.

Since 1961, he added, the number had decreased by 44,645. One reason for this decline, he suggested, was the great movements of population now going on in Britain.

Two other causes, he suggested, were that some people prefer golf on Sunday, or a weekend at the seashore, or to work on Sundays and earn double pay. ☐

THE CHURCH AT HOME



Assembly Memorialized To Investigate Georgia

(Editorial comment will appear June 22.)

CLINTON, S. C. (PN) — The 1967 General Assembly will be asked to investigate the Synod of Georgia for its failure to take action "concerning institutions under its jurisdiction that have failed to implement pronouncements of the General Assembly and the synod in regard to racial discrimination."

A "memorial" asking the investigation bears the signatures of 25 commissioners who attended the Georgia synod meeting May 31-June 1 on the campus of Presbyterian College in Clinton, S. C. Most are from the Atlanta area.

Dr. Allison Williams of Atlanta's Trinity church read the memorial and served notice it would be transmitted to the General Assembly. No action on a "memorial" is required by synod.

The action came after the tabling of a recommendation that would remind trustees of synod-supported institutions of previous synod action calling for removal of racial barriers.

In 1965, the synod recommended to the trustees of Thornwell Orphanage that the children be sent to public schools and a change in the policy of not receiving Negroes and illegitimate children. Synod was informed that a special study committee has been set up by Thornwell trustees.

Ministers joining Dr. Williams in signing the memorial were: S. C. Guthrie Jr., P. C. Ennis Jr., D. P. McGeachy III, Albert E. Simmons, Harry E. Beverly, Wade P. Huie Jr., Walter G. Cook, Fitzhugh Legerton,

Murdoch Calhoun, William B. Johnson, Roland P. Perdue, Ray C. Ruark, Thomas A. Stallworth, Milner S. Ball, A. T. Murphy Jr., Franklin B. Clark Jr., Cantey C. DuBose Jr. and Edgar M. Grider.

Other signers, not listed as ministers, were: Richard M. Austin, Ben C. Milner, J. Luxemburger, John B. Talmage, Thornton Korb and Theodore B. Pratt. ☐

Organization Continued

CHICAGO — At its first meeting since the Boston General Assembly of the United Presbyterian Church USA the executive committee of Presbyterians United for Biblical Confession decided to continue. Some members had expected the group, which had worked to strengthen the confessional proposal before the UPUSA, to cease operations at Boston. Final action remains to be taken on the proposal, however, with voting in the presbyteries and at a subsequent Assembly still before the Church. The executive committeemen said here that future plans are indefinite except that the annual meeting is scheduled Sept. 15. Dr. E. G. Montag of Jamestown, N. Y., is executive secretary. ☐

Missionary Briefs

KOREA — Dr. and Mrs. Dick H. Nieuwsma Jr. and Mr. and Mrs. Merrill H. Grubbs are scheduled to arrive in the States in late June for regular furlough.

BRAZIL — Mr. and Mrs. J. Olin Coleman and James Chang are scheduled to begin regular furlough in the States in June.

The Earth Is the Lord's

J. HOWARD PEW

What can one say to a group of young people fascinated with the world around them and on the threshold of great discoveries in an age marked by great discoveries?

Many centuries ago the psalmist sang, "The earth is the Lord's and the fulness thereof . . . for He hath founded it upon the seas and established it upon the floods" (Psa. 24:1-2). Today there are some who would deny the basic belief of that psalmist. And I want to think with you about a crucial question in which I am sure we all are interested: What does a scientific study of the world and things of the world reveal to us about where it came from and how it came to be?

As a Christian business man I want to bear my testimony that I believe in God the Father Almighty, Creator of heaven and earth. From what we know about the world there can be no other explanation than the fact of God. I want to attempt to prove that any other view is not only contrary to faith it is also contrary to science. To discount God is to ignore all the laws of mathematical certainty.

Choice And Chance

When I was in school many years ago, the book on arithmetic which I studied had a chapter devoted to choice and chance. One of the problems ran something like this:

Take ten coins, mark them from 1 to 10, put them in your pocket, mix them thoroughly, then remove them one by one, putting each one back as it is taken from the pocket. The chance of drawing No. 1 the first attempt is 1 in 10; the chance of getting No. 1 followed by No. 2 is 1 in 100. The chance of their being drawn in order of 1, 2, 3 is one in a thousand; the chance of drawing them in order of 1 to 10 is one in 10 billion.

(Editor's note: The following remarks, by one of America's great industrialists, were made before a group of high school seniors. They serve to remind us how great is our God.)

Now, if there are ten independent conditions, without any one of which life as we know it would be impossible on this earth, then the chance of this earth having been formed without the intervention of a master plan would be one in ten billion. There are probably hundreds of these conditions. I should like to review several of the most obvious ones.

Not Too Hot

1. The temperature of the sun is approximately 12,000 degrees Fahrenheit. One per cent of 12,000 degrees is 120 degrees. Even that is far too hot to sustain life. The earth must be just the right distance from the sun, or the earth will be too hot, or too cold to support life.

2. The earth must revolve so that no one face is exposed to the sun continually. Otherwise, the face exposed to the sun would be too hot to support life, the face away from the sun too cold.

3. If the axis of the earth were exactly parallel to a line drawn from the center of the earth to the sun, life might be possible.

However, the earth could not long revolve on that axis because the ice would accumulate in such vast masses at the Poles that the earth would become out of balance and the Poles would be constantly shifting to keep the earth in balance. In order to correct this condition, the earth is set 23° out of line. This produces our seasons and gives the sun an opportunity to shine six months on the North Pole, and

then six months on the South Pole.

4. The earth turns on its axis once in every 24 hours, or at the rate of 1,000 miles per hour. Why should it not turn at the rate of 100 miles per hour? This would make our days and nights ten times as long as they are now. But under such conditions, during the long days our vegetation would burn up and in the long nights it would freeze.

5. The earth travels around the sun at the rate of 18 miles per second. If it traveled a few miles faster or a few miles slower each second it would be too close to, or too far away from the sun to make life, as we know it, possible.

6. We have a moon that is 240,000 miles away. The attraction of this moon is sufficient to raise tides up to 60 feet and to cause the crust of the earth to bend outwards several inches twice each day. Mars has a moon only 6,000 miles away. The scientists tell us that if our moon were half as far away the tides would be so great as to cover the lowlands twice each day with water and eventually erode away all of our continents.

Now I have given six conditions dealing with the position of the earth in respect to the sun and the manner and speed of its several movements. Let us now consider the phenomena dealing with the water and atmosphere of the earth.

The Air We Breathe

The geologists believe that at the time the earth separated from the sun, its temperature approximated that of the sun — some hundreds of thousands of degrees Fahrenheit. Most of the elements were in the form of gas with a volume many, many times that of the earth today. As these gases cooled, they combined to form the many substances as they

now exist.

Why did the gases stop combining just at the exact time so as to leave an atmosphere exactly suited to our needs? For example, some of the oxygen and hydrogen combined to form water. If the water on the earth were equally distributed over the earth's surface, it would be approximately $1\frac{1}{2}$ miles in depth. Had there been $1/10$ th of one per cent more water on the earth, it would have required all the available oxygen and there would have been none left in the atmosphere.

One In A Million

Our atmosphere is composed of approximately 21% oxygen, 78% nitrogen, some carbon dioxide, water vapor and a few rare gases. The entire mass of our atmosphere is less than a millionth of the mass of the earth.

How did it happen that 999,999 parts of the earth's mass combined to form various substances, and left one part to form the atmosphere, and this one part in the right gases, and in exactly the right proportion to sustain life?

The scientists tell us that if our atmosphere contained less than 21% oxygen, life becomes difficult; if more, everything will burn up. Surely there must have been a master plan.

I mentioned that the atmosphere contained a small percentage of water vapor. The amount of water vapor depends on the temperature of the air. At 32° Fahrenheit, air contains a small fraction of 1% of water vapor. At 80° air contains over 2%. To evaporate one pound of water requires 960 British thermal units — that is to say, 960 times as much heat as is required to heat one pound of water one degree.

So when the air starts to warm up, most of this heat is used to evaporate the water, which it absorbs. If it were not for the ability of the air to absorb water in this manner, we would still get periodic hot spells which would destroy all vegetation.

In a similar manner, the atmosphere is prevented from getting too cold for at 32° water freezes. Every pound of water that freezes gives off 140 British thermal units of heat. The water in the lakes, rivers, ground and atmosphere by freezing keeps our climate from getting too cold.

How thoughtful our Creator was

of our comfort. Almost all substances contract on cooling, but when water is cooled it expands and this happens when water turns to ice. If ice were not lighter than water, the ice would sink to the bottom of our rivers and they would overflow every winter.

Without carbon dioxide in the atmosphere, vegetation could not exist. If sea water could not absorb a small quantity of air, most animal life in the sea could not exist.

Now these are only a few of the most obvious conditions without which life would be impossible.

In The Beginning . . .

Let us now examine the story of creation as it is presented in the first chapter of Genesis:

"In the beginning God created the heaven and the earth. And the earth was without form, and void." There was a condition of chaos, most elements were in the form of very hot gases.

"Darkness was upon the face of the deep." As the gases were all in the clouds, light could not penetrate.

"And God said, 'Let there be light: and there was light.' The earth had cooled. The water, which was in the clouds now covered the earth. As the earth rotated, day and night were produced.

"God said, Let there be a firmament in the midst of the waters." The continents were pushed up from the water, dry land now covered a large portion of the earth, and the atmosphere covered all.

"And God said, Let the earth bring forth grass, the herb yielding seed." Vegetation was necessary before it became possible to support animal life.

"And God made two great lights; He made the stars also." The two great lights are, of course, the sun and the moon. These were visible as the clouds cleared away. When the atmosphere had cleared completely, the stars could be seen.

Compatible . . .

"And God said, Let the waters bring forth abundantly the moving creatures that hath life, and fowl that may fly above the earth in the open firmament of heaven." Note that life originated in the water and that the open firmament of heaven was the atmosphere.

"And God said, Let the earth bring forth the living creature after his kind, cattle and creeping things, and beasts of the earth." Now there were animals on the earth as well as in the sea.

"And God said, Let Us make man in Our image, and let them have dominion over every living thing." He blessed them and said unto them, "Be fruitful and multiply."

Here is the story of creation over which man has been given dominion.

One more condition is of special interest: "God said, I have given them every green herb for meat." Here is a biological fact from the Book of Genesis. This was "proved" a few years ago when scientists discovered from the synthesis of chlorophyll that all life is dependent on "every green herb."

And Complete

Here in 165 words is the factual story of creation. The story tells not only how, but the exact order in which the earth was created. As a result of long scientific study, geologists now accept these ten statements as facts. How could the writer of Genesis, perhaps 4,000 years ago, have known these facts? This is a question we cannot answer. It is just one more proof that the Bible is the inspired and infallible Word of God.

But of all the phenomena of origin, the creation of man impresses me most forcibly.

The Bible, both in the New and Old Testaments, refers to blood hundreds of times as symbol of life which indeed it is. The blood performs many functions and the red blood cell performs the important task of picking up oxygen from the lungs and delivering it to the various organs throughout the body. The shape of this cell is that of a biconcave disc. A few years ago, Dr. Moon, a scientist working for the Moody Bible Institute, found after years of study that of all the thousands of geometrical shapes known to man, the *only* one that would carry sufficient oxygen to meet human needs was the biconcave disc.

That evolution could have produced this shape is mathematically impossible. The red blood cell

(Cont. on p. 20, col. 3)

Home Improvements

REV. JOHN LEWIS GILMORE

It is almost as difficult to define a home as it is to build one. But happily our enjoyment of home does not depend upon our defining it. Nevertheless, a good definition helps to enshrine the elusive but endearing qualities of the home.

Madame Schumann-Heink, the famous operatic contralto of a former generation, put together a solid definition of the home. She said a home is "a roof to keep out the rain; four walls to keep out the wind; floors to keep out cold, yes, but home is more than that. It is the laugh of a baby, the song of a mother, the strength of a father, warmth of loving hearts, light from happy eyes, kindness, loyalty, comradeship.

"Home is the first school and the first church for young ones; where they learn what is right, what is good, and what is kind; where they go for comfort when they are hurt and sick; where joy is shared and sorrow eased; where fathers and mothers are respected and loved; where children are wanted; where the simplest food is good enough for kings, because it is earned; where money is not so important as loving kindness; where even the tea kettle sings from happiness. That is home — God bless it!"

That is home—at least for some people some of the time. It is a picture of the ideal home, not necessarily an outline of the real home. For many, homes are less than harmonious. They are charged with tensions, seething with turmoil, and sizzling with tempers.

Four Walls

Once the American home was the bastion and bulwark of godliness. Now it is often a neutral zone where one is never given strong doses of

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Christian doctrine and where self-willed behavior goes uncorrected or unchallenged. Such homes are in need of major repairs, but to some, the repairs don't seem to matter.

However, if the cement of family sympathy is cracking, if the foundations of parenthood are wobbly or crumbling, if the warmth of children has turned chill, then there are abundant reasons for important home improvements.

Pleasant weather is the time best suited for repairing and renovating the home. And for this reason carpenters swinging hammers and painters with pails and brushes are familiar silhouettes against a summer sun. In a season when home owners concentrate on freshening and refinishing weatherworn framework, consider new areas for home improvement.

Gracious! . . . Living?

External changes are being made, but what about improving the spirit of the home? What about letting God settle kitchen squabbles? What about the use of spiritual disciplines to support and shape the moral fiber of our families? We have modernized, macadamized, and modified our real estate, but our inward beings are in shambles and we live in spiritual shacks.

To look at some homes you would think they needed no alterations, additions or the touch of paint and plaster. Bright, spacious and plush, many homes are elegant, inside and out. Equipped with the ultimate in conveniences, they are carefully

engineered to the last detail.

But if we could see into these homes we would see untold disappointments, fermenting lusts, frightening frictions, souring souls. We would see uncluttered, neat rooms, lived in by people with cluttered, confused, disorganized minds. Perhaps we would see immense rooms but the people pacing them feeling confined, imprisoned, restricted, frustrated and deeply unhappy.

Replacing rusted gutters and knocking out a few old walls, therefore, won't do. Expanding a certain room to satisfy our tastes will not solve the source of the chronic irritations. Peter tells us that a crucial improvement must be made on man's basic approach to problems and attitudes towards others before the home will become an enduring haven of rest. "Above all hold fervent love for one another."

The largest, most luxurious homes are barren when divine love is absent. Men may surround themselves with the loveliest fixtures and furnishings available, yet they sink in their carpets and cushions unsatisfied still. God's love expressed through human personalities does much to save and secure homes against upheavals. It injects peace, concord, and understanding into relationships and it caps all that with a sense of completion and fulfillment.

The kind of love Peter recommends speaks to citizens of a growing economy and fits present day home situations. For instance, the root of "fervent love" means to stretch and extend. Thus the love needed is a love able to reach out and expand towards others, even as God reached down to redeem us.

The counsel of John Henry Jowett is "to push back the boundaries of a circumscribed affection so that it be characterized by a more spacious inclusiveness . . . The aim of the New Testament is the con-

There Is A Price

Everyone wants peace. It is the price of peace we're not prepared to pay. The price of peace is righteousness. — J. WALLACE HAMILTON, in *Serendipity*.

version of the umbrella into a tent, and the merging of the tent into the glorious canopy of the all-enfolding heavens."

Hospitality

Our family love, therefore, is not to be limited to those under our roof. We should push back the walls of consideration until they include the neighbor. Our curtains, shutting out the world, should be opened and enlarged to include strangers, for hospitality in the New Testament literally means the love of strangers.

Our walls should be pushed out and back until they comprehend the foe — "bless those who persecute you and do good to those who spitefully use you." Again, we should push back the walls of our status and reputation until outcasts sense our concern. Lastly, we should push back the walls until all humanity is viewed as one family and all the earth becomes our home.

The most significant and lasting improvements we can make upon our homes are intramural and interpersonal. We ought to expand our interest in others, extend our wishes and welcomes in new directions, and show our love in kindlier words and more courteous actions.

But such outgoing, self-forgetting, expansive love is impossible apart from the influence and assistance of the Holy Spirit, the generator of grace. Such love is unreal unless it is rooted in life. Love that counts must be concrete and more than promises. It must take a practical and physical form of which hospitality is an example.

The practice of hospitality constitutes a real enlargement of our homes, but without going out of our homes. To allow someone within the hallowed walls of home is equivalent to extending the borders of our love.

Stranger In The Gate

Hospitality, however, is not a social characteristic peculiar to Christianity. Indeed, it is older than Christianity, as old as man. It was the first rule of the ancient east, but in the modern west it has become almost unnecessary because of our independence. Yet it has always been uppermost in the hearts of the humane.

One impact of Christ upon human behavior is an increased inclination to be hospitable and pro-

tective. Acts 16:14, 15 tells of one instance when Christ opened the human heart and the home. Showing care for travelers and strangers was part of the eastern way of life and it was especially needed by the itinerant servants of Christ. Christians banded together and sacrificed for the sake of the penniless, traveling preachers and exiled Christians who were continually on the move as they spread the Master's Word.

Yet God's standard has always been that the spirit of hospitality accompanies genuine commitment to Christ. By enduring the expense and temporary inconveniences of housing strangers, the Christians were repaid with a sense of obedience to God's commands. And today many blessings return to those who entertain angels unawares. Mrs. Conrad Cotta of St. George's square, Germany, never realized that the young student of Magdeburg to whom she offered free room and board would turn out to be the fiery and learned Protestant reformer, Martin Luther. And Jonathan Edwards never regretted the day he took in David Brainerd, famous missionary to the American Indians.

The Open Door

But hospitality need not be home-bound, even as it need not be limited to the love of strangers. It can be exercised outside the home by those who may have neither the occasion, nor the means for the traditional gesture of the open door. When a servant of Christ is given the best of hotel or motel accommodations true hospitality is shown.

We can even open new doors of happiness, new spheres of activity by doing for others and ministering to them in the spirit of Christ. A wife does this for her husband by doing housework well, a husband does this for his wife by taking off her shoulders the responsibility of providing material means adequate for the family. A church does this by supplying its pastor's material needs so that he may present them with Spiritual meat.

Peter put it as follows: "As each has received the gift, employ it for one another, as good stewards of God's varied grace: whosoever speaks as one who utters oracles of God; whosoever renders service, as one who renders it by the strength which God supplies" (I Pet. 4: 10,11).

The Cozy Corners

It would help us to break out of our small circles and smug self-centeredness if we were convinced, as Peter was, that we must some day leave forever the cozy corners we have carved for ourselves. "The end of all things is at hand" directs us to soberly reconsider the ultimate issues facing us all. In the light of that insight our homes will appear to us decidedly different and the sharing spirit will become a part of us.

Every home-lover must learn to live with moderation and modesty realizing that someday we shall be shorn of the secular. We are going to leave our duplexes, our new furniture, our color television sets behind us. How foolish to concentrate so much upon our earthly homes to the point that we neglect to think upon our future home in the hereafter and of the fortunes of the family of God here below.

Launching Pads

Beatniks speak better than they know when they refer to their living quarters as "pads." Indeed, they are pads — launching pads to eternity. How tragic to be fastidious about the smallest details of our earthly homes and to be impervious and unconcerned about attending to the nourishment of the inner man.

Our earthly homes rot, change hands, decay, and are destroyed piece by piece. They are temporal and not eternal, but we sometimes treat them as if they deserve immortality. Our souls, which live on forever, we fail to inspect and we look after them less than we do our temporal residence. If we live primarily for the body and its comforts we are, in the words of the psalmist, in danger of making our bed in Hell.

It is ironic as well as tragic that professed Christians want to live in mansions and model homes, while the psychological space provided for Christ resembles a shed. We are bent on the best for our bodies while we are unashamed that our spirits are slums.

In your list of home improvements don't forget to include these — love that reaches out to others and the correction of your rickety, hidden house. Up until now we may have paid scant attention to the needs of others and the needed restoration of our inner sanctum. ☩

"I want to be challenged
Jerked from my seat
By some strong desire
To change what is
To something better.

"I want to be challenged
Jostled from my rut
Of stagnant thinking
To a quickened sense of living
For some ideal.

"I want to be challenged
Quickened in every fiber
Of my being
To follow the strong call
Of one soul-worthy leader."

The purpose of this message is to do just this: bear witness to the "one soul-worthy leader," Jesus Christ, and share with you His call. Potential recruit and old soldier alike, I wish every man were both a peacemaker and a fighter for Jesus Christ.

My chief joy in life is to win others to His colors and play my part in His army.

The tenth chapter of Acts tells how Peter was prepared to become involved outside his own nation. Called by God, Peter went to the home of Cornelius, a God-fearing officer in the Roman Army, to preach peace and freedom through Jesus Christ.

This story is familiar to most people and needs no retelling. Rather, following somewhat the same pattern, I want to tell you my story of personal preparation and involvement in Christian service. With certain modifications, it could be your story.

And certainly it is one I enjoy telling because it gives me an opportunity to give a personal testimony for Jesus Christ and the influence He has had on my life. If it is possible for a human being to find a good life for himself and to pass it on to others, I have. I owe what I am to Jesus Christ and to all who have followed in His train.

Conversion

An indelible impression was made on my life from infancy as Christ drew me to Himself through the Christian influence of my parents and grandparents. As my world grew bigger than the family circle, the

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A minister shares his call to be the Lord's servant —

The Way of Peace and Freedom

REV. CHARLES R. BUTLER JR.

first conscious influence for Christ came from a teacher. She taught the Sunday School kindergarten and how she made the stories of Jesus live!

From those impressionable and formative years it might well be expected that by the time I was eight, I was prepared for a personal meeting with the Master.

For this meeting I am particularly indebted to an evangelist to whom I will be eternally grateful. Through his preaching I saw myself as a sinner in need of a Saviour. I learned that no matter how disobedient to God I was, He still loved me and sent His Son to die for my sins and raised Him from the dead to save me from my sins.

As the evangelist gave the invitation one night, I saw my wonderful and loving Saviour standing there beside him. I got up and went to Jesus and knelt and asked Him to take care of me and save me from my sins. He received me as I was and became my Saviour.

Mission

Following my conversion, two conflicts were strongly felt. During my early teens, I received a good foundation in the Bible as I attended for several summers a daily vacation Bible school under the guidance of Rev. and Mrs. Graham Gilmer. Their influence for Jesus Christ in my life continues to this day to be an inspiration and blessing to me.

But the devil with his wiles was

busy, too, and I was no exception to his temptings.

Although I often failed to trust and obey my Saviour as I ought, God worked in my life to reveal Himself to me in my conscience.

When I was about twenty, I sat one day taking stock of my life. A sense of futility engulfed me. I was troubled and fearful and my Saviour was no longer real to me. As I considered what to do, I became conscious of God and He showed me Himself as He had moved holy men of old. Through my mind went that comfort — "God is our refuge and strength, a very present help in trouble."

I knelt and spoke to Him and poured out my heart, "Oh God, I must know that Jesus Christ is alive and living and able to take care of me completely." God heard and answered my prayer by allowing the glory of Jesus to shine through the veil of human flesh. As Jesus appeared to the eyes of my inner being, God spoke to my inner ears saying, "My Son."

And my spirit responded: Jesus, my Saviour, my Lord, my God and King. Instantly the invisible cords that bound me dropped loose and I was free.

The glory faded and Jesus disappeared from view. Suddenly it was as though I found myself high above the earth over the vast continent of South America. My sight was drawn downward and I saw a rustic scene, an ox-cart entering a

(Cont. on p. 19, col. 3)



Those Churches Have a Case

The *Journal* is publicly on record as having deplored the action of those two Savannah churches which withdrew from the Presbyterian Church US earlier this year (*Journal*, May 4).

Consequently we should not be taken as supporting the circumstances of their withdrawal when we say that we believe Savannah presbytery should be resisted by every possible means in its announced intention of taking over those churches.

A judicial commission was appointed by the presbytery. This commission now has declared the pulpits of the two churches vacant, and has announced that it intends to provide ministerial leadership to conduct services in the churches in the absence of pastors it wishfully pretends no longer occupy those pulpits.

It remains to be seen what will happen some Sunday morning when a presbytery's representative shows up for services and announces that he will take over from the man standing in the pulpit.

The presbytery, of course, can hardly afford *not* to persist in its claim on those churches no matter what the congregations and their pastors have decided to do. From the presbytery's standpoint (and the larger Church's) it simply would not do to admit that lower courts may break away from the parent denomination with impunity, no matter how great the departure of the official Church from the Reformed faith and order. There are too many other congregations and even higher courts contemplating similar action.

On the other hand, those congregations are now in the unenviable, but inescapable position of being defendants in a test case of supreme importance.

The question which apparently will be decided on them is this: When leaders of a *confessional* Church decide to take the denomination off in new directions calling

for changes in faith and order as represented by that Church's constitution and bylaws (or in notable disregard of that Church's faith and order), may they drag along protesting congregations which want to remain faithful to the faith and order under which they were chartered and in fidelity to which they have functioned?

Here is a new question on the legal scene for which there are few, if any, historical precedents in jurisprudence.

Formerly, separating congregations were disciplined and/or deprived of their property rights because *they* left the true Church to which their charters committed them.

But what if the Church itself leaves the constitution and by-laws to which it was bound, while the congregations in question seek to retain that original constitution and by-laws? What if it is not so much a matter of congregations leaving the Church as of the Church leaving its congregations?

The Presbyterian Church US has made some radical changes in its constitution and by-laws and the recent General Assembly indicated a willingness to make even more radical changes.

It is time we learned whether a church (or church institution) legally chartered under an explicit constitution and by-laws (confession and book of order) does not have the right to protect and maintain its legal integrity.

We think those churches have a case. ☐

The Mood Of The Times

Ambiguity seems to be the mood of the times. In politics, in economics and in most other fields of human endeavor, including religion, the sounds are uncertain and the signals unclear.

We doubt that many thoughtful people want it this way. We believe

mature individuals prefer to know just where their friends (and all others with whom they are in "dialogue") stand.

But are we living in times when it isn't fashionable to give out with a clear sound or stand for anything exact.

Take, for instance, the Boston General Assembly of the United (UPUSA) Presbyterian Church, reported in the *Journal* last week. At this historic meeting evangelicals found themselves in a difficult position with respect to the great issue before the Assembly, the "Confession of 1967."

Should they hold out for the historic definition of a confessional Church (one that declares what it believes, *all* of it), and for the Reformed interpretation of the Gospel (missing from the Confession of 1967)?

God is not ambiguous. His Gospel is not ambiguous. Evangelicals know this. Contrary to what some caricaturists would suggest, conservative Presbyterians receive and adopt the Westminster standards because they summarize Scriptural teaching, not because Westminster is considered superior to Scripture in any sense.

Evangelical Presbyterians accept the Westminster Confession because they see in Westminster fidelity to God's Word. No small part of that fidelity is clarity.

At the Boston Assembly evangelicals were heartened that the committee working during the past year to revise the proposed new confession had made some substantial improvements. The "Confession of 1967" brought to Boston was essentially the same as the one introduced at Columbus a year before, but some passages most objectionable to evangelicals had been altered.

As a whole the revised document was much less universalistic. The view of Scripture was higher. There was more emphasis on the divinity of Christ this time. Moral relativism would be harder to support from the amended version. Some improvements had been made in the subscription questions.

These alterations were welcome, but much ambiguity remained in the "Confession of 1967." And vast areas of the Church's faith were relegated to that "package" of ancient creeds which was being (to all practical purposes) retired to the shelf.

A confessional Church confesses what it believes. Does the UPUSA Church now propose to add the per-



A LAYMAN AND HIS CHURCH

Disintegrating

Dr. L. Nelson Bell

petual virginity of Mary to its faith (as contained in one of the creeds in the "package")? Or does it mean to discard altogether the belief that Christ was born of a virgin, in keeping with another of these creeds? Does it intend to depose all women from the ministry in order to be faithful to still another of these creeds? And which of the contradictory views of the Bible appearing in the several creeds is to be normative?

Truth of the matter is that no one really believes the fiction that the "package" of ancient creeds is intended to be the Church's statement of faith. And within the new confession itself there are statements freely admitted by both evangelicals and "liberals" to be unsatisfactory to them. In other words, *nobody* seems to accept the proposal as a whole and in all of its parts anyhow.

What the Boston Assembly seems to have done is to adopt the novel idea that a Presbyterian Church need no longer be a confessional Church. Just enough of a statement to cover the current understanding of "mission" and no more of that than necessary. Where differences are irreconcilable, draw a covering mantle of ambiguity. Better what one is able to get passed than run the risk of a worse document in another attempt.

Regardless of what the UPUSA brethren do during the next few months, as the presbyteries consider and vote upon the new confession, we hope and pray that all will be alert to the lessons God may be trying to teach through this experience. Maybe He's saying again that man is wholly fallible. Maybe He's saying again that those who stray from the teaching of His Word can get terribly confused.

Maybe He is once again "shaking the world." □

They Die Without Christ

The increase in population has gained such momentum that population experts have become deeply disturbed. Of course they have been disturbed before. What ought to disturb us as Christians is the fact that sooner or later all these people die and three-fourths of them die without Christ. — ARTHUR E. GRAF, *The Church in the Community*.

Like a lump of clay, disintegrating in water, so we see the moral and spiritual fiber of our nation disintegrating before our eyes. The spectacle of young people sitting down in corridors of a university for days at a time in protest, or of people sitting or lying in streets and roads to make a point against a grievance, imagined or real, is a sad commentary on our generation.

No doubt most of us viewed on TV the recent sit-down protests at the University of Chicago and wondered what has happened to discipline and law and order in our land?

Our first reaction is to blame these young people, and they are to be blamed for they desperately need discipline. But the basic cause goes far deeper. Such behavior points back to a lack of parental moral and spiritual fiber in the home. It also points to the influences around those young people where only too often in the faculties of our educational institutions "academic freedom" has become license to tear down. Above all, it points to the weakness of our American educational system which has largely divorced teaching from God and His universe.

We are not witnessing "a great emancipation," in the area of home and educational institutions, but a reversal to godlessness and its accompanying moral and spiritual disintegration.

Wherein, then, lies the remedy? It lies right at hand but is only too often being either denied or neglected. To the Church of the living Christ has been committed the message of redemption and true reformation. In the Gospel there lies the power to transform men and society. But so far as most of the major denominations are concerned the emphasis is on social reform *en masse* rather than soul redemption one by one. It can well be that this present concept of the nature and

mission of the Church is one form of departure from the faith described by Paul in these frightening words: "*Because they exchanged the truth about God for a lie and worshipped and served the creature rather than the Creator, who is blessed forever!*" (Rom. 1:25).

The remedy for the disintegrating spiritual and moral sickness of our society lies in one direction — the faithful teaching and preaching and living of the Gospel of Jesus Christ as presented in the Scriptures. There is no other solution. If the present Church, so enthralled by ecclesiastical structure and engrossed in social engineering, but so woefully weak in the things which must come first, does not rise to the present need and challenge, we believe God will raise up those who will. He has provided the Cure and assured us that "*this Gospel of the Kingdom will be preached throughout the whole world, as a testimony to all nations*" (Matt. 24:14). Are we going to do the preaching or will He have to raise up others who will be faithful?

How can such a reversal of emphasis take place? Certainly not by political maneuvering within the churches. There must come a deep sense of individual and corporate responsibility to *pray* for a work of the Holy Spirit which will in a very true sense revive the Church. God can and will renew the Church when those of us who make up its membership are ourselves renewed by prayer, Bible study and faithful obedience to the revealed will of God. □

Because He Gives All

The New Testament shows us a Christ who gives all before He commands all, and who commands all only because He first gives all. — RONALD S. WALLACE.



SUNDAY SCHOOL LESSON

Lesson for June 26, 1966:

The Fall of Jerusalem

Rev. Albert H. Freundt Jr.

INTRODUCTION. The story of Judah after Josiah is quickly told, for it is one of rapid decline until the collapse of the nation and the destruction of its capital.

When Josiah was killed in battle by Pharaoh Necho in 609 B.C., the people of Jerusalem made his son Jehoahaz king. But the Egyptians shortly removed him to Egypt and made his brother Jehoiakim the puppet king of a vassal state. Jehoiakim became king at the age of twenty-five and held the throne about eleven years (609-597 B.C.). For three years he had to pay heavy tribute to Pharaoh.

In the meantime the Assyrians had been overcome by the Babylonians. With the defeat of Egypt at the Battle of Carchemish in the year 605, Judah fell under the control of Babylon, to whom Jehoiakim transferred his allegiance. The Babylonians allowed him to continue as king, a vassal of King Nebuchadnezzar.

Under Jehoiakim the effects of the reforms of Josiah were no longer felt. The idolatrous tendencies came flooding back into the national life, and the lives of the prophets were in constant danger.

Jehoiakim rebelled against Babylon in 602, but he evidently died, (or was murdered) in time to escape the full consequences of his revolt. After only three months on the throne his eighteen year old son, Jehoiachin, had to surrender to Babylon in 597, to save the city and the Temple from siege and destruction. He was carried prisoner to Babylon. After many years he was released, but he was not allowed to return to Judah (II Kings 25:27-30).

I. THE LAST RULER OF JUDAH. (II Chronicles 36: 11-16).

A. The Reign of Zedekiah (v. 11). When Jehoiachin surrendered to the Babylonians, they installed Zedekiah, another son of Josiah, to rule in the place of his nephew. His

Background Scripture: II Kings 24-25; II Chronicles 36; Jeremiah 38-39,52

Key Verses: II Chronicles 36:11-21
Devotional Reading: Jeremiah 18: 18-19:1

Memory Selection: Lamentations 3: 31,32

reign was from 597 to 586.

"Actually Zedekiah was a regent rather than a king in the full sense of the term, for it appears from Babylonian records that Jehoiachin, even in captivity, continued to be regarded as the legitimate king of Judah. He continued to be so regarded by his fellow-exiles, as is evident from the Book of Ezekiel, where dates are reckoned by Jehoiachin's regnal years" (F. F. Bruce).

Like all of the kings after Josiah, Zedekiah was a failure as a religious and political leader. His rule was one of continued agitation and sedition. He seems to have been weak in character and ability. (See Jer. 38:5,24-27.) Zedekiah was under constant pressure from his political advisers to enter into an alliance with Egypt in defiance of the Babylonian Empire. In his ninth year, Zedekiah finally allowed himself to be persuaded to rebel against Nebuchadnezzar.

B. The Sins of Zedekiah (vv. 12, 13). In rebelling against Babylon Zedekiah was guilty on two great counts, both of which imply disobedience to God. In the first place, he rejected the will of God given through God's spokesman. The prophet Jeremiah warned Zedekiah and his advisers that disaster would overtake them if they tried to rebel against Nebuchadnezzar (Jer. 27: 6-17). But Zedekiah was stubborn and in disregarding the advice of Jeremiah he failed to submit to God's word and brought ruin to

his nation.

The crowning sin of Zedekiah was his perjury. After swearing loyalty to Nebuchadnezzar in the Name of the Lord, he violated his oath and brought disgrace upon the house of David. (See Ezek. 17:11-21.)

C. The Sins of the People (vv. 14-16). Zedekiah was not alone in his guilt. The people, too, and their leaders sinned grievously against the love of God and the commandments which He had imposed upon them. They continued to profane the Temple with idolatry. They mocked the messengers of God and stubbornly refused to bow to His word.

God had been patient with them. He had spared Jerusalem thus far, giving the people opportunity to repent. Despite the mercy of God, apostasy increased and reached its highest point in the reign of Zedekiah.

Defection from God continued until the nation reached the point of no return. The leaders were too blind, and the people incorrigible and unteachable. They persisted in their open rejection of God until, as the Bible says, "there was no remedy."

We may sin ourselves into a state in which we have no thought of, or desire for, repentance. This is an ill for which there is no remedy, not because God is unwilling to forgive, but because we harden our hearts against the only God Who forgives and whose favor alone enables us to survive.

Judah could not be dissuaded from her own suicide. Jeremiah had called for spiritual reform as the only way to avert doom, but the people held to the indestructibility of Jerusalem, imagining that God would not allow His Temple to be violated by the heathen.

II. THE DESTRUCTION OF JERUSALEM. (II Chronicles 36: 17-21).

A. The City Taken (vv. 17-19).

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Nebuchadnezzar moved quickly with a large army, intending to put down the rebellion. The walled cities of Judah were taken one by one.

The siege of Jerusalem began in 587, but the city held out for a year and a half. Nebuchadnezzar had captured every outlying stronghold but Lachish and Azekah which were besieged at the same time as Jerusalem (Jer. 34:7). During the horrible siege the city's supplies were exhausted; famine, disease, and even cannibalism prevailed (Jer. 32:24; Lam. 2:20; 4:10).

The siege was raised temporarily when Pharaoh Hophra came briefly to the assistance of Zedekiah; but, as Jeremiah had predicted, the Babylonians soon returned to complete their vengeance (Jer. 37:5-10).

When the outer wall was finally breached in 586, Zedekiah was captured in a vain attempt to slip through the enemy lines (II Kings 25:4). This unfortunate king was shown no mercy. He was blinded, but not before his sons were slain before his eyes. He was carried away to Babylon in chains (II Kings 25:7). Many leaders were executed (Jer. 52:24-27). The remainder of the vessels and treasures of the Temple were removed, along with those of the king's palace (II Kings 25:13-17).

The great buildings of Jerusalem were set to the torch. These included the Temple and the palace. Gone was the sanctuary where God had been worshipped in times past by a more faithful people. The walls were leveled and the city left a shambles. Rebels could no longer fortify themselves in the once proud city of David.

The Bible says that people were slain with the sword "in the house of their sanctuary." God's house, the place which had witnessed their gross immorality and idolatry, was also the scene of their destruction. When we turn from God, it is vain to hope for help in the empty forms and structures of religion.

B. *The People Deported* (vv. 20, 21). With the exception of the most insignificant of the population, the remainder of the people were carried into captivity (cf. II Kings 25:11,12). This was the third deportation. The first had taken place around the year 605, when Babylon invaded Palestine during the reign of Jehoiakim. The second occurred at the surrender of Jehoiachin. Now, with the fall of Jerusalem, the monarchy was ended, the capital de-

stroyed, and the land left largely depopulated.

The Law had enjoined that every seventh year the land should remain uncultivated (Lev. 26:34). The desolation of the land during the period of captivity is stated to have come about, in part at least, in order to allow the land to obtain the rest of which the people had deprived it by their neglect of the commandment concerning sabbatical years. It was to remain desolate until the seventy years of captivity foretold by the prophets should be fulfilled in the days of Cyrus, the king of Persia (cf. Jer. 25:11,12; 29:10).

Many were the prophets who had warned the people that they must obey God or perish. Their defeats had been suffered over a period of years, as were the successive deportations of the people. When the kingdom came to an end at last, all of its important people were displaced persons.

Archaeology bears witness to the Biblical account of the extent of destruction which took place in the kingdom of Judah. W. F. Albright says: "A fair number of towns and fortresses of Judah have now been excavated in whole or in part; many other sites have been carefully examined to determine the approximate date of their last destruction. The results are uniform and conclusive: many towns were destroyed at the beginning of the sixth century B.C. and never again occupied; others were destroyed at that time and partly reoccupied at some later date; still others were destroyed and reoccupied after a long period of abandonment, marked by a sharp change of stratum and by indications of use for non-urban purposes."

CONCLUSION.

The history of Judah is the story of unfaithfulness to God. The people and their leaders broke their covenant with the Lord who had redeemed them, who had delivered them from Egyptian bondage, and who had enabled them to survive for centuries as a small nation in a world of great empires.

They transgressed His commandments; they rejected His messengers; they turned from the living God to serve idols. They became immoral and unjust like their heathen neighbors and conquerors. They had to learn that to depart from God is to descend to death and ruin. Loyalty

to God ever brings blessing, while disloyalty entails disaster.

The key to understanding what happened to Judah is to see it as a judgment from God. The hand of God is active and controlling in world history. The special place God had given to Judah and her kings in His plan only underscores the responsibility which this nation had to be a unique and holy people in the world. If we have been especially blessed by God, there is much for which we shall have to give account.

The day approaches when the Son of God, the greater descendant of David, the King of kings, will gather the nations of the world before Him in judgment and will separate them as sheep from goats. Judgment may be slow in coming, but it is certain. In the meanwhile, we must see the possibility of divine chastisement in spiritual reverses and national crises.

God reminds us today — through such things as the increase of lawlessness within our land and of apostasy in our churches, through the decline in church membership and the insufficient number of candidates for the ministry and missionary service, and through our inability to achieve the peace which we desire — that we have failed in our obligations. We have much to answer for, in our toleration of unfaithful religious leaders and in the lack of respect shown those pastors and laymen who desire to revere God's Word and keep His covenant. ☩

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YOUTH PROGRAM

For June 26, 1966:

Regeneration

Rev. B. Hoyt Evans

Scripture: John 3:1-18

Suggested Hymns:

"Blessed Assurance"

"There Is a Green Hill Far
Away"

"Thy Life Was Given for
Me"

PROGRAM LEADER'S INTRODUCTION: Dr. Norman Vincent Peale, the widely known minister and author, recently put his finger on a very sensitive point. He was in a southern city to make a speech and, as usual, the newspaper people found him and asked for an interview.

The reporters asked his opinion about the state of Christianity in America today. With respect to the liberal leadership in the American Churches today he said: "Their idea is to save the world by getting a law through Washington, or Columbus, or Raleigh, or Albany. They harp on ethical standards instead of spiritual regeneration."

Regeneration is fundamental, but what does the word really mean? Regeneration is a Biblical word in actual form and meaning. Literally it means a rebirth. According to the Catechism for Young Children, it is "a change of heart."

It is a radical change . . . the new birth of which Jesus spoke to Nicodemus. It is a change which God brings about in the life of a person. It is truly *God's* work and not a mere human effort at self improvement. "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5).

FIRST SPEAKER: The Bible makes it very clear that regeneration is *needed*.

(1) The purpose of man's existence is that he should glorify God and have fellowship with Him. He was created by God for this purpose.

(2) Sin has marred the relation-

ship which existed between God and man at creation. There is no longer a natural fellowship between God and man because sin has destroyed it. "Your iniquities have separated between you and your God, and your sins have hid His face from you" (Isa. 59:2).

We have lost interest in spiritual things. Romans 3:11 says: "There is none that understandeth, there is none that seeketh after God." In Ephesians 2:3 we read that we are "by nature the children of wrath."

(3) Not only are we sinners, but we cannot save ourselves. The Bible says that "the wages of sin is death" and "the soul that sinneth it shall die." Our moral and religious efforts cannot help. "For in Christ Jesus neither circumcision availath anything nor uncircumcision, but a new creature" (Gal. 6:15). Jesus said, "Except a man be born again, he cannot see the Kingdom of God" (John 3:3).

An evangelist preached the first of a series of sermons on the text, "Ye must be born again." His second, third, and fourth sermons were on the same text. The people became curious and one asked, "Why have you used the same text for each sermon?" "If you will come to the service tomorrow," replied the preacher, "I shall tell you my reason for using the same text day after day."

Many people were on hand next day to hear the explanation. The evangelist told the congregation of the request that had been made and of his promise to give an answer. "The reason," said he, "that I have used the same text again and again is that ye *must* be born again."

SECOND SPEAKER: The Bible tells us clearly of the *way* of regeneration.

(1) It is effected by the Holy Spirit. The Spirit is the Lord and giver of life. He gave life to the world, to humanity, human life to Jesus, and He gives new life to us. "Except a man be born of water and

of the Spirit, he cannot enter into the kingdom of God" (John 3:5). "As many as received Him (Christ) to them gave He power to become sons of God, even to them that believe on His name: which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12,13).

(2) Regeneration is based on the work of Christ. It is the redemption purchased by Christ which the Spirit applies to us. "God hath begotten us again unto a lively hope by the resurrection of Christ from the dead" (I Pet. 1:3). "For He (God) hath made Him (Christ) to be sin for us, Who knew no sin, that we might be made the righteousness of God in Him" (II Cor. 5:21).

(3) Regeneration is communicated to us by the Word. "Of His own will begat He us by the Word" (James 1:18). In I Peter 1:23 we find these words: "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." The work of Christ is the ground of our salvation, but the effectual application of it to us still depends on the work of the Spirit, not the eloquence of the preacher.

(4) The new birth is seen in its effects and results. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is everyone that is born of the Spirit" (John 3:8). Regeneration is instantaneous but it is not necessary that we be able to remember the instance. We know that we are physically alive not because we remember our birth but because we have the evidences of life in us.

THIRD SPEAKER: The *results* of regeneration are described in the Bible and they become the actual experience of those who have received Christ as Saviour.

(1) The person who is regenerated is a *new person*. "If any man be in Christ he is a new creature old things are passed away, behold

all things are become new" (II Cor. 5:17).

(2) He has a *new purpose*. He is like Paul who said: "For to me to live is Christ . . ." (Phil. 1:21).

(3) He has a *new power*. Again it was Paul who said, "I can do all things through Christ which strengtheneth me" (Phil. 4:13). This power which Christ supplies is necessary because our own strength is insufficient. (4) There is a *new provision* for the needs of the regenerated person. "My God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19). (5) There is also a *new place* . . . a new eternal home . . . for the one who has been born again. Jesus said, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also" (John 14:2,3).

PROGRAM LEADER: In Nathaniel Hawthorne's story, "Earth's Holocaust," an attempt was made to destroy by fire all those things which tend to evil and cause men to sin. All gambling devices, all intoxicating drink, all unwholesome books were burned. Some of the most hardened sinners gathered around the fire and mournfully watched as their favorite possessions were destroyed. A sinister figure, evidently Satan himself, came to offer his encouragement to the mourners. He said that one important thing had been overlooked: "The human heart; unless they hit upon some trick for purifying that foul thing, it will soon be the same old world again." God does have a way to change the human heart. It is the way of regeneration and it is fundamental.

Closing Prayer.



NEEDED: Two teachers beginning September 1966. One for Girls' Physical Education and one for Commercial subjects, including shorthand. Please correspond with: Mr. C. Van Beek, Principal, Illiana Christian High School, 2261 Indiana Avenue, Lansing, Illinois 60438, or call 312-474-0515.

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CATECHISM STUDIES



Rev. Paul G. Settle

46. Q. What is required in the First Commandment?

A. The First Commandment requireth us to know and acknowledge God to be the only true God, and our God, and to worship and glorify Him accordingly.

In light of the fact that there is only one God, and He will not permit us to worship any other, what are we to do?

1. We must **KNOW** Him — it is a sin to remain ignorant of God.
2. We must **ACKNOWLEDGE** Him — we are to confess Him openly.
3. We must **BELIEVE** that the God of the Bible is the only true God.
4. We must **RECEIVE** the true God as our own, personal God.
5. We are to **LOVE** and **SERVE** Him (worship).
6. We are, in thought, word, and deed, to bring honor to His name (glorify).

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TEST YOUR UNDERSTANDING

Is a person more "religious" if he worships *many* gods?
worships *many* Gods?

47. Q. What is forbidden in the First Commandment?

A. The First Commandment forbiddeth the denying, or not worshipping and glorifying God, as God, and our God; and the giving the worship and glory to any other, which is due to Him alone.

The First Commandment condemns atheism (the teaching that there is no God). Anyone who says there is no God, or who denies that the God of the Bible is the true God, or who refuses to receive the true God as his own God, is condemned by this commandment.

Not only is it a sin to refuse honor and worship to God, it is a sin to worship or honor any one else. Worship in itself is not good if it is not directed towards the true God.

• • • • •

TEST YOUR UNDERSTANDING

Some people teach that it does not matter what God we worship, so long as we worship that God sincerely. Is this true?

SEARCHING THE SCRIPTURES

Look up, John 17:3; Proverbs 3:6; Romans 10:9-10.

SEARCHING THE SCRIPTURES

Memorize Exodus 20:3.



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BOOKS

THE WORLD OF THE JUDGES, by John L. McKenzie. Prentice-Hall, Inc., Englewood Cliffs, N. J. 182 pp. \$5.95.

THE WORLD OF DAVID AND SOLOMON, by Eugene H. Maly. Prentice-Hall, Inc., Englewood Cliffs, N. J. 182 pp. \$5.95. Reviewed by Dr. Richard V. Beesley, Wheaton College, Wheaton, Illinois.

These are volumes four and five in a series of twelve on *Backgrounds To The Bible*. The series is a Roman Catholic attempt to present recent archaeological and historical findings.

The first work deals with Joshua and Judges and is the labor of Father John McKenzie of the University of Chicago Divinity School. It is a scholarly work, and not too interestingly written at the outset. The author is an advocate of higher textual criticism and a believer in the documentary hypothesis of the Pentateuch as well as documentary contributions to nearly all the Old Tes-

tament historical books. He stresses the immaturity of Israel's faith by writing, "In the books of Joshua and Judges we have monuments of the most primitive faith of Israel. Many readers are shocked to find elements in them repulsive . . ."

Referring to Samson, he notes, "Samson's moral character leaves the modern reader appalled. He kills (and loves) without reflection and without compunction. The modern reader cannot envisage Samson as a hero of faith." The book does take on added interest as the author narrates the conquest of Canaan and the period of the Judges' history. Father McKenzie does add some insights gained from recent archaeological studies.

Father Maly's book on David and Solomon, however, is more interesting. One appreciates the way in which the author attempts to relate the history of the period with the greater history of mankind. He deals with an important and transitional

period in the history of God's people. He explains well how Samuel both denounced human kingships as an intrusion on the Kingship of Yahweh and "quickly anointed Saul as leader of his people." The author notes that "the world of David and Solomon was one of an Israelite empire, but it was to give way to a world of feuding states gradually dominated by an Assyrian empire." This book is helpful and well written although much of it is far from new. ✠

THE MYSTERIOUS NUMBERS OF THE HEBREW KINGS, by Edwin R. Thiele. Wm. B. Eerdmans Publ. Co., Grand Rapids, Mich. 232 pp. \$6.00. Reviewed by the Rev. John H. Knight, pastor, First Presbyterian Church, Opelika, Ala.

Chronology is the one sure basis of accurate historical knowledge. Into the museum pieces of events, the chronologist brings the illumination of time and sequence.

All systematic students of Old Testament history have experienced frustration in the working out of the chronology of the sacred events therein. Professor Thiele has spent

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a life time in such researches, and has produced the results in his studies, especially as they relate to the Hebrew Kings. The recently published book is a revised edition of a work which he first produced in 1951.

Though the presentation is highly technical dealing with numbers, dates synchronisms and lengths of reign, with co-regencies and rival reigns and with various types of chronological reckoning, Professor Thiele proceeds always on the basis of the historic reliability of the Hebrew text which for ages has been preserved and accurately transmitted by the scribes "without often becoming corrupt."

Dr. Thiele does not solve all the problems of Biblical chronology, but he does attempt to harmonize seemingly contradictory lines of measurement of time in the Old Testament. One of these lines gives the years of the kings of Judah, another the years of the rulers of Israel, a third the synchronistic years of Israel with Judah, and the fourth the synchronisms of Judah with Israel. He succeeds in discovering the basic methods employed by the Hebrew scribes and in harmony with these principles produces a chronology which is not only true to the Biblical data but which synchronizes with secular history.

The author received his Ph.D. from the University of Chicago. He recently retired as Professor of Antiquity at Andrews University. ☩

PASTORAL ADMINISTRATION, by Arthur M. Adams. Westminster Press, Philadelphia, Penna. 174 pp. \$4.50. Reviewed by Dr. John R. Richardson, pastor, Westminster Presbyterian Church, Atlanta, Ga.

The major purpose of this book

is to help the pastor improve in his duty of church administration at the local level. The nature of the ministry and the structure of the congregation are discussed. It is the belief of the author that the sound management principles employed by industrialists could profitably be introduced into the affairs of the Church.

Part One sets forth some suggestions that deal with the pastor's disciplined use of his own time. Planning, organization, personnel and leadership are discussed. Part Two discusses worship, nurture, witness and supporting activities. One chapter is given to the matter of evaluation. It is called "Failure or Success."

This book is for pastors though it could be of value to church officers. Some aspects of the administrative work of the pastor are rather sketchy. Only one page is given to the Biblical concept of tithing. The same is true of the communicants' class. One paragraph is all we find on men's organizations. The author, however, is to be commended for placing a proper emphasis on important things and warning against the temptation to ride favorite hobbies. The inexperienced pastor could profit by the reading of this book. ☩

MAINSRING, by Henry G. Weaver. 287 pp. \$2.50. (Paper, \$.95.)

THE AMERICAN TRADITION, by Clarence B. Carson. 297 pp. \$5.00.

Both published by The Foundation for Economic Education, Irvington, N. Y. Reviewed by Robert M. Metcalf Jr., Memphis, Tenn.

Where can Christians turn to find teachings about our Western civilization and our American society that accord with the Faith? Increasingly neglected or ridiculed today

in schooling and through the communications media, the noblest features of our heritage seem headed for oblivion. They will indeed become past history if we who know and love that heritage do not put hand to the plow in cultivating it back to a *living* heritage.

These two books are among the best in imparting a knowledge of a way of life that issues naturally from a Christian wellspring. Individual freedom and moral responsibility; frugality and a love of hard work; severe limitation and a dividing up of governmental powers; charity and welfare which come from private sources and not the deadening hand of government; and above all, a looking to a sovereign God and not a man-centered god of the State (or Wealth or Power or Pleasure) — these principles resulted in such a superior society that one of the surest proofs of man's perverseness since the Fall is his turning away from them.

They are the kind of principles lifted up in these books. Engrossing reading (especially *Mainspring*, which is even suitable for youths of middle-teen years), they are stories of history and more than history which should be widely used in the schools and home. ☩

Way—from p. 11

deep woods in the heart of Brazil. Then God spoke to me again and said, "Go, and I will provide all your needs."

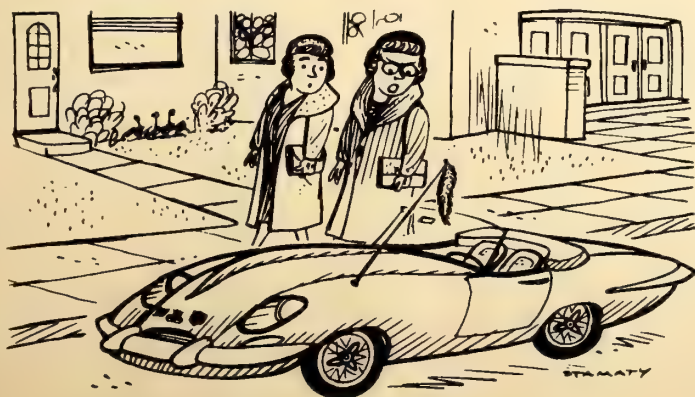
(Cont. on next page)

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This blunt and rather cold-sounding challenge by an experienced estate counselor is, regrettably, one which could be addressed to many church members who neglect this vital area of Christian responsibility.

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*"Christian Stewardship of
Accumulated Possessions"*

Little by little I made known to others what God had done for me. The responses I received strengthened my sense of call. I was proud of my call but at the same time overwhelmed by its magnitude and my own spiritual unfitness for my task, as rightly I should have been. God overcame my stubbornness and began to fill my life with His Spirit. His love for me prepared me for my work in other ways as I came to enjoy my college years.

God spoke the next time through another human being. Little knowing the import of his words, he asked, "Have you ever thought of being a preacher?" When I answered affirmatively he said, "Then why don't you?"

A few hours later with my wife as my witness I knelt and prayed, "I give up, Lord. You take over." Inner strength welled up within me and I felt prepared for the road immediately ahead.

I entered seminary and immediately accepted work as a student pastor. Following my graduation I served for three years in my own country, then my call took me to Brazil where I have been since.

Involvement

Expressions not unfamiliar to us in Brazil are "Yankee Go Home" and "Ugly American." But I have found that when we Americans conduct ourselves to show forth the Christian graces of humility with interest in others and their welfare (as well as our own), we are welcome. The door is open for the preaching of the Gospel and the response is favorable.

For the most part, the people of Brazil are little concerned about denominational distinctions. Our finest appeal is that of Christ and greatest results are achieved when we can be identified, through the example of our own lives, as followers of Jesus.

I am impressed with the seriousness with which Brazilian Christians take their profession of faith and the price they are willing to pay to maintain it. I am stirred by their boldness — they are on fire for Christ! I am touched by the time they devote to talking about Jesus and the joy they radiate in their witness. And I have been moved to tears by the way they treat me as a minister of Jesus Christ.

Brazilian Christian men and women are winning their non-Christian

neighbors to Christ. They are applying the power of the Gospel of Christ to mend broken relations between human beings.

Triumph

In Brazil, His touch still holds the power to heal sickness; to mend broken bodies; to restore to their useful daily tasks those who were once afflicted. Demon possession, a form of satanic oppression, is meeting its match in the name of Jesus.

Satan and his legions are being overcome. Peace and freedom by Jesus Christ are coming to Brazil for all who believe. As a result, a new and better day is dawning in our generation for the whole of Brazilian society, a better day than Brazil has ever known.

We can thank God for the small part we American Christians have had in bringing this to pass. But there is still much to be done and the invitation is extended — the welcome mat is out for us. What are we waiting for? Let us get involved in the world's hurt. Let us ask our blessed Saviour to minister healing through us. ☐

Earth—from p. 8

could have been effected only as a result of a master plan.

Young people, if a scientist or a theologian attempts to prove to you that God was *not* the Creator of heaven and earth he advances a concept that is mathematically untenable. The chances are that he has not studied his Bible or his textbook, perhaps neither of them. The two points of view are not mutually exclusive; indeed science is now proving to its own satisfaction what the faithful have known and accepted for years: "All things were made by Him; and without Him was not any thing made that was made."

Rudyard Kipling must have had something of all this in mind when he wrote that great poem, "The Recessional":

"God of our fathers, known of old,
Lord of our far-flung battle line,
Beneath whose guiding hand we hold
Dominion o'er that which is Thine —
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget!" ☐

the PRESBYTERIAN JOURNAL

The circulation leader among independent publications in the Presbyterian-Reformed world

Let's Be Honest!

Honesty is as important in theology as in trade or commerce, as important in a religious denomination as in a political party. A Presbyterian minister is not a free lance, but is a presbyter who has pledged himself to this system of doctrine. Those who deny these doctrines in Presbyterian pulpits are being false to their ordination vows, and should withdraw to denominations holding their views. Certainly no church officer has a right to accept the honors and remunerations which come from the outward acceptance of a creed which he does not believe or teach.

—Lorraine Boettner

The Reformed Doctrine of Predestination

S. S. LESSON AND YOUTH PROGRAM FOR JULY 3

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HAVE THEY NO CONSCIENCE?

New Wine Skins leads me to conclude the basic issue confronting our denomination is, "Are we a Presbyterian Church?" I believe every officer should approve the government of the Presbyterian Church in accordance with his ordination vows. If any finds his views have changed since the taking of his

vows, he should make this known. Appropriate action should then be taken, in accordance with the Constitution of our denomination, to dissolve the active relationship between the church and the officer.

In those situations where congregations feel they could more effectively serve Christ under some other system than the Presbyterian, I

believe their presbytery, in Christian love and with its blessing, should dismiss these congregations, with their properties, to communions of their choice (COCU or whatever).

It logically follows, that no one should be elected as a commissioner to a Church Court unless he is willing to affirm his ordination vows. This would make certain our denomination is not destroyed from within by those whose views obviously differ from our ordination requirements.

I have accepted Jesus Christ as my personal Saviour. I will defend the Presbyterian form of government. How about you?

—Udell C. Brown
Tyler, Tex.

the PRESBYTERIAN JOURNAL

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THIS WEEK—

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THE PRESBYTERIAN JOURNAL, a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered to the saints, published every Wednesday by the Southern Presbyterian Journal Co., Inc., in Weaverville, N. C.

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CHANGE OF ADDRESS notices should be addressed to the business office, Weaverville, N. C. 28787, allowing three weeks for change in the continental U. S. Change notices should include both old and new addresses.

HE DISAGREES

There were many who went to this past General Assembly who couldn't foresee the Presbyterian Church US entering COCU. So how can you honestly say, "The Church will not in the foreseeable future vote for such a union"? For one who proclaims the Reformed faith, this seriously limits the working of the Spirit to make such a statement . . . The prophets on the right and in the middle have seen their prophecies fail the real test of prophecy: Did something happen as prophesied? . . .

If I didn't feel the Presbyterian Church US was an instrument of Jesus Christ I'd leave it. I always have that choice. But I will not make the Church God. It can be judged; it too needs redemption. And I'm not sure we can refer to the Church as "beloved," (Editorial, May 25) for then it becomes the object of our love and God, being jealous, doesn't particularly like that . . .

I must say I see no real purpose for your *Journal*. It simply seeks to secure the status quo and to move the Church more in on herself where our Lord sent us out. And this is done through negative techniques such as are used in more backward nations and Churches.

If you want to justify the money I feel you now waste, look at the world and the Church and examine how the two can really in union serve each other and in serving each other do a little bit of the will of God.

—(Rev.) George Fischer
Kenner, La.

CARE ENOUGH?

I agree with you — picking up our marbles and leaving the Church is not the answer. Our answer is a concerned laity — men and women who love the Lord and His Church and His Word, who care enough to find out what's going on in the Church, and who have the moral courage to stand up and be counted even in the face of ridicule and scorn.

—Mrs. Walter Maples
Knoxville, Tenn.

MINISTERS

John R. Dail from Burlington, N. C., to the Beulaville, N. C. church.

Charles K. Gieser, Dothan, Ala., to graduate study at the Hartford (Conn.) Seminary Foundation.

Oliver Carmichael from Georgetown, S. C., to the Sharon church, Charlotte, N. C.

Thomas Groves Stewart from Houston, Tex., to the First Church, Gatesville, Tex.

Milam A. Brantley from San Antonio, Tex., to the First Church, Itasca, Tex.

John B. Danhof from Orange, Tex., to the St. Mark church, Dallas, Tex.

H. Sidney Maxwell from Tryon, N. C., to graduate work, Boston University.

Virgil L. Bryant Jr., from Bainbridge, Ga., to the First Church, Sanford, Fla.

Robert L. Mabson from Fayetteville, N. C., to the Eastland church, Memphis, Tenn.

Benjamin J. Bass from Saluda, S. C., to the Indiantown church, Hemingway, S. C.

T. Stratton Daniel Jr. from Birmingham, Ala., to the First Church, Morrilton, Ark.

H. Walton Grady from Starke, Fla., to the First Church, Fernandina Beach, Fla.

James E. Harrell from Bolivar, Tenn., to the Covenant church, Oak Ridge, Tenn.

Roger A. Martin from Columbus, Ga., to the University church, Baton Rouge, La., as assistant pastor.

M. J. McChesney from the Winifrede church, South Charleston, W. Va., to First Church, S. Charleston, as assistant pastor.

P. David Nicholas from Liberty, Miss., to the Golden Gate, Immokolee, and Marco churches, Naples, Fla.

Gerald L. Stewart from Bedford, Va., to the Rocky Mount, Va., church.

John David Alexander, new president of Southwestern at Memphis, has been received from the UPUSA by Memphis Presbytery.

J. P. McClelland, received from the Orthodox Presbyterian Church, to the First Church, Troy, Ala.

Warren E. Murphy, received from the UPUSA Church, to the Lafayette church, Norfolk, Va.

• The fare this time is a bit heavier than usual. You will find the articles Biblical and scholarly. Perhaps we should carry the more profound approach to Biblical and theological subjects more often. For certainly the departures in the Church from the Biblical faith and order are due to ignorance of (or worse — disinterest in) what the Scriptures principally teach.

• With the onset of summer we are reminded to tell you the story of how the Sabbath came to be "open" on the Isle of Skye, Scotland, last summer. For centuries the small community, mostly Presbyterian, had enjoyed a strict Sabbath observance. But the British Railways, with an eye for tourist trade, decided to begin ferry service to the picturesque island. The plan was viewed with horror by the Skyelanders, and met with legal, then physical resistance by the Rev. Angus Smith and his fellow Presbyterians. On the first Sunday after the courts brushed away objections, the Rev. Mr. Smith was ready for the first ferry. He sat down in the road as the first car began to roll off the ferry. Four cops carried him off to the pokey. The rest of

ACROSS THE EDITOR'S DESK



his congregation then moved forward and sat down in the road. A dozen of them were carried off. Then Alan MacDonald sat down. He tips 280 pounds and six cops couldn't move him. With the aid of two more he finally was carried off and the first car from the mainland ever to land on the Isle of Skye on Sunday drove off. And who were in the first car? Tourists from America. Reportedly Presbyterians.

• Congratulations and beautiful copies of the King James Version of the Bible, to the following young people from Thornwell Orphanage, Clinton, S. C., for perfectly reciting the Shorter Catechism: Katherine Armstrong, Roger Lee Brinkley, Ronnie Eunie Butler, Steven Dudley Carter, Raymond Joseph Conklin, Daniel Harrison Dennis Jr., JoAnn Gordon, Jerry Alton Kemp, David McKee, John Allen Morgan, Michael Howard Ramey, Fred Allen Smith, Leonard Edward Spencer, Thomas Eugene Wallin Jr. Also

to Mary Davidson of the Montgomery, W. Va., Presbyterian Church.

• On a more cheerful note, the May issue of *Moody Monthly* lists some 83 different Bible camps and conferences in the United States. Each is evangelical, independent (meaning not the summer program of a denomination), Bible centered. It's real refreshment just to read the list and to realize how many millions of people are represented by these ventures. The list is divided into four groupings: 1) conferences with primarily an adult or young adult program; 2) conferences or camps with both a well-developed adult program and a related youth program; 3) Bible camps with mainly a youth program but with some adult emphasis, such as a family week, included; 4) Bible camps geared exclusively to youth. Send 35 cents to *Moody Monthly* for the May issue: 820 North LaSalle St., Chicago, Ill. 60610. ☐



Social Actions Dominate RCA Opening

HOLLAND, Mich. — Working under a large poster depicting a world globe ruptured apart, with hands of every skin color reaching out to push the broken parts back together, the Reformed Church in America firmly charted new courses in social action in its 1966 General Synod meeting here.

The poster with its ruptured world clearly portrayed the new spirit dominant in this meeting of the highest court of the RCA.

In earlier times such a poster might have depicted the mission of the Church as rays of light going out to white, black, brown and yellow recipients of the Gospel. This poster suggested that today's Church sees itself as white, black, brown and yellow Christians the world around united in a mission to put a broken world back together again.

Almost every action of the synod reflected the new view.

But the old order committed to

the absolute priority of preaching the Gospel of salvation from sin and death did not give up without a struggle. Its passage generated considerable heat in numerous parliamentary clashes.

Such a clash occurred when the report of the standing committee on world missions came to the floor. The report bore five recommendations, all of them calling either for social action or for financial support. The top recommendation voiced concern for the problem of worldwide hunger and called on the government of the United States to do something about it.

From the floor an effort was made to amend the recommendation by stating that the Church gives top priority to winning people to Jesus Christ in the world missions enterprise. After a debate which became so bitter that the presiding officer injected his own caustic comments, and the stated clerk felt moved to

remind the Synod that its rules forbade personal attacks, the court voted down the amendment.

This was how it went throughout the adoption of recommendations submitted by the Commission on Christian Action. Often in very close votes the Synod adopted pronouncements on race, poverty, war, civil disobedience, "covenants of open occupancy," and business transactions with firms that do not practice "equal employment opportunities."

In other early actions the Synod called for recognition of Red China by the United States and its admission to the United Nations. It adopted a National Council of Churches statement critical of U. S. policy in Viet Nam. It adopted "poverty" as the world missions theme for next year and commended to its churches the study books on poverty prepared by the NCC.

It endorsed special grants-in-aid for graduate students planning to go into social work as a Christian vocation, for example, as "ministers of community relations."

But in one of very few actions contrary to the general trend, it tabled a statement which would have established a "Biblical" basis for condemning capital punishment.

New president of the General Synod is the Rev. Raymond Beckering, pastor of the Second Reformed Church, Zeeland, Mich. New vice-president is the Rev. Harold Schut, pastor of the First Reformed Church, Scotia, N. Y.

Under Synod rules, the new officers preside following the meeting in which they are elected.

Fraternal delegates to the Synod included the Rev. John F. Anderson of the Presbyterian Church US, who assured the delegates that the action of the Southern Presbyterians in becoming a full participant in the Consultation on Church Union. (Blake-Pike plan) in no way diminished their desire for union negotiations with the RCA.

In explaining the Presbyterian Assembly vote on COCU the fraternal delegate quoted a commissioner who had said in the debate,



THE CHURCH OVERSEAS

PERU — An eighteen year old boy is making the transition from a primitive life in the jungle to the complexities of the twentieth century. A member of the savage tribe known as the Mayorunas in north-eastern Peru, the lad somehow made his way to Iquitos, the main town where he came under the care of army authorities.

Wycliffe Bible Translators in the area had spotted the village and hoped for some means of contact, although the Indians shoot to kill on sight. Now Miss Harriet Fields, one of the Translators, is slowly gaining the confidence of the boy. He speaks no Spanish but he shows great interest in the trappings of civilization — electric light switches, water taps, door handles, tooth

brushes, wheelbarrows and such.

Remote and secluded, the villages are in the isolated reaches of the headwaters high in the Andes Mountains. Although the barriers of the jungle turned back others in the past, there is now a bilingual school under the auspices of the Peruvian government and Wycliffe group. Indians trained as teachers go back to their tribes to teach their people how to read and write. Now there are believers in 25 tribes, and all but one of these have access to published Scriptures.

As the boy teaches his language through contact with the Translators, they feel this is the next step in God's plan to reach these savage tribes. ✠

"The alternative to unity is to be defeated, isolated, ineffective, introverted. The world will not wait while we mend our fences seriatim."

Dr. Anderson refrained from predicting what the US Church would do on various possibilities, but "I do know what I want," he said, "and that is to form a new Church out of the death of two denominations that have served well but are now considerably hampered in their ministry by sectionalism, by loyalty to ethnic origin that sometimes supersedes loyalty to Christ and by organizational structures that sometimes block the work of the Holy Spirit."

Preacher to the Synod meeting, bringing morning devotional messages each day, was the Rev. William M. Elliott Jr., Presbyterian US pastor from Dallas, Tex. ☐

(Editor's note: Actions taken by the RCA Synod after press time for this issue will be reported next week.)

Canadian Presbyterians Approve Distaff Clergy

TORONTO, Ont. (RNS) — After long and heated debate, ordination of women to the ministry of the Presbyterian Church in Canada was approved by the 92nd annual General Assembly here.

The vote was 133 to 72, with 34 abstentions.

No sooner had the ballot been tallied than the first woman candidate said: "I shall seek ordination."

She is Helen Louise Goggin of Clarkton, Ont., Christian education director of Knox church, Oakville, Ont. A liberal arts graduate of Victoria College, University of Toronto, she studied theology at Knox, a Presbyterian-related college. However, Miss Goggon said she might not apply for ordination for some time.

Earlier, ordination of women as ruling elders was approved by the Assembly without debate. About 10 per cent of the male commissioners had previously expressed disapproval and some asked that their dissent be recorded. ☐

USSR Priests' Letter, Suspensions, Bared

MOSCOW — Two young priests have lost their jobs here. Seven months ago they wrote a carefully-worded letter to top Soviet authorities about Church-state relations. The 10,000-word document has just been published in its first English translation in the United States.

In revealing suspension of the men, Archbishop Alexei, chief administrative officer of the Russian Orthodox Church's Moscow Patriarchate, said it was merely a coincidence that action against the priests occurred at the same time that their letter became known in the U. S. He claimed they were suspended "only because of their activities here." He did not specify what activities had offended the hierarchy or whether the government had taken part in the action.

News that Nikolai I. Eshliman and Fleb Yakunin had been removed from their parishes came just after their letter was published in *Religion in Communist Dominated Areas*, a semi-monthly New York publication. The long complaint was originally sent to Russian President N. Y. Podgorny last Dec. 15 but its existence was generally a well-kept secret until the English translation appeared.

The priests, both 35, charged continuing persecution of the Church, its administration, its clergy and communicants. They were careful, however, to give as examples events which happened during the administration of ex-Premier Nikita Khrushchev. In their criticism of the earlier government the priests used some of the same language that current Soviet leaders have used.

The publication carrying the historic letter in English for the first time is issued by the International Affairs Commission of the National Council of Churches. Funds to produce it come from designated contributions from individuals and churches, however, and not from the general NCC budget.

Paul B. Anderson, a retired NCC staff member, is editor of publication. The associate editor is the

Rev. Blahoslav S. Hruby, a part-time member of the staff of the International Affairs Commission. In their introduction to the letter the editors said they have a copy of the original Russian appeal and can verify its authenticity. The translation was done at an Orthodox seminary near New York from the original. A French translation has also been made, the editors noted.

The letter was chiefly an indictment of the Soviet Council on the Affairs of the Russian Orthodox Church. The priests charged that it had changed its function over the years from an official arbitration organ to an "illegal control organ over the Moscow Patriarchate."

Even though Church-state separation is called for in Soviet law and even though freedom of religion is guaranteed in the Russian Constitution, these have not been matters of practice, the priests wrote. They said members of the council and other officials had been careful to exert their pressures through oral directives and administrative procedures, thus avoiding technical violation of the law but nevertheless flagrantly violating the guaranteed freedoms.

Release of the translation came at a time when official propaganda of the USSR was hinting there had been some relaxation in the control and harassment of the country's believers. Among the charges made by the young Orthodox priests were these:

1. That the USSR, in conflict with its own constitution, had closed "at least 10,000 churches and dozens of monasteries." In some cases, the priests told the USSR's president, entire parishes had been liquidated.

2. That the nomination of clergy within the Russian Orthodox Churches was conducted through direct government interference.

3. That the civil rights of Christians in the USSR were being violated to the point where even reception of the sacraments comes under government control.

4. That freedom of worship has

been impeded by such tactics as requiring special permits to hold religious services outside the churches.

5. That freedom of conscience, guaranteed by the Soviet constitution, is violated in the case of children who are barred from church life.

6. That the government has interfered in the financial administration of the Russian Orthodox Church, that it has restricted practice of religion by limiting the number of priests, and that by limiting participation of Christians in parish administrations it deprived "masses of believers" of a share in maintaining their own churches.

The Orthodox priests, throughout their letter to the Soviet President, pointed up the guarantees of freedom in the country's constitution to document their case. They specifically cited Article 124 of the constitution which "grants all citizens of the Soviet Union freedom to practice religious cults."

Father Elishman and Father Yakunin, in completing their indictment of the Soviet Council on the Affairs of the Russian Orthodox Church, appealed for "openness" and "legality" in church-state affairs.

They asked President Podgorny and Attorney General R. A. Rudenko:

1. "To take effective measures for the earliest possible uprooting of illegality and the reestablishment of the legal rights of believing citizens of the Soviet Union."

2. They asked "openness" and "systematic public control" of the council now harassing the Church. The priests stressed that "in principle" church-state relations in Russia "are not secret."

3. They requested Podgorny to disclose the situation to the public, to investigate, and to take legal action against the council's members.

4. And they asked that "illegally closed" churches, monasteries and seminaries which have been expropriated by the state be returned to the Russian Orthodox Church.

The next issue of the New York publication is also expected to deal with Church-state relations in Russia, with comments from some members of the hierarchy. ☐

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The only two countries in the world which now have education without religion are Russia and the United States. — KEN HUTCHESON.

Many Questions, Few Answers at Conference on Sex

HAMILTON, Ontario—More than 600 Americans and Canadians gathered here at McMaster University for what newsmen covering the event dubbed "the sex conference" and came up with many questions and few answers.

Under the auspices of the National Council of Churches (USA) and the Canadian Council of Churches the delegates issued a report and recommendations asking for more Church budget and personnel in the field of sex.

The five-day Second North American Conference on Church and Family Life discussed a variety of problems in the field. It concluded with a report that the appeal of the first such conference (in 1961) for serious examination and action on the problems "has gone unheeded."

Declared the report, "We are convinced that the sexual revolution requires as radical a call to ministry and involvement as the civil rights movement. A living Church must work toward the development of a true community in which both sexes may contribute creatively to society.

The document issued at meeting's end called for more research into homosexuality, abortion, family disintegration and into the relationship of "love, law and freedom."

Research was also called for into "decision-making regarding sexual behaviour, marriage and family living."

Speakers and delegates in their attempt to find a resolution to the generally admitted sexual crisis of the age often spoke of sex as reflecting God's covenant with man, and as something belonging to man's divine image. Yet there was no general agreement about any objective moral norm for sexual behaviour. Whether or not it is to be found in the Bible, or is to be discovered in the 20th Century by the "new man in Christ" was left an open-ended question.

The most the conference could do in its final document was to call for more money and personnel for research.

The Rev. Pieter de Jong, a minister of the United Church of Canada and visiting professor at New York Theological Seminary, raised the most delicate question of the gathering. Persons seeking knowledge about the sex life of Jesus draw a

blank in Scriptures, he said, since nothing is recorded to suggest that He ever engaged in early or late dating, married or raised a family.

Thus, said the Dutch theologian, the person suggesting that his norm comes from the "new man" in Christ rather than from the Bible is without guidance.

Another headliner on the program was the Rev. Harvey Cox of Harvard and author of the popular *The Secular City*. He said that people denied the right of political expression vent their frustrations through sexual expression. The signer of a recent New York newspaper advertisement protesting the imprisonment of New York pornographer Ralph Ginsburg said more taste and discrimination is needed in communication about sex but less censorship and prohibition.

Alvin Pitcher of the University of Chicago Divinity School told delegates that American sexuality and family life would be stabilized if there could be a "guaranteed family income for everybody." He said society should also provide a variety of programs to help families with their problems. There were others at the conference who also expressed the view that salvation would come to the family if society would redemptively arise on behalf of the family.

Dr. Pitcher's Chicago colleague, Gibson Winter, explicitly rejected the usefulness of a return to divine standards for both society and its members by asserting: "We may spend a lot of time in our deliberations talking laws, sanctions, and obligations to external authorities — human or divine — but this will be rhetoric largely for our own gratification and quite irrelevant to the issues at hand." ☐

Free Churchman Notes Threat of Communism

EDINBURGH — Communism was condemned here as the "most savage opponent" of the Church by the Rev. James Mackintosh, moderator, in an address before the General Assembly of the Free Church of Scotland.

The moderator's message also noted that moral and spiritual leader-

ship was at low ebb in Europe today and that evangelicals object to certain unity "pressures" applied through the agencies of the World Council of Churches.

"Christian Missions in the Contemporary Situation" was the topic the former missionary in Latin America chose for his moderatorial address.

"Not only missions but the whole Christian Church must recognize in Communism its most savage opponent," he declared. "Ceaseless, as well as ruthless, there is no part of the world that has not felt its power that already extends to one-third of the population and one-quarter of the area of the earth.

"Everywhere there is a calculated program for mastery. Once it gains control, the Church is thwarted and discredited and all evangelism is forbidden.

"What can the missions do to counteract this threat to overthrow all their work? We know there is a sovereign antidote in the preaching of the positive truth, and surely the time has come for a strong apologetic answer that would reveal the social and spiritual poison that is in the whole (Communist) system. The sending Churches must stress today more than ever a teaching ministry."

Church Nursing Homes Held Tax Free in Minn.

ST. PAUL, Minn. (RNS)—The Minnesota Supreme Court has ruled that a church-operated nursing home is exempt from taxes although it charges for its services and makes a profit.

It reversed a lower court ruling involving a nursing home at Clarkfield operated by the Assemblies of God.

"It is not essential that such an institution operate at a loss or that it derive no profit from its operations," the court said.

It noted the key to tax exemption is that a property be operated for charitable purposes, be open to the public and be financed in a manner which allows no profit to any private individual.

The Clarkfield nursing home had sought cancellation of \$3,076 in real estate taxes for 1963, claiming it qualified as a "purely public charity," which is tax exempt under the state constitution.

THE CHURCH AT HOME



ARP Synod Withdraws Unit from NCC

FLAT ROCK, N. C. — Withdrawal of the Associate Reformed Presbyterian Church's Board of Christian Education from the National Council of Churches' Division of Christian Education was voted here by the ARP General Synod.

The top judicatory of the 142-congregation denomination thus cut the only membership tie it had with any NCC unit. The Church as a whole has never belonged to the NCC but its education arm has been a member of the comparable NCC agency (or its predecessor) since 1931.

The action was taken on a voice vote after about an hour's debate. Last year a withdrawal attempt failed.

On another matter that had been under discussion since the 1965 Synod meeting — Erskine College's relationship to the federal government — the Synod indefinitely postponed action. The body had been asked by a presbytery to direct the college trustees to withdraw their compliance agreement with the government.

By a vote of 131-82 the Synod accepted a motion by the Rev. Charles E. Edwards of Atlanta, Ga., which, in effect, left the matter of compliance up to the institution's trustees. It authorizes them to renounce the agreement to comply with the 1964 Civil Rights Act should the government ever threaten or violate the Church's doctrine or standards.

In accepting Dr. Edwards' motion (which came to the floor as a substitute) it turned down one offered by the Rev. Henry Lewis Smith of Winter Haven, Fla. Mr. Smith's motion would have had the college immediately renounce compliance while continuing its policy of admitting students without regard to race.

Extended debate on the Smith motion and the Edwards substitute focused mainly on the extent of government control and need for

federal funds. A request by the trustees for some \$150,000 for a new building has already been approved by federal authorities, but the money has not been received yet.

Moderator L. M. Allison, dean of Erskine Seminary, interpreted the indefinite postponement called for in Dr. Edwards' motion to mean that the matter could come before the Synod in another year. Clarence A. Boswell Jr., an Erskine trustee and a lawyer, argued that approval of the Edwards motion would mean postponement for at least 20 years — the term of the agreement for the \$150,000.

Trustee Howell said race was not the issue since the college has already admitted a Negro to next year's entering class. The issue, he maintained, was whether the denomination wanted to maintain its control over the institution at Due West, S. C., its only college. He said the amount of money so far received from the federal government through all its programs over the years is less than the operating budget (currently \$1,481,700) of the college.

Other speakers also suggested that the institution could survive without government aid. Some favoring compliance attempted to establish that compliance would not infringe on Erskine's ability to conduct its affairs in accordance with the Synod's wishes.

Nominated for moderator of next year's Synod meeting — also at the Bonclarken assembly ground here — was the Rev. Arthur M. Rogers, pastor of the Young Memorial church, Anderson, S. C. He is also the Synod's principal clerk and will name a clerk pro tem to serve while he is moderator.

• • •

Central to the Christian faith is the believer's urgent sense that he is confronting Jesus Christ.—*Selected.*

J. W. Lancaster Named By Evangelism Panel

ATLANTA, Ga. (PN) — Dr. John W. Lancaster, pastor of First Presbyterian Church, Houston, Texas, will become chairman of the denomination's Task Force on Evangelism Aug. 1.

He succeeds Dr. J. Sherrard Rice who has resigned his pastorate at First Presbyterian Church, Columbia, S. C., to become secretary of evangelism of the Board of Church Extension.

The Task Force, comprised of 34 selected leaders in the denomination, has been established to make a thorough survey of evangelism in the 16-state Church. Members are appointed for one year and are expected to give as much as two days a month to this work.

Their first task was to make a study of the theology of evangelism.

At a recent meeting of the Task Force, members heard reports from lay groups which cited loss of interest in evangelism among Presbyterians.

Also heard were presentations of theological papers by Dr. Shirley C. Guthrie Jr., Dr. Albert C. Winn, and Dr. J. Rodman Williams and a report from the sub-committee on the theology of the Task Force, by Dr. I. Howard Chadwick.

Chairman Rice appointed Dr. Chadwick, Dr. Williams, Dr. Guth-

rie and Dr. John N. Thomas to rewrite the Theology of Evangelism paper, a final draft of which is expected to be ready by the October meeting. ☐

Trip to Orient Begun By Council Executive

ATLANTA, Ga. (PN) — For the first time in the history of Presbyterian Church US, the denominational stewardship executive will make an official visit to overseas missions areas.

Dr. Charles C. Cowser of Atlanta, secretary of stewardship of the General Council of that denomination has started a tour of six weeks in the Orient. He will visit Presbyterian missions and talk with Presbyterian US missionaries in Japan, Korea and Taiwan. He will also spend several days in Hong Kong.

Approximately 50 per cent of the \$8½ million denominational benevolence budget is allocated for overseas work in 1967.

Dr. Cowser is going at the invitation and expense of the Board of World Missions, based in Nashville, Tenn. ☐

Civil Disobedience Hit In Governor's Address

MONTREAT, N. C. — Speaking in Anderson Auditorium, where two successive Presbyterian US General Assemblies have expressed support of persons engaging in civil disobedience, North Carolina Governor Dan Moore said no individuals or groups "can be allowed to take the law into their own hands."

Speaking at the annual Synod of North Carolina Men's Conference the state's chief executive declared, "I believe it is only through law, and strict adherence to it, that we can hope to maintain the free society on which the greatness of our state and nation rest."

The former judge and Methodist lawyer raised questions about allowing individual interpretations of law and then concluded by saying, "I want no choice but to insist upon strict observance of the law." ☐

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The way human beings alter their lives is by altering their attitudes of mind. — WILLIAM JAMES.

Synod Opposes COCU; Another Endorses It

CLINTON, S. C. — By a margin of more than two to one the Synod of South Carolina overtured the Presbyterian US General Assembly to withdraw from active participation in the Consultation on Church Union. The action also requests the Church's highest court to restore the former policy of sending observers to the COCU sessions. Synod met at Presbyterian College.

MONTREAT, N. C. — A resolution supporting Presbyterian US participation in the Consultation on Church Union was endorsed by the Synod of North Carolina in its annual meeting here. The Rev. Vance Barron of Chapel Hill, who introduced it, said the resolution was necessary "because the General Assembly has been criticized for joining" COCU. ☐

Presbytery Critical Of 'New Wineskins'

COLUMBIA, S. C. — Congaree Presbytery has declared itself out of accord with the "revolutionary concepts" embodied in *New Wineskins*, a study-report prepared by the Ad-Interim Committee on Institutional Forms of the Presbyterian Church US.

Said an ad-interim committee of the presbytery, in a report adopted here: "We found ourselves in basic disagreement with its revolutionary concepts of change and apparent dissatisfaction with the forms and institutions of our Church as they exist."

Appointed by the 1964 General Assembly, the committee on institutional forms produced a booklet outlining changes in both faith and order that it suggested were essential if the Presbyterian Church US was to accomplish its mission in this 20th century. A list of 25 questions attached to the booklet were to be studied and answered by individuals and returned to the committee.

The whole project has proved to be highly controversial. Support for the committee's work has come from some sections of the Church. In other sections, presbyteries have voted almost unanimously against suggestions inferred from some of the questions asked. ☐

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“His Feet, Upon Olivet,” --Perhaps Today?

J. BARTON PAYNE, Ph.D.

Inspired by the Spirit of God, Zechariah, revealed that the Lord would come with all His saints and that His feet would stand upon the Mount of Olives “in that day,” the day of the Lord. But when is that day to be? How far away it actually is can only, of course, “be known to the Lord” (compare Mark 13:32).

The New Testament cautions, “Watch ye therefore: for ye know not when the master cometh” (Mark 13:35). Does this suggest the possible hope that the coming of Christ’s final kingdom could be imminent — at any time? And perhaps today?

An Imminent Hope

At the outset, let us define what we mean by imminency. An event is said to be imminent if it is ready to happen, especially if “impending threateningly.” Such an event could be close at hand, coming soon; but it would not have to be.

When Christ says, “Behold, I come quickly” (Rev. 22:7, 12, 20), He seems to indicate that His return will be at a rapid rate, or all at once, but not necessarily soon. To be on watch, therefore, for His imminent appearing does not imply that it *must* be near at hand, at this very hour, but only that it can happen all at once at any time, so that it *could* occur at this immediate hour.

When the Bible, moreover, speaks of watching in connection with Christ’s coming, it need not always teach imminency. First we must

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ask, “Watch for what?” Sometimes Scripture may mean simply, watch yourself. In I Thessalonians 5, for example, it tells men to exercise faith and love; otherwise when the Lord comes He may catch some people drunken. “But let us watch and be sober,” and just when He may come is beside the point (compare Rev. 3:3).

In other passages, watching may indeed be directed toward the day of the Lord, but more in reference to a whole chain of events than to His actual appearing. When Christ admonishes His disciples, “when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh” (Luke 21:28), this “redemption” may even have included their escape from the fall of Jerusalem in A.D. 70; and His later appearing would then not have had to be imminent.

Finally there are places where watching does specifically apply to Christ’s kingdom as ready to occur. Consider the disciples’ question just before His ascension from Olivet, “Lord, wilt Thou at this time restore the kingdom to Israel?” (Acts 1:6, compare Acts 23:21). He did not tell the eleven to stop watching, though only God knew when that time would be (v. 7), but that they must first experience Pentecost and become witnesses in Judea and throughout the earth (v. 8).

Live In Readiness

There do remain, however, a number of passages that look forward to the hope of Christ’s appearing as truly imminent. In Luke 12:35-40, Jesus says,

Let your loins be girded . . . and yourselves like unto them that wait for their lord . . . that when he com-

eth and knocketh they may open to him immediately. Blessed are those servants, whom the lord when he cometh shall find watching . . . Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

Here the object over which Christ was warning His disciples to watch was not just one of conduct, for them to be ready with “loins girded,” but of His own knocking at the door. It was not a command to wait for a complex of events, but specifically to wait for their Lord. And it was not postponed by other matters that had to come first; indeed its unexpected occurrence, potentially at any time, was the very point of His message. It furnished a motive for faithful living; and similar passages, teaching watchfulness in light of the Lord’s return as an ever present possibility, are found throughout the New Testament (Luke 24:42-44, I Cor. 1:7, Phil. 3:20, I Thess. 1:9-10, Titus 2:12-13, James 5:7-8, Jude 21, or Rev. 16:15).

The Bible does teach imminency.

What Is The Hope?

In I Corinthians 1:7 God’s Spirit praises those who are “waiting for the revelation of our Lord Jesus Christ.” His *revelation*, moreover, must be something visible, when He is revealed in the clouds (Rev. 1:7, I Thess. 4:16, Zech. 12:10) and His feet once more stand on Olivet (Zech. 14:14).

In other words, we must not limit our hope to that of a secret coming, which might function only to catch away the saints to heaven but not to establish Christ’s kingdom on earth.

II Thessalonians 1:6-8 makes it

clear that God's promised "rest, to you who are troubled," occurs "when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God."

Also, in the Book of Revelation, the first resurrection and "the marriage feast of the Lamb" take place only in conjunction with Christ's triumphant appearing and reign (19:7-15, 20:1-6).

The Last Trumpet

Isaiah 25-27, as quoted in I Corinthians 15:51-54, is particularly significant for demonstrating the nature of our imminent hope. The verses specify:

We shall not all sleep [die], but we shall be changed, in a moment in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed . . . So then shall be brought to pass the saying that is written, Death is swallowed up in victory.

The last statement identifies the Church's hope with God's fulfillment of Isaiah 25:8, which is located at the Lord's "feet," when He stands on the mountains of Judea (v. 6-7). I Corinthians' trumpet sound (cf. I Thess. 4:16, "the trump of God") then seems to correspond to Isaiah 27:13. "In that day, the great trumpet shall be blown, and they shall come and worship the Lord in the holy mount at Jerusalem." At least, if it really is the last trump (I Cor. 15:52), it cannot very well precede Isaiah's anticipation. The whole picture, moreover, fits Christ's own description of His followers' hope:

Immediately after the tribulation of those days shall the sun be darkened and . . . the powers of the heavens shall be shaken . . . and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds (Matt. 24:29-31).

What the Bible teaches as the Church's hope is the establishment, perhaps today, of Christ's final kingdom; systems, therefore, of interpretation that might raise questions about the imminence of His world wide reign, or that might postpone it by a matter of years into the future, would seem to merit re-evaluation.

Is it possible for the other prophecies of Scripture to fit into such an understanding? In the passage quoted from Matthew we are told that we are not to "see the Son of man coming in the clouds" until "immediately after the tribulation." Can this tribulation, along with certain other antecedents to the Lord's coming, be understood as sufficiently accomplished right now?

By way of answer, it would appear that many of the passages that have been proposed as antecedents to Christ's return are not relevant to the question of imminency at all. Some of these prophecies seem to have been fulfilled already, in the past.

For instance, it is often said that the seven year period of Daniel's "70th week" is going to have to elapse before Christ's kingdom can be set up. But all agree that the preceding 69 weeks had ended by the Messiah's first appearing, presumably at His anointing at the baptism (Dan. 9:24:25; compare Acts 10:38). What more natural place, then, could be proposed for the 70th week than right after the 69th: having completed a 3½ year ministry, Christ caused the system of Old Testament sacrifice to cease ("in the midst of the week," Dan. 9:27; compare Matt. 27:51). For a similar period the disciples continued the preaching in Judea, until the stoning of Stephen ("concluding the covenant with many" in Israel, Dan. 9:27; compare Acts 8:2-4).

Similar prophecies, now past, may include Ezekiel 40:46, Luke 21:6-24, and Revelation 12-13. Other prophecies, for example the tribulation itself, seem to suggest present day fulfillment.

Amid Trials

The early Church and the Reformation Church found ample evidence for an antichrist in their contemporaneous times. While we in America may not feel like people living in the tribulation, we constitute only a small 6% of the world, though enjoying 46% of its goods. Indeed, with the current population explosion, human wretchedness to the South and in the East has no alternative but to grow even worse.

One great mark of the tribulation is the persecution of believers (Rev. 6:9-11, 7:13-14), and the 20th century has seen more martyrs for Christ than any other in history.

Furthermore, the feature that Matthew stressed most about the tribulation which immediately precedes the coming of the Son of man is the rise of "false Christs and false prophets" (24:24; cf. II Tim. 3:13); and with such America is only too well acquainted.

Finally there are some prophecies that are still future, but that cannot be fulfilled until after Christ appears. The battle of Armageddon, for example, is fought against Christ after He has become visibly present; and the "man of sin," or antichrist, though he may be living at this moment, is only surely identified by the fact of Christ's destroying him "with the brightness of His coming" (II Thess. 2:3-8). None of these types of things makes imminency impossible.

Long Shadows

But Matthew 24:29 does go to speak of some events that have not yet happened and that must precede Christ's coming, such as the sun being darkened and the heavens shaken. Do not these affect imminency? The answer would still appear to be no. For everybody recognizes that there are certain signs that are going to precede our own union with Christ. I Thessalonians lists the following:

The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air (4:16-17).

The only qualification is that these signs be short, and it is a fact that the natural phenomena, which make up "the wrath of God," seem so brief as to occupy only a few minutes (note Rev. 6:12-17); hence imminency ceases to be involved.

We may conclude, therefore, that the Christian's regular prayer, as he looks for and hastens unto the coming of the day of God, should be this: for the earth to quake, and for the trumpet to sound, and for our Lord's feet to stand upon the Mount of Olives, perhaps today. ☐

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I asked for power that I might have the praise of men; I was given weakness that I might feel the need of God. — UNKNOWN.

Deleted, Diluted, or Both?

WILLIAM CHILDS ROBINSON, Th.D.

Is the Church, through its courts, its agencies, its committees, its officers, its pulpits, exercising good faith and integrity?

Presbyterians believe that Christ offered Himself as a sacrifice to satisfy divine justice and reconcile us to God. This doctrine of substitutionary atonement is set forth in our official standards and was unanimously affirmed by the 1939 General Assembly to be involved in the ordination vows to which we subscribe.

But the Church's publishing arm has printed and popularized a paperback volume (*The Westminster Confession for Today*) which pushes the Socinian attack on this doctrine of atonement, and other education divisions are recommending this book for source material.

Calvin answered this old charge (that if sins are graciously forgiven they cannot be paid for) by setting forth the fallacy of opposing the merit of Christ to the mercy of God.

In his *Institutes* he wrote, "For it is a common maxim, that between two things of which one succeeds or is subordinate to the other, there can be no opposition. There is no reason, therefore, why the justification of men should not be gratuitous from the mere mercy of God, and why at the same time the merit of Christ should not intervene, which is subject to the mercy of God. But to our works are directly and equally opposed the gratuitous favor of God and the obedience of Christ, each in its respective place."

More recently, J. Jeremias affirms as the central message of the New Testament that the sinless One takes

the place of sinners. "He takes the very place of the ungodly (Rom. 5:6), of the enemies of God (5:10), of the world opposed to God (II Cor. 5:10)."

Critique

We turn to *New Wine Skins* with respect for our brethren who published it, but with the realization that a document as critical and as important as this must itself be subjected to the closest scrutiny. One disconcerting feature of such an examination is the discovery of the omission of the substitutionary atonement of Christ from the Scriptural passages cited. Another is what seems to be a diversion of the apostolic meaning of reconciliation, from an act of God accomplished in the death of His Son for our sins, to the Church's own reconciling activities.

On page 4 of *New Wine Skins*, Mark 10:45 is cited but only a part of the verse is quoted. Omitted is the important latter part, "... and to give His life a ransom for many."

The death of the One, Christ, for all is repeatedly asserted in II Corinthians 5:14-15. Yet on page 16, these verses are summarized, "The love of Christ leaves us no choice but to carry out His purposes." This summary entirely omits the substitutionary references.

Sections of Paul's great statement on reconciliation from the fifth chapter of II Corinthians are quoted on pages 8 and 16. But in neither case does it cite his most explicit interpretation of God's work of reconciliation as the great exchange wrought in Christ: "Him who knew no sin, God made to be sin for us that we might be made the righteousness of God in Him."

According to Paul, we are reconcil-

ciled to God by the death of His Son, (Rom. 5:10), through His cross (Eph. 2:16). Making peace by the blood of His Cross, (Col. 1:20), God did reconcile us to Himself in Christ and did give unto us the ministry of reconciliation, (the word of reconciliation), that God made Him to be sin for us that we might become the righteousness of God in Him, (II Cor. 5:18-21).

New Wine Skins follows the inaccurate New English Bible translation of II Corinthians 5:18, "He has enlisted us in this service of reconciliation" and concludes that "the life of God's people is characterized by reconciling activity."

Thus, *New Wine Skins* encourages the notion that what Paul means is "enlisting" us in "reconciling activity" instead of proclaiming reconciliation as the act wrought by God in the substitutionary cross of Christ.

So the question arises: Is *New Wine Skins* permitting the true wine of the Gospel to escape from the Church's message?

Other Scholars

Meanwhile, some of the best scholars of our day are vindicating the Westminster doctrine of reconciliations as God's act in the substitutionary atonement of Christ.

In addition to the writing of J. Jeremias, read *The Apostolic Preaching of the Cross and The Cross in the New Testament*, by Leon Morris and *The Work of Christ*, by G. C. Berkouwer. And there is R. Taylor's *God Loves Like That*, a volume which calls us back to James Denney's great work on *The Christian Doctrine of Reconciliation*.

Finally, here is the clear word

The author is professor of Church History, Columbia Seminary, Decatur, Ga.

of Dr. T. F. Torrance of Edinburgh from his *Theology in Reconstruction*:

"Justification by Christ is grounded upon His mighty act in which He took our place, substituting Himself for us under the divine judgment, and substituting Himself for us in the obedient response He ren-

dered God in worship and thanksgiving and praise. In Himself He has opened a way to the Father, so that we may approach God solely through Him and on the ground of what He has done and is . . .

". . . Who once and for all has wrought out atonement for us in His sacrifice on the cross . . .

"Justification by Christ alone means that from first to last in the worship of God and in the ministry of the Gospel Christ Himself is central, and that we draw near in worship and service only through letting Him take our place . . .

"Nothing in our hands we bring, simply to His cross we cling." ☐

A plea for perspective —

Sacrilege and Cupidity

M. E. BRADFORD

The social gospel is old hat. Its shiny newness has long since worn away; and even in theological circles it has experienced an embarrassing interrogation.

But it is by no means dead.

After apologizing for the doctrinal excesses of some of its early champions, and after developing a new and conciliatory idiom for use on the theological and political conservative, it now sits comfortably in the councils of Christendom, its essentially political and utopian character effectively masked.

Television programs and books have been recently devoted to its resurgent influence. And, in fact, that influence has never been diminished. All we can say is that, for a time, it was checked. The heterodox order of priorities it represents has long been a pulpit commonplace.

And it is with reference to that order of priorities that I here propose to examine and define the origin of social gospel as a political force. For it is this politics *cum* faith that presents American conservatism with its most serious challenge.

Hot Line To God

It is by no means easy to debate with men who insist they speak for God. American liberalism (whose theological voice the social gospel

is) has always had a plentiful supply of adherents who speak for God; and they have, I am sorry to admit, had no monopoly in this business of sacrilege; American politicians of various persuasions have claimed a pipeline to the deity.

By now American conservatives should have learned that this is a degrading strategy — and that the very nature of their position makes it difficult, if not impossible, for them to "play the game" this way.

And what is more important, they should have learned how to answer the latter-day bogus "thus saith the Lord," on its own theological ground.

Rhetoric of Love

The backbone of the popular brand of the social gospel is what I call "the rhetoric of love." Its argument goes something like this: "God is love; God has given us (we, the liberals) a clear definition of what he means by love; those who oppose what we urge are the enemies of love."

No normal American will admit that he is against love (or deficient in it); and the American conservative, when charged with such an enormity will "crawfish," "hedge," or perhaps try to "outlove" his opponent. In brief, he will do anything but insist that there is such a thing as an excess or misplacement of love.

He knows in his bones that man is indeed prone to excess in all things (including love); and a re-

luctance to indulge excessive impulses is part of what we mean by conservative. But he is unwilling to examine political and philosophical sentimentalism (by definition, expression of emotion out of proportion to its occasion) in its theological dimension. And he must do so if he is not to fall victim to the rhetoric of love.

The good old theological name for this excessive or misdirected love is "cupidity." It was the original sin and has, since Adam put the love of Eve before the love of God, been among the most frequently repeated. And it is the error into which good men and true fall most readily. Assuredly, it is the sin into which the social gospel should lead us through the rhetoric of love. For this rhetoric makes no distinction among the objects of love. It sees all objects as equally worthy and thus abolishes all order of priorities in our obligations.

Heart And Head

For example: American grants of aid to free nations may at times prove wise, necessary, or even successful. But the conservative maintains that the virtue of any foreign aid program is conditioned by its effect on our economic and military posture.

The rhetoric of love may call for greater and greater largess in the name of humanity; but the theologically-grounded answer to its insistence is that our obligations to preserve our own economy, and with

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it our capacity to assist and protect these nations which depend upon our strength, is greater than our obligation to relieve completely any single nation in its distress. When compassion outreaches judgment, cupidity is the result. And the political voice of the social gospel is short on judgment.

It is with reference to a form of the doctrine of cupidity that we may define excessive liberty as license, excessive tolerance as indifference, excessive or forced equality as anarchy. In its name, and in the face of the rhetoric of love, we may reject sociological, sentimental juggling of the letter and intent of the law done in the name of "civil rights;" impious "non-violence" in the streets done in the name of brotherhood; and surrender of national sovereignty called for in the name of world unity.

For it is cupidity to put even the honest demands of minority groups for redress of grievances they "suffer" before the maintenance of the integrity of a constitutional system or a hard-won and slowly evolved social order. And it is even more of an inversion to surrender national sovereignty in the name of world peace when only our sovereign strength preserves that peace.

First Things First

None of the answer to the social gospel is very difficult. Most of it may be had out of Aristotle, John Adams, Calhoun, or Burke. But the best reply to the rhetoric of love is a general theological reply. We must love some things, some men, more than others. The love of God and of the general well-being of a number of men often preclude the perfect love of individual men.

Our obligation to our own family or "clan" is greater than our obligation to the faceless multitude. As Burke said, "No cold relation is a zealous citizen. We begin our public affections in our families." Our obligations move forward in a circle from the near to the remote.

For if we undermine the ground of our own being, our integrity and capacity to act responsibly in our own proper affairs, we are of no use to any man.

Thus replied to, the social gospel (which I suspect grew out of the clergyman's deep-seated distrust of Providence and the "other-worldly" promise of his own faith) re-

turns to its place. Then the pulpit ceases to be a political tool of a "this-worldly" eschatology based on a denial of the transcendental character of the faith it should draw upon for support.

Thus answered, the sacrilegious mask of the rhetoric of love can be torn from the face of the quasi-totalitarian liberal will-to-power, and the conservative can return the dialogue of American politics to a

ground where the odds are in his favor. For without the advantage of his mask, the politico *cum* prophet is merely the aggressor in a power struggle, not the "agent of the Lord."

And even though they may differ about the merit of various programs for achieving the common good, Americans and other civilized Westerners do not like a bully — especially a sanctimonious bully! ☐

Believe in the Devil?

RICHARD C. HALVERSON, D.D.

Do you believe in the devil? Nothing displeases his infernal majesty more!

He is the first to promote a man's disbelief. He deliberately arranges the evidence to prove his non-existence. This is his tactical masterpiece: He convinces people that he isn't. "Satan's triumph is his *incognito*."

"Hell is a conspiracy. Like all good conspiracies, its first requirement is that nobody shall believe in it" (*Life Magazine* editorial, Feb. 2, 1948).

No intelligent person is afraid of "Nothing." How better to put man off guard than to persuade him that belief in a personal devil is an illusion, a fraud, an infantile concept?

Satan does not like to be laughed at (no insincere person can bear this and he is the quintessence of insincerity) but he will endure even ridicule to distract men from belief in himself. Much as it injures the pride of this utterly egotistical one, he will submit to it to keep men from taking him seriously.

Satan is the prince of subversives! He is the supreme artist of deception and masquerade, the genius of camouflage.

He is the absolute *opposite* of God! He is Good in reverse! He has transvalued all values, prostituted all virtue, perverted all motives, caricatured all beauty.

Evil is his good. Expediency is his principle. Indifference is his concern. Nonsense is his reason. Error is his truth. Pride is his humility.

Anarchy is his law. Tyranny is his freedom. Lust is his love. Panic is his peace. Chaos is his order, perversion is his virtue.

He is the arch-conspirator for the allegiance of man, yet he tries never to let man know it. He will turn a man's affection anywhere if it will alienate the man from Christ, for only then can the man be made a tool for satanic purposes.

Jesus Christ so loved man that He laid down His life on the cross to redeem man. Satan so loves himself that he will destroy all men to achieve supremacy and a throne.

No adequate understanding of history can be had without taking into account the fact that behind and around and through history a personal, diabolical, satanic, spiritual force is bent on destroying all good and its author Jesus Christ.

In fact, no man will understand himself and his own troubles until he realizes that evil is more than mere absence of good, that evil is dynamic and personal, working to possess man's mind and heart, to coerce man to reject God's love and rule.

"For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places" (Eph. 6:12 RSV).

God bless you, my friend. Have a good day, all day. — *From Dr. Halverson's regular column, "Man to Man."* ☐



A Theological Problem?

The preacher announced he was going to talk about Viet Nam.

He said he hoped no one would burn his pledge card in protest. (We know some who were strongly tempted.)

No one will ever accuse him of preaching the Gospel, but General Assembly pronouncements are something else. Because the Assembly had an opinion on Viet Nam he was ready to wax eloquent.

A whole sermonful of Viet Nam. "It has been said that the past General Assembly was more preoccupied with social questions than with theology," the preacher said, "But the General Assembly's moving statement on Viet Nam was saturated with theology.

"After all," he continued, "the war in Viet Nam is a theological problem!"

And how did he propose that we solve this "theological problem?"

"We must help the people of Viet Nam. We must put an end to their misery and put an end to their hunger. We must clothe them." What did he *not* say was that we must act to win them to Christ.

The preacher is against war. We are too. He wants us to pray for our leaders (we endorse that) but as Christians also to "act responsibly." What's that supposed to mean?

He proposes to negotiate, even if it means "giving a little." After all, he said, Jesus told us to make peace with our enemies.

He proposes "phased withdrawal" of our troops and "an international peace keeping force with shared responsibility in the whole community of nations." Current history suggests this really amounts to turning helpless people over to the Communists, the cost of said turnover to be borne by Uncle Sam.

Wasn't the preacher taking a great deal upon himself to pose as a military expert? Not at all: "The Church *must* speak out on this is-

sue. It is at heart a theological issue!"

We have said it before: The Church is hopelessly divided between those who (sincerely) believe the business of religion is to gather people together in order to apply their collective influence to the social, political and economic problems of the world (this is theology); and those who (with equal sincerity) believe the business of religion is to reach people with the Gospel of the Lord Jesus Christ, for their personal salvation and sanctification.

More and more these two poles of thought are pulling the Church apart. Make no mistake: the social gospel represented by the first mentioned of these poles is not the social *application* of the Biblical Gospel, but a "gospel" which consists of social action. Christianity is thought of as standing in proper social relations towards others. And to make Christians we induce others to stand in proper social relations towards each other. This is the "revelation" of God which we see in Jesus.

If the preacher is right, then twenty centuries of fidelity to God's Word have been wrong. ☩

When 'Concern' Is Taken Too Far

Two synods of the Presbyterian Church US have acted on the question of racially integrating the homes for children (orphanages) existing within their jurisdictions. The actions were not identical.

The Synod of Appalachia responded to an impassioned plea by one of its young ministers and resolved that homes for children should *not* be excepted from a request that all institutions within the bounds of synod should be racially mixed.

The Synod of Georgia, on the other hand, tabled a resolution which would have accomplished the same purpose.

In both cases the debate was restrained and embarrassed. The race question has so intimidated people these days that no one feels there is any Christian thing to say, except, go, go, go!

By way of protest to Georgia's refusal to act, twenty commissioners indignantly signed a memorial asking the General Assembly to investigate the synod.

It is often charged that the differences within the Church are racially motivated, and that issues of theology, polity, etc., are really smoke screens thrown up to cover race prejudice.

We have steadily resisted this interpretation, strongly suspecting that for some "liberals" their race preoccupation is a cover for bankrupt theology and empty Christian convictions.

We believe the earth is the Lord's and He has given the use of it to *all* men. We believe that race relations should be Christian in the fullest sense and at every level in the Church. We abhor race prejudice in any form and we would be glad to put our personal experience in race relations alongside anyone else's.

But we reject out of hand and without embarrassment the implication which has just been made in the synods of Appalachia and Georgia that until a private family is racially mixed it isn't a Christian family.

Homes for children are not schools and they are not churches. They are private families — somewhat larger than most, to be sure, but the only families that some of the children have ever had.

To say, as was said before Appalachia, that Jesus Christ wants the homes of His people to be integrated, is to take liberties with deity that reflect on the speaker, not the synod. Christ said that His followers were to look upon all men as brothers. He did not say they were to look upon them all as potential husbands and wives.

We will review our estimate of the sincerity of some of these people after we notice that *their* families have become racially mixed.

The Presbyterian Church US supports "special" homes here and there, such as one for retarded children in Louisiana. To be consistent, the brethren who deplore differences of every kind should campaign to have that home "equalized" by bringing in a few brilliant children.

The current crusade to "level out" everything in the name of Christianity is just that misguided. ☒

Do You Hate Enough?

While studying the Letters to the Seven Churches in the Revelation, we noticed something for the first time: Those churches were *commended* for attitudes that today bring *condemnation* in most circles; and they were *condemned* for attitudes that are generally considered highly *commendable* in most circles today.

Said the Spirit to the church at Ephesus: "It is to your credit that you hate the deeds of the Nicolaitanes, which I also hate" (Rev. 2:6). That comes as a shock. Was that church commended for *hating*? It was: "I know thy works and thy labor and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles and are not, and hast found them liars" (Rev. 2:2).

The good thing that the Lord found in the testimony of the Ephesians was that they had a zeal against those who called themselves ministers of God, but who were not!

On the other hand, the Lord's criticism of the testimony of the churches at Pergamos and Thyatira was that those Christians were willing to tolerate people who taught and held false doctrines in the church. Because they were thus "broadminded" they were called on to *repent*.

In the case of the Ephesians the Spirit went on to say that zeal for purity and for truth is not sufficient without a love of the Gospel. But the love of the Gospel, as the case of Pergamos, was also insufficient without a zeal on behalf of the truth.

To read the letters to the seven churches, while thinking of our modern tendency to be tolerant and broadminded, is a sobering experience. Those Christians were threatened with the removal of their "candle" for having a "live and let live" attitude towards error and immorality in the church.

In the light of what the Spirit said to the churches of the first century, how safe is the "candle" of our church? ☒

• • •

Faith is my taking what God gives.
— JOHN HUNTER.

A LAYMAN AND HIS CHURCH



An Anachronism?

Dr. L. Nelson Bell

An anachronism is anything which is incongruous in point of time with its surroundings. It is a confusion with reference to the relevance of an issue in relationship to its time and place.

With increasing clarity and vigor there are those who now declare that the Gospel made possible by Christ and preached by Paul is no longer relevant to the times in which we live.

Furthermore, it is being said that "personal salvation is not the overwhelming fact in the Bible" and that preaching for individual decision for Christ is "a debasement of the central concern of the Bible" and "a disservice to evangelism." It is being said that a preaching of Jesus Christ, His death and resurrection, as man's sole hope of salvation is "a redundant anachronism."

But who is being anachronous? Who is confusing the relevance of the Gospel of Jesus Christ and its application to the individual and to society as a whole?

This is not a small thing. It strikes at the very heart of the Gospel and its proclamation. It has to do with the nature and mission of the Church.

That anyone should think the social order can be changed without changing the hearts of those who comprise that order seems ridiculous. But this contention is now heard wherever social consciousness and social action are given precedence over individual salvation.

Let us illustrate. There are millions in India who live on the brink of starvation. These people can only be relieved if food is made available and if they eat it. The solution is an individual solution. Each must eat for himself. Agriculture can be improved. Crops can be increased, but unless the individual person eats he will starve, even in the midst of abundance.

No one questions the desirability of improving the social order. But such improvement always follows great spiritual awakenings where the Gospel is preached in the power of the Holy Spirit. Such awakenings followed by social revolutions, have occurred again and again in history. But the preaching of Christ and of individual acceptance of Him comes first. It is out of this new relationship with our Lord that men turn to their fellow men with love and compassion.

I am not greatly impressed by those who thrust aside the Gospel and its personal application in favor of social changes which have no relationship to spiritual needs.

At the heart of the problem there lies the fact that the need for personal redemption is no longer believed by many. Their energies are centered in the "far country" where man is alienated from his God and the Way back is ignored.

If we evangelicals believe the uniqueness and urgency of preaching, teaching and living the Gospel of God's redemption of the individual through faith in Jesus Christ we should not waver in that belief or in making it a reality.

There is far more at stake than a matter of precedence or priority. We believe the reality — or falseness — of Christianity itself is involved.

The Christian faith is very personal. *It must be*, for the "whosoever" of God's proffered redemption is *personal*. It is individual and then, and *then only* can it be radiated by the indwelling Spirit to others.

What can it profit if the entire social order is changed so that all discrimination is eliminated, all political injustices removed and all economic problems solved (even if it were possible without changed men!) only to have a world peopled by lost souls? ☒



SUNDAY SCHOOL LESSON

For July 3, 1966:

God's Right To Command

Rev. Wick Broomall

INTRODUCTION. This lesson begins a new series on "the Ten Commandments as they are interpreted and applied in the teachings of Jesus." The introductory lesson today will deal comprehensively with the law of Moses as an integral part of the revelation made to Israel and to mankind. Subsequent lessons in this series will concentrate attention on one of the Ten Commandments. Thus our present study should thoroughly indoctrinate us in the leading principles laid down in God's law for man's behavior.

I. THE LAW GIVEN AT SINAI (Ex. 20:1-2; Lev. 18:1-5; Josh. 24:19-24; Hos. 11:1-4). This serves as a foundation for the Law of Moses as a whole.

A. Authored by Moses. The Scriptures throughout bear abundant testimony to the Mosaic authorship of the law. Such men or books as Joshua (8:31-34), David (I Kgs. 2:1-3), Hilkiah (II Kgs. 22:8), Jehoiada (II Chr. 23:18), Ezra (3:2; 7:6), Nehemiah (8:1; 9:14), Daniel (9:13), and Malachi (4:4) recognize the law as coming from Moses. The ordinances, (II Chr. 24:6,9; Matt 19:7-8), laws (John 7:19), events (II Chr. 5:10; John 3:14), rites (II Chr. 8:12-13; Luke 2:22; 5:14), individual passages (II Chr. 25:4; Mark 7:10; Rom. 10:5,19), and prophecies (Luke 24:27; John 5:45-47) are all ascribed to Moses. In fact, not even the slightest doubt is found anywhere in the Scriptures regarding the Mosaic origin of the law.

B. Guide in Civic and Social Life. The minute legislation is summed up under the *judicial* law. Many of the laws given at Sinai (Exodus — Numbers) and forty years later (Deuteronomy) regulate the social and civil affairs of the people. These laws, in many cases, are an expansion or interpretation of one or another of the Ten Commandments. Examples of this type of legislation may be seen in Ex. 21—22.

Background Scripture: Exodus 20:1-2; Leviticus 18:1-5; Joshua 24:19-24; Hosea 11:1-4; John 14:8-15; Hebrews 1:1-4

Key Verses: Exodus 20:1-2; Leviticus 18:1-5; Hosea 11:1,3,4a; John 14:10,15

Devotional Reading: Isaiah 51:1-6a, 12-13a

Memory Selection: 14:15

C. Guide in the Religious Life. Here we find all the minute details regarding the proper way to approach God in worship. This aspect of the law is called the *ceremonial* legislation and it centers in the sacrifices administered by the priests and Levites. These sacrifices typified the one complete sacrifice of Christ as the Lamb of God (Isa. 53:7; John 1:29; Acts 8:32). Such sacrifices, terminating in Christ (Heb. 9:11-28), have now lost all significance (except the typical); they will never again be revived or reinstated.

D. Guide in the Devotional Life. The true believer "delights" in God's law (Psa. 1:2). He "loves" it (119:113,163) and "meditates" in it "all the day" (119:97). He obtains "great peace" from it (119:165). He prays that his eyes may be "opened" to "behold wondrous things out of Thy law" (119:18). He considers God's law most precious (119:72). He desires to understand and keep it with his "whole heart" (119:34). In all of life's vicissitudes and exigencies he never "forgets" God's law (Psa. 119:153) nor turns from it (119:157). Indeed, the sign of a righteous man is that "the law of his God is in his heart" (37:31). Paul's "delight in the law of God after the inner man" (Rom. 7:21) is the New Testament counterpart to David's ecstasy and reveling in God's law.

E. Guide in the National Life.

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The Ten Commandments became, by divine fiat, Israel's Constitution — her *moral* law. But all of the laws given at Sinai — the *moral*, the *ceremonial*, and the *judicial* — were to be observed by all Israelites during all of the Old Testament dispensation. This means that all of Israel's national life was to be governed by the law of Moses. The law was to be inscribed in stone as a memorial (Deut. 27:2-3), a written copy was to be deposited in the ark (Deut. 31:26), it was to be read every seventh year (Deut. 31:9-13; Josh. 8:34-35).

It was to be taught by the Levites (Deut. 17:9-11; II Chr. 17:8-9) to each generation (Deut. 4:9-10; Psa. 78:5-7); and to be the standard of conduct for the people (Deut. 17:10-11; Isa. 8:20) and for the king (Deut. 17:18-20; II Kgs. 23:25). Disobedience to it was often mentioned by the prophets (Jer. 32:16-23; Dan. 9:10-11) and disobedience was the cause of the fall and captivity of the Jewish nation (II Chr. 12:1-8; Jer. 9:13-16).

F. Guide in International Life. These points may be noted: 1) the superiority of Israel's law (Deut. 4:7-8); 2) the consequent hostility created by such superiority (Esth. 3:8); 3) the protection of the law against enemies (II Chr. 17:9-10); 4) the law as a basis of judging the nations (Isa. 24:5-6; cf. Rom. 2:12-16); 5) the proclamation of the law to the Gentile world (Isa. 2:3).

G. Part of the Messianic Hope. The Messiah was promised in the law (Deut. 18:15-19; Acts 3:22; 7:37); He was "born under the law" (Gal. 4:4; cf. Luke 2:21-27); He was promised before the law was given (Gal. 3:15-22); He was destined to write the law upon man's heart in the new covenant (Jer. 31:31-34; Heb. 8:8-12).

II. THE LAW OF SINAI IN THE LIGHT OF THE NEW TESTAMENT (John 14:8-15; Heb. 1:1-

4). Look at the law of Moses in the light of the New Testament.

A. *Design of the Law.* The law leads us to Christ (Gal. 3:24); forecasts and typifies the new covenant (Heb. 10:10); defines sin (Rom. 3:20; 7:7-8); emphasizes sin (5:20; Gal. 3:19). The law is a means of conviction (Jas. 2:9) and restraining sinners (I Tim. 1:8-9). It is a test in the final judgment (Rom. 2:12-16).

B. *Jesus Christ and the Law.* In the relationship between the law and Himself, Jesus Christ:

1. *Accepted the Mosaic authorship.* Christ cited specific legislation in the law as authored by Moses (Matt. 8:4; Mark 1:44; 12:26; Luke 20:37). He believed that historic events happened exactly as given in the law of Moses (John 3:14; 6:32).

2. *Believed that the law contained prophecies about Himself.* He affirms that Moses wrote of Him (John 5:46). He explains to His disciples after His resurrection how the law contained prophecies about Himself (Luke 24:27, 44).

3. *Was subject to the law in His earthly life.* Paul tells us that Christ was "born under the law" (Gal. 4:4). His parents observed the rites of the law at the time of His birth (Luke 2:21-24) and they took Him to the yearly feast of the Passover at Jerusalem (Luke 2:41-51). Throughout His earthly ministry He attended this same feast in successive years (John 2:13-23).

4. *Fulfilled the law in its entirety.* Jesus Christ observed its rites and ceremonies (Luke 2:21-23); fulfilled its righteous requirements (Matt. 3:15; Rom. 10:4), the intent and purpose of the Old Testament economy (Matt. 5:17-20), and the typical import of the law (John 1:29; I Cor. 5:7). He abolished the ceremonial system (Matt. 21:51; Mark 7:19); became the "curse" of the broken law (Gal. 3:13); took the "sting" out of the law by His resurrection (I Cor. 15:55-58); and gave believers the power to fulfill the righteous requirements of the law (Rom. 8:3-4).

C. *The Place of the Law in the Plan of Salvation.* We must understand why the law was given at Sinai.

1. *The law did not abolish the promise made to Abraham.* The law did not annul the promise made to Abraham (Gal. 17,21), nor introduce a new or legal dispensation different from the dispensation of promise made to Abraham. The peo-

ple who lived under the law of Moses were saved by faith, not by the law, just as Abraham was (Heb. 11:8-40). All the rites and the ceremonies of the law pointed to and were fulfilled by Christ as the Lamb of God (John 1:29; I Cor. 5:7); and no man can be justified by the works of the law (Gal. 2:16).

2. *The law is not a means of man's salvation.* If this had been the case, Christ would have died in vain (Gal. 2:21); our righteousness as believers would have been earned rather than imputed to us on the basis of our Redeemer's perfect righteousness (Gal. 3:21-22; II Cor. 5:21); and our salvation would have been a matter of works rather than of grace (Rom. 4:1-25).

3. *Why was the law of Sinai introduced?* The law was given essentially to magnify God's righteousness and holiness in a world of man's sinful depravity (Deut. 4:7-8; Psalms 119:160); to show to sinful man what sin really is (Rom. 3:20); to lead men to the evangelical righteousness found only in Jesus Christ (Rom. 10:4; Gal. 3:24).

D. *The Place of the Law in the Life of the Redeemer.* We must be very careful to avoid the pitfalls that have always beset the Christian in his discrimination between law and grace.

1. *"Under law" and "under grace."* This distinction is made in Rom. 6:14-15. The Old Testament believer was under the law of Moses as a God-ordained way of life during the Old Testament dispensation. This "way of life" as an expression of obedience to God is explained in Gal. 3:23-24. But the Old Testament saint was never "under the law" as a means of salvation. He was saved by faith alone (Rom. 4; Heb. 11); but this faith, in the sense of Jas. 2:14-26, was manifested in his obedience to the law.

This same principle now operates in the New Testament dispensation. The believer is not saved by "the works of the law" (Gal. 2:16). Paul had to spend considerable time in combatting the Judaizers who insisted that the Mosaic law must be kept (Gal. 1:6-10). Such teachers had "fallen away from grace" (5:1-12). Even the first General Assembly of the Church had to face this issue (Acts 15).

Being "under grace" must be understood as a comprehensive expression. God has dealt with mankind on the principle of grace since man's disobedience in Eden. In God's

economy of redemption the principle of law was introduced at Sinai; but it did not annul the principle of grace (Gal. 3:21-29). Grace became operative in its fulness only after Christ came (Rom. 5:21; Tit. 2:11; I Pet. 1:10-12).

2. *The temporal and the eternal in the law of Moses.* The ceremonial system of the law (consisting largely of the priesthood and the sacrifices) came to its close at Calvary. The judicial system of the law, being peculiar to Israel's residence in the land of promise, is no longer binding except as the laws expressed in this system represent or interpret the basic moral law in the Ten Commandments. Christians now live under various governments and must be obedient to the laws of such governments (Rom. 13:1-7). The moral law as found in the Ten Commandments is still valid as an expression of what God's will is and of what sin is. This law is described as "perfect" (Psalms 19:7), "holy" (Rom. 7:12), and "spiritual" (7:14). The principles of the Ten Commandments are repeated in the New Testament legislation addressed to Christians.

3. *The external and the internal.* Even in the Old Testament it was recognized that external obedience to the law was not sufficient (I Sam. 15:22; Psalms 40:6-8). One passage (Jer. 7:21-23) seems to imply that God did not give the sacrificial system on Sinai, but He wants primarily our obedience — an obedience that comes from the heart. The true "circumcision" is spiritual (Deut. 10:16; Jer. 4:4; 9:25-26), and the true "sacrifice" is spiritual (Psalms 50:14). A believing Jew in the Old Testament could readily understand Paul's definition of a Jew in Rom. 2:28-29; and David could surely comprehend the New Testament language concerning "sacrifice" in Rom. 12:1-2; Phil. 4:18. ☐

NEEDED: Two teachers beginning September 1966. One for Girls' Physical Education and one for Commercial subjects, including shorthand. Please correspond with: Mr. C. Van Beek, Principal, Illiana Christian High School, 2261 Indiana Avenue, Lansing, Illinois 60438, or call 312-474-0515.

WANTED—Director youth work and Junior choirs in church of 350 members in Western North Carolina County seat. Address XYZ, Presbyterian Journal, Weaverville, N. C. 28787



YOUTH PROGRAM

For July 3, 1966:

Fundamental Morality

Rev. B. Hoyt Evans

*Scripture: Exodus 20:1-17 and
Ephesians 2:10*
Suggested Hymns:

"I Would Be True"
"So Let Our Lips and Lives
Express"
"Trust and Obey"

PROGRAM LEADER'S INTRODUCTION: Morality is fundamental, but not in the way that many people think it is. It is often thought that people must be "good" in order to go to heaven, that keeping certain rules of conduct is the way to gain admission to heaven. If we had no sinful nature and if it were possible to go through life without committing a single sin, this would be true.

The fact is, however, that we do have a sinful nature and we are guilty of many sins. We cannot earn our way into heaven by being relatively good. The only way a sinful person can be saved is by trusting in God's grace in Jesus Christ. Christ died for sinners, and when we look to Him in faith as our Saviour, our sins are forgiven and we are counted as being righteous before God.

In what way, then, is morality fundamental for a Christian? It is the evidence that our sins have been forgiven and that we have a new nature. It is an expression of our love and gratitude to God for having saved us from sin and hell. We seek to be good, not in order to be saved but because we are already saved by

God's grace.

A child is recognized as belonging to his parents by the resemblance he bears to them. We are known to be the children of God because of the way we live. God is good, and because He lives in us we too are good.

FIRST SPEAKER: What is morality? We have said that it is being good, but what does it mean to be good? How can we tell what is bad in the way of behavior and what is good? The highest standard of goodness is God Himself. To be good is to be like God. Morality means doing the will of God, and it is God's will that we be like Him.

How can we know what God is like? God is aware of our inability

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to come to a knowledge of Him by ourselves, so He has made Himself known to us in the Bible. Not only does He make Himself known, but He carefully spells out the kind of conduct He expects of us.

In the Ten Commandments we have what is known as the "moral law." This law is actually a reflection and an interpretation of the character of God. When the law says, for instance, that we are to be honest and pure, we realize that God Himself is honest and pure. For us to live in obedience to the law at these points is to be like the character of God and to do the revealed will of God.

SECOND SPEAKER: We read and hear much today about a "new morality." What is it? It is an attempt to base morality altogether on grace and love and not at all on law. People are urged to forget about the laws, or as it is sometimes called the "legalism" of the Bible. It is said that any thought, word, or action which is motivated by love is moral even though the teaching of the Bible may be to the contrary. This sounds good, because the Bible says: "love is the fulfilling of the law" (Rom. 13:10).

There are two serious flaws in this understanding of morality. In the first place, we are not able to be completely honest in judging our own motives. It is not too difficult to persuade ourselves that we are motivated by love when this is not the whole truth at all. How many wrecked lives have been explained in these words, "We thought it would be all right because we were in love"? They discovered too late that what they mistook for love was something much less than love. God has given us clear laws for the simple reason that our judgment is not sound.

The other flaw in the so-called "new morality" is the idea that what is basically right at one time can be wrong at another time. The laws, the principles, which we find in the Bible constitute God's revealed will. We have already observed that these laws are the reflection of God's own character, and God's character does not change.

It is never right to do that which is in conflict with the character of God, and we are never justified in declaring that the character and will of God are something different from what He has revealed in the Scriptures. The Bible does not give us



Rev. Paul G. Settle

48. Q. What are especially taught by these words, "before Me," in the First Commandment?

A. These words, "before Me," in the First Commandment, teach us that God, who seeth all things, taketh notice of, and is much displeased with, the sin of having any other god.

We are never to put God in the background of our lives. Because God knows us so completely, He knows when we allow other "gods" to influence us. God sees our idolatry, and is angered by it. His judgment falls upon us.

* * * *

TEST YOUR UNDERSTANDING

Do modern people have many gods? Is there a sense in which other persons, or things, or money, or self might be called "gods?"

SEARCHING THE SCRIPTURES

Read I Chronicles 28:9 and Psalm 44:20,21. What do these passages mean to you?

~~~~~  
detailed rules in all matters of conduct, but we can be certain that it is never right to do what the law of God in the Bible says is wrong.

**PROGRAM LEADER:** The laws of God continue to be faithful guidelines for godly living. We find strength to live by these laws only when we confess our weakness and sinfulness to God and trust Christ as our Saviour and Lord. We are not saved by the keeping of the law, but once we are saved by the grace of God, we both glorify and enjoy Him as we govern our lives by His revealed will. Living our lives in accordance with the will of God is morality, and it is fundamental.

*Closing Prayer.*

**49. Q. Which is the Second Commandment?**

**A. The Second Commandment is, Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and shewing mercy unto thousands of them that love Me, and keep My commandments.**

The First Commandment teaches there is only one God and that He alone is to be worshipped. The Second Commandment teaches that God is a Spirit, and so cannot be represented by a visible form. We are never to worship or bow down to any visible object.

\* \* \* \*

### TEST YOUR UNDERSTANDING

If God is a Spirit, can He be limited to one place? To any shape? Can He be limited in any way at all?

### SEARCHING THE SCRIPTURES

Read and memorize John 4:24.

• • • •

While religious and civil liberty have no organic connection, they nevertheless have a strong affinity for each other; and where one is lacking the other will not long endure. — LORAIN BOETTNER, *The Reformed Doctrine of Predestination*.

**WANTED:** Montreat cottage for August 1-8, two or three bedrooms, no climb, for three adults. Write or call collect, Miss Tina White, 414 Saluda St., Rock Hill, S. C. 29730: Tel. 803-327-3844. After June 21, Montreat, N. C.



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# the PRESBYTERIAN JOURNAL

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## What Is The Reformed Faith?

Calvinism is a whole world-view, stemming from a clear vision of God as the whole world's Maker and King. Calvinism is the consistent endeavor to acknowledge the Creator as the Lord, working all things after the counsel of His will. Calvinism is a theocentric way of thinking about all of life under the direction and control of God's own Word. Calvinism is the theology of the Bible viewed from the perspective of the Bible—the God-centred outlook which sees the Creator as the source, and means, and end, of everything that is, both in nature and in grace.

—James I. Packer

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## MAILBAG

### MAKE A MOVE?

As an outsider, I hesitate to inject myself into the present dilemma of conservative Southern Presbyterians. However, I feel that the recent letters of Mr. Manning (May 18) and Mrs. Nicholson (June 1) pose a question which cannot be easily brushed aside. Granted that those who hold to the historic standards should act in concert, how much longer will it be possible for them to take any decisive steps to-

gether?

The recent history of Presbyterianism in the North is a warning. When Dr. Machen and his followers were suspended or withdrew from the Presbyterian Church in the USA during the 1930's, by far the majority of Northern conservatives elected to stick it out and stand for the faith within the camp. A few have done so valiantly, and numbers to this day proclaim a Biblical Gospel from their own pulpits.

With regard to the Church at large, however, these same faithful men have found it increasingly impossible to mobilize for any effective action. First, they were unable, if not unwilling, to take measures against a denominational program committed across the board to neo-liberalism. They drew back even from a modest publishing venture to offset the influence of *Presbyterian Life*.

Admittedly, they have sought in the past year to join hands against a radical revision of the denomination's doctrinal standards. But they only succeeded in softening the most glaring features of the "Confession of 1967," not in changing the substance of it. And many of the believing remnant appear satisfied with the few crumbs — from the evangelical loaf — which the liberals let them keep.

If all this has any teaching value, it would seem to point up the importance — indeed, the necessity — of joint action now by Southern Presbyterians of confessional loyalty before they grow too accustomed to the new situation and before "the native hue of resolution is sicklied o'er with the pale cast of thought." May your every move be in the Spirit, but, while there is time, make your move.

—Frederick W. Evans Jr.  
Indianapolis, Ind.

Your editorials outlining major actions taken by the 1966 General Assembly are dismaying and sickening to me. The Assembly seems to have followed the "liberal" line lock, stock and barrel. What happens to us "conservatives" who hold to certain doctrines and creeds? As the Rev. Fred E. Manning Jr. said in his letter (May 18 issue) — "Is there no place where conservatives must draw the line and take their stand?" Your answer is — "that whatever is done must be done together." Presumably, by together you mean churches acting together, i.e. Conservative Churches should come together in some form of organizational structure. But what is an individual to do who finds himself as a part of a minority group in a church that is predominantly liberal in its attitudes?

God help us, somewhere an individual must take a stand and act according to the dictates of his own conscience.

One thing the individual can do is get out of the Presbyterian

# the PRESBYTERIAN JOURNAL

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THIS WEEK—

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**THE PRESBYTERIAN JOURNAL**, a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered to the saints, published every Wednesday by the Southern Presbyterian Journal Co., Inc., in Weaverville, N. C.

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Church US. As much as I would regret taking such action and as much as I regret even thinking of taking such action, they (the liberals) are fast pushing us into such a position.

I am behind you in your stand for conservatism and your attempt to be the spokesman for the conservative attitude thru the *Presbyterian Journal*. I hope you can find a way for individual conservatives to find a church home.

—Raymond E. Fulton  
Atlanta, Ga.

#### THIS AND THAT

I have just read with much interest the article, "The Earth Is The Lord's" by J. Howard Pew. Having read much in the past by this author, I was very pleased to find this particular article in the *Journal*.

However, I was disappointed that the *Journal* did not mention the June *Reader's Digest* article by the same author. I can think of nothing more important than a review of this timely message, "Should The Church Meddle in Civil Affairs."

—Mrs. Delos W. Thayer  
Washington, D. C.

#### MINISTERS

Edward Johnson from Terry, Miss., to the Mt. Salus church, Clinton, Miss.

R. Bruce Brannon Sr. (H.R.) from Refugio, Tex., to Ingleside, Tex., to work part time on the staff of the First Church, Corpus Christi, Tex.

L. Robert Frere, Huntsville, Tex., will organize a church in the Seabrook area near Houston, for Brazos Presbytery.

Paul R. Snellgrove from Newellton, La., to the First Church, Gatesville, Tex.

R. D. Neese from Port St. Joe, Fla., to the Roebuck, S. C., church and Center Point church, Moore, S. C.

Claude A. McMillion from Rockbridge Baths, Va., to a Floyd, Va., church consolidation project.

D. Patrick McGeachy III, Gainesville, Ga., to the Westminster church, Nashville, Tenn., effective Sept. 1.

Davis M. Taylor from Georgetown, Tex., to the St. Andrews church, El Paso, Tex.

E. C. Scott (H.R.) from Moultrie, Ga., to the First Church, Bainbridge, Ga., as interim supply.

T. Hartley Hall IV, from Lenoir, N. C., to the First Church, Tyler, Tex.

Hugh Reed Montgomery from graduate study to the Colonial Heights church, Kingsport, Tenn., eff. in August.

E. Raynard Arehart, of North Brazil, has resigned as a missionary.

Jon K. Crow, of North Brazil, has resigned as a missionary.

Orville D. Slaughter, of the Congo, has resigned as a missionary.

Henry Chestnutt from Memphis, Tenn., to the Veterans Administration Hospital, Salem, Va., as chaplain.

Julian F. Craig Jr., from Charleston, S. C., to the First Church, Aiken, S. C., as assistant pastor.

Henry A. Erion from Savannah, Ga., to the Fairview church, North Augusta, S. C., as assistant pastor.

• We were looking over a full Reformed church in Grand Rapids, Mich., gathered for a Sunday evening service and singing joyously, "And Can it Be That I Should Gain an Interest in the Saviour's Blood." It occurred to us that exactly two weeks earlier, in Birmingham, Ala., we had looked out over a full Presbyterian church, gathered for a Sunday evening service and singing joyously the same Gospel hymn . . . and from the same hymnbook. The experience did not necessarily prove that in any merger of the Presbyterian Church US and the Reformed Church in America we would all have evening services and sing the same wonderful Gospel hymns. But it *did* suggest that in the event the "wild ones" from both Churches should decide they want to abandon the Reformed faith for COCU, or some such thing, there would be a solid core of Scotsmen and Dutchmen willing and ready to make common cause in order that evangelical and Reformed Christianity shall not perish from the Fifty States. So, read all about the RCA General Synod of 1966

## ACROSS THE EDITOR'S DESK



on p. 4.

• One question asked repeatedly in the RCA meeting was, "What happened in the US General Assembly? What made the Presbyterians go overboard and join COCU?" Speaking to the point in one session, Dr. Bernard Brunsting, a former president (moderator) of the General Synod, said that Presbyterians explaining their Assembly's behavior reminded him of Mrs. Astor's comment as a passenger aboard the Titanic: "I'll admit that I ordered ice, but this is ridiculous!"

• Some observers thought the RCA very nearly ordered an ice disaster of its own. Possibly seeking to smooth ruffled feelings towards the US Church, both the president and the stated clerk managed to convey the impression that COCU is not such a bad thing after all. President Donner Atwood, in his Sun-

day sermon on the story of Peter and John healing the lame man at the Beautiful Gate of the temple, said the apostles' action was "truly catholic, truly reformed and truly evangelical." (!) Stated clerk Marion De Velder, explaining COCU to the delegates, deplored the misrepresentations conveyed by some publications (unnamed) and implied that COCU merely consists of harmless conversations with the next action not to be taken by some participants until perhaps 1971, while other denominations may actually drop out of the talks. Truth of the matter: Next action is anticipated by all participants before or during 1968, and will consist of formal consideration of specific provisions to be incorporated in a plan of union, such as the office of bishop with firm appointive powers. See editorial, this issue, p. 14. ☐





## RCA Asks Presbyterian US 'Explanation'

HOLLAND, Mich. — In actions which drew the largest number of visitors and the most attention on the floor, delegates to the meeting of General Synod of the Reformed Church in America voted here to continue union negotiations with the Presbyterian Church US, and also to study "the possibility of our participation in COCU" (the Consultation on Church Union, or "Blake-Pike" talks).

But the Southern Presbyterians were frankly asked to explain their own decision to join COCU in a letter addressed to the General Assembly by the General Synod.

The letter asks whether the Assembly's decisions in regard to the Reformed Church and also to COCU are "intended to be inclusive or exclusive?" And, "What is the

relative importance of these several actions?" In the debate the question of "good faith" on the part of the Presbyterians was bluntly raised.

After extended discussion, during which sentiments were expressed favoring discontinuance of all conversations, and also of hearty endorsement of everything the Southerners had done, the synod voted overwhelmingly to continue merger plans through the Committee of 24, which consists of 12 men from each denomination.

Following the vote, a motion was made by the Rev. Raymond Pontier of Clifton, N. J., that the RCA become a full participant in COCU. Mr. Pontier appealed to an action taken the day before in which the Synod had adopted a policy state-

ment declaring its willingness "to converse with any church . . . to cooperate with all Christians . . . to participate in councils of churches at all levels . . . to merge with any church when it is clearly the will of God . . . until all are one."

After several statements of support for the motion to join COCU, the legality of the motion was challenged and the presiding officer ruled that the motion was out of order inasmuch as both the 1962 and 1965 Synods had said that the Church should hold all other union negotiations in abeyance until the outcome of the Presbyterian talks had been determined.

This ruling was upheld by the court and then a motion carried overwhelmingly to ask the permanent interchurch relations committee to study the matter of COCU and report to the 1967 meeting of Synod.

During consideration of interchurch relations matters the Synod, which earlier had adopted a list of strong social resolutions (*see Journal, June 22*), joined in special support of a "Priority Program for Peace" of the National Council of Churches, and also approved an NCC policy statement on the right of "dissent."

An effort from the floor to eliminate Religion in American Life from the list of agencies supported by the Church, on the grounds that RIAL is not Reformed in its program, failed by an overwhelming vote. The court also agreed that "it is proper and sometimes necessary to use resources of the Church for organizations which are not exclusively or even distinctly Christian," in the effort "to provide specialized services to meet human need."

However, it was noted that nearly one-half of all RCA churches failed last year to use Church World Service as their overseas relief outlet. ☐

• • •

I read the Bible through once each year. — ULRIC JELINEK, space scientist.



## THE CHURCH OVERSEAS

KOREA — Churches in the United States that are wondering what to do about dwindling rolls and diminishing incomes might study the situation in Korea, a part of the world where missionaries freely speak of a modern "New Testament" Church.

There is Soonchun Presbytery, for instance, located in the extreme southern portion of the Korean peninsula. Despite the fact that nearly one third of all new converts ultimately move to the larger cities of the north, this presbytery has doubled the number of baptized believers in ten years. An active evangelistic movement led by laymen promises to double this number again in perhaps half that time.

This presbytery now consists of 176 organized congregations with church buildings and 74 preaching points. Including children in Sunday School, the total Presbyterian

constituency is nearly thirty thousand. The presbytery supports 43 ordained ministers, 26 seminary graduates and 78 unordained lay evangelists.

During the past seven years 91 new preaching points have been established and 66 church buildings erected for brand new congregations. The presbytery has completed a careful survey of its area of responsibility and believes that new churches should be established in 52 additional locations. On the basis of the record of the past ten years, it is believed that this goal can easily be reached in the next 7 years.

All of this serves to remind that where the Great Commission is taken in its original sense and the Gospel is preached in fidelity to the Word of God, the Lord blesses His Church. (Adapted from a report by the Rev. Hugh Linton.) ☐



## Synod Is Sympathetic To Pleas on Property

HOLLAND, Mich. — Pension and property rights should not be "jeopardized" by any church merger. But the right of congregations to act independently of the denomination in merger moves must be specially provided in union plans. It does not exist as intrinsic to Reformed theory.

So stated the General Synod of the Reformed Church in America, in adopting the report of its overtures committee.

A large number of overtures had dealt with various aspects of a congregation's property rights and a minister's pension rights in the event of merger with the Presbyterian Church US.

While expressing its basic sympathy with the intent of the overtures, the Synod voted "no action" on them on the grounds that the presbyterian form of government makes no provision for individual congregations to act separately in opposition to denominational merger actions.

However, the Synod conveyed to the Committee of 24 its desire that individual congregational rights should be protected in the plan of union being drafted with the Presbyterians. The Synod suggested that a separate commission might be created in the plan, to adjudicate individual congregational claims.

Next meeting of the General Synod will be held jointly with the US General Assembly, in Bristol, Tenn., in June, 1967. ☐

## Women's Ordination Fails in RCA Voting

HOLLAND, Mich. — With little fanfare the Reformed Church in America General Synod learned officially that it had turned down the ordination of women.

Stated Clerk Marion de Velder reported that a proposed constitutional amendment which would have permitted distaff elders and deacons failed to get enough favorable votes in the classes (presbyteries). With

classes to get a two-thirds majority, the proposal passed only 24 of the lower judicatories. A total of 21 voted against it, and one reported no action.

With 37 affirmative classical votes, one amendment was approved, according to the clerk. It changes the status of "mission" churches and gives the classis more power over their affairs.

Also approved by classical vote was the new liturgy of the denomination. ☐

## Constitution of RCA To Get Year's Study

HOLLAND, Mich. — In a surprise action the General Synod of the Reformed Church in America failed by a narrow vote to approve a new constitution (Book of Church Order), sending it down to the classes

*What the RCA requires of its theology professors —*

## Declaration for Professors of Theology

affirmative votes required from 31

"We, the undersigned, in becoming professors of theology in the Reformed Church in America, do by this our subscription sincerely, and in good conscience before the Word, declare that we believe the Gospel of the grace of God in Christ Jesus as revealed in the Holy Scriptures of the Old and New Testaments, and as set forth in the Standards of the Reformed Church in America. We believe that these Standards agree with the Word of God, and we reject all errors which are contrary thereto.

"We promise that should we ever have objections against the doctrines in the Standards of the Church arise in our minds, we will not publicly or privately propose, teach, or defend the same by preaching or writing, until we have first fully revealed such objections to the general synod, to which we are responsible, so that our opinions may receive a thorough examination in that body. We hold ourselves ready always to submit to the judgment of

(presbyteries) for a year of study before possible adoption in 1967.

Under revision for several years, the constitution includes formulas of subscription, transfer and reception which are notably more detailed than in the Presbyterian Church US. (See accompanying "Declaration for Professors of Theology," below.) ☐

## Status of Literature In RCA Is Questioned

HOLLAND, Mich. — Noting that only 30 per cent of RCA churches have been using the Covenant Life Curriculum at the elementary level, the General Synod of the Reformed Church in America approved a recommendation of its standing committee on Christian education calling for a study of the right of its church-

*(Cont. on next page)*

the general synod, under penalty of censure or deposition from our office in case of refusal, reserving to ourselves the right of rehearing, or a new trial, in case we conceive ourselves aggrieved by the sentence of the synod, without disturbing the peace of the Church pending such trial. We promise further to be willing and ready always to comply with any demand of the general synod for a more explicit explanation of our beliefs concerning any article in the Standards.

We promise that we will diligently teach and faithfully defend the doctrines contained in the Standards, and that we will not inculcate or write, publicly or privately, directly, or indirectly, anything against the same, and that we will exert ourselves to keep the Church free from such errors."

(Editor's note: Most Presbyterian seminaries have acted expressly to eliminate restrictions embodied in this admirable subscription form to be contained in the RCA constitution.) ☐



es to use literature which is not officially approved.

The resolution took the form of a request for study of that constitutional provision which requires that "catechisms" used by the churches must first be approved by General Synod, to see if the provision should apply to "all church school materials."

Relations between the Church and its institutions received considerable attention through the report on higher education. Concern had been expressed informally over the Christian level of the curriculum in the Church's three colleges, and officially through at least one overture to General Synod calling for an investigation.

While re-affirming its confidence in the spiritual quality of the education offered in its institutions, the court specified that this education must be "according to the Word of God and the Creeds of the Reformed Church in America."

But the Synod also voted to allow its colleges to "study" changes in the rules governing the election of members of boards of trustees. And it appointed a special committee to consider all factors involved in a proposed merger of its two seminaries. ☐

## Seminary Scholarships Aim of New Foundation

HOUSTON, Texas (RNS) — A foundation to provide scholarships for conservative theological education was formed here by a group of Texas businessmen who also are Baptist deacons or Sunday School teachers.

Chairman of the trustees is Paul Pressler, an attorney, who said the foundation was created because of the "trend toward a wider acceptance of liberal theology, and broad teaching that the Bible is less than the holy and inspired Word of God."

Another reason, he said, was the "desire to help educate pastors and teachers with conservative theological conviction." The foundation, he added, will be an "expression of concern for conservative as opposed to liberal theology now being taught in the U. S."

(Editor's note: We know of a Presbyterian US congregation that is doing exactly the same thing, as a congregation.) ☐

## House Action Pushed On Prayer Amendment

WASHINGTON, D. C. (RNS) — After quoting a plan by Richard Cardinal Cushing of Boston for restoration of prayer in public school, a Congressman declared before the House that so long as prayer legislation is blocked in Washington "democracy is travestied."

Rep. Thomas P. O'Neill Jr., (D-Mass.) told his colleagues that "unless and until a responsible prayer amendment is proposed to the people for decision, as they may think best, through their several state legislatures, the democratic process is mocked."

He was referring to the refusal of Rep. Emanuel Celler (D-N.Y.) to report a bill which would accomplish these ends out of the House Judiciary Committee, of which he is chairman.

The Massachusetts legislator is pinning hopes on a bill of similar purpose introduced in the Senate by Sen. Everett M. Dirksen (R-Ill.) and co-sponsored by more than half the members of that body.

Rep. O'Neill said:

"I am convinced that given the chance at their state capitals, in the process of debate over a prayer amendment, the American people will reaffirm in overwhelming measure their conviction that reverence under public auspices and in public places is a vital part of their inheritance and must be restored to a safe and sure situation.

"I call upon my colleagues to join with the strong grassroots voice of the nation and move immediately toward action on the prayer amendment . . . Nothing less than this will satisfy the urgent imperatives of the democratic process in which we all believe and to which we owe our presence here." ☐

## All Minnesota Colleges Without Baccalaureates

ST. PAUL, Minn. (RNS) — For the first time in Minnesota's history, none of the five state colleges held baccalaureate services this year.

All colleges that held such religiously-oriented services last year — Moorhead State, Winona State and Bemidji State — dropped them this year by the overwhelming votes of

senior classes.

Of the other two colleges, Mankato State has held a strictly musical "baccalaureate concert" since 1952 and St. Cloud State has not held a baccalaureate service for five years.

The Minnesota Chapter of the American Liberties Union issued a statement in April charging that baccalaureates sponsored by public schools violated "the constitutional principles of separation of Church and State."

Lynn Castner, chapter executive director, said a copy of the ACLU statement was sent to school officials, with a request that they hold no more school-sponsored baccalaureates. ☐

## Scholar Suggests Union By Returning to Rome

BROOKLYN, N. Y. (RNS) — A Lutheran theologian has written an article in the June issue of *Una Sancta*, a Lutheran quarterly, urging Church union on the basis of a Protestant "return to Rome."

Prof. Carl E. Braaten of the Lutheran School of Theology in Chicago called upon his fellow Protestants to look upon the Reformation as an event in history which, having accomplished the reforms it set out to bring about, must now become past history. The "exiles" of that period, he maintained, should now return to their "ecclesiastical homeland" — the Roman Catholic Church.

Prof. Braaten said he found in Protestantism today "a new birth of catholicity . . . a recovery of catholic substance and principles that have been lost in Protestant history." He maintained that this renewal is not intended merely "to revitalize the Protestant communities for prolonged separate existence, but to renew in them the longing to be integrated with their Roman brethren in the one catholic Church. There is no doubt that a phenomenon we best call evangelical catholicity is growing among Lutherans." (Editor's note: The danger is that this sentiment, shared privately by numerous Presbyterians, will seem reasonable by being heard so often, that the evil of the suggestion is obscured.) ☐

Disillusionment is the raw material of the Christian hope. — JAMES S. STEWART.





# Lutheran Chief Asks: 'Inner Life' Neglected?

NEW YORK (RNS) — Serious and disturbing questions about the present "balance" between the "inner life of the Christian and the outward servanthood to which he is called" are asked by Dr. Franklin Clark Fry, Lutheran Church in America president, in a report issued here in advance of the denomination's third biennial convention at Kansas City, Mo.

"Is there a hidden reason for today's pell-mell flight from the inner life to an almost exclusive preoccupation with the outside world? Is it because nominal Christians by the thousands instinctively shrink from the gathering darkness which they subconsciously know they would find in their souls if they took a hard inward look, with faith cracked and a loosened contact with God?"

Activism and involvement in social issues, he added, "can be a blessed thing . . . essential Christian conduct," but "it can also be unhealthy compensation."

"In the Dark Ages," he went on, "Christians ran away from the gloom of barbarism and sought refuge in convents and in introspection. Pietism was a later escape in the same direction, to avoid being contaminated by 'worldliness.'"

"Are we now witnessing the reverse, with equally ominous implications? Balance is indispensable to a rightly proportioned Christian discipleship."

Among other sections of his report, Dr. Fry, who is eligible for one more four-year term as LCA president, expressed grave concern over the financial condition of the denomination.

He said that when apportioned benevolences failed to show expected increases, it was necessary for Church executives to reduce the budgets of 10 of 15 operating units.

Increased giving for benevolence purposes is needed "desperately," Dr. Fry said, stating a fear that reserve funds are being used to a point where it is likely the Church will have to "go into the high-interest money market to borrow" by the end of summer.

(Editor's note: Is there a connection between religion that has lost its "inner" perspective and a Church that no longer meets its financial obligations?)

# THE CHURCH AT HOME

## Additional Officers Named by COCU Group

ATLANTA, Ga. (PN) — A vice-chairman and secretary of the Presbyterian US delegation to the Consultation on Church Union ("Blake-Pike" merger) were elected at a meeting here June 14.

Dr. Lawrence I. Stell, executive secretary of the General Council is vice-chairman; and Dr. Rachel Henderlite of Austin Seminary is secretary. Dr. William A. Benfield of Charleston, W. Va., was named chairman when the principals were appointed to the committee.

The delegation made plans for distributing COCU information to the Church at large, terming this a part of the directive of the 106th General Assembly which in April voted to become a full participant in COCU.

In addition, nine alternates for the Ad Interim Committee on COCU were appointed by the moderator, Dr. Frank H. Caldwell of Charlotte.

They are the Rev. William R. Sengel of Alexandria, Va.; President Thomas A. Spragens of Centre College, Danville, Ky.; Theodore B. Pratt, executive director of *Presbyterian Survey*; Dr. Mary L. Boney of Agnes Scott College, Decatur, Ga.; the Rev. James T. Womack Jr. of Columbia, S. C.; the Rev. John S. McMullen of Columbia, Mo.; the Rev. John M. Crowell of Mobile, Ala.; the Rev. W. Kirk Allen Jr. of Kingsport, Tenn.; and W. B. McGuire, president of Duke Power Co., Charlotte, N. C.

## To Lead Conference

NASHVILLE, Tenn. — Leaders for the 1965 Montreat World Missions Conference, which will consider the theme, "Christian Witness Amid Affluence and Poverty," have been announced. Evening speakers will in-

clude the board's executive secretary, T. Watson Street; a Latin American "ecumenical" leader, Emilio Castro; a missionary to Brazil, layman Jule C. Spach; and a minister-missionary to Japan, William P. Boyle. Bible study leader will be Earle D. Roberts, also a missionary to Brazil. Sunday preachers will be Lawrence F. Haygood of Tuskegee Institute, Ala., and Wallace Alston, president of Agnes Scott College. Registration is still open at the Board of World Missions office here.

## Survey Board Elects

ATLANTA, Ga. (PN) — Dr. Mary L. Boney, professor at Agnes Scott College, Decatur, Ga., has been re-elected chairman of the board of directors of *Presbyterian Survey*, official magazine of the Presbyterian Church US. Others elected to one-year terms are Dr. John Leith, professor at Union Theological Seminary, Richmond, vice-chairman, and William P. Lamkin of Atlanta, secretary.

## Missionary Briefs

TAIWAN — The Rev. and Mrs. Kenneth M. Kepler and the Rev. and Mrs. Daniel O. Whallon have begun regular furloughs.

CONGO — The Rev. and Mrs. Walter T. Davis Jr. are scheduled to arrive in the States in late June for regular furlough, and the Rev. and Mrs. Charles Ross Jr. and Miss Charlotte McMurray are scheduled to begin regular furlough in July.

BRAZIL — The Rev. and Mrs. Lawrence B. Durr have arrived in the States for regular furlough; Mr. and Mrs. Roy W. Penney are scheduled to reach the States for regular furlough in June; and the Rev. and Mrs. Donald E. Williams are to begin regular furlough in July.

JAPAN — In the States for a short furlough this summer will be the Rev. and Mrs. Arch B. Taylor Jr.



# Work Plans Listed For Seminary Graduates

(EDITOR'S NOTE: This year's Presbyterian seminary graduates who have indicated the work they will accept are included in the following list. Except where otherwise noted they will be pastors of churches.)

## AUSTIN SEMINARY

Louis William Adams, chaplain, Texas Prison System; Jeff Bean, Trinity church, Jonesville, La.; August William Benner Jr., Boldtville church, San Antonio, Tex.; W. John Bleckley, Westminster church, Galveston, Tex.; H. Lyndon Brown, Tallulah, La., church; George Wendell Crofoot Jr., Edna, Tex., church; Ronald Walter Cunningham, intern chaplain, Texas Department of Correction, Huntsville, Tex.; William Guy Delaney, assistant pastor, Bellaire, Tex., church; Leonard G. Esler, First Church, Antlers, Okla.; Charles J. Farlow, Austin State School, Austin, Tex.; Walter Burton Funk, First Church, Rockdale, Tex.; William Emory Glover, minister to youth, First Church, Greensboro, N. C.; George Wade Hunt, First Church, Fort Stockton, Tex.; Troy Jarvis, First Church, Dermott, Ark.; Robin Eugene Kash, Faith church, El Paso, Tex.; George Earl Klett, assistant pastor, First Church, Lake Charles, La.; William Truman Lawrence, missionary to Mexico; John Floyd Martin, Highland church, Hot Springs, Ark.; Bailey Preston Phelps, First Church, Quanah, Tex.; John Sharp Pyles, assistant pastor, Casa Linda church, Dallas, Tex.; Edward Barry Robinson, St. Paul (Cumberland) church, Austin, Tex.; Don Glen Shepherd, First Church, Ballinger, Tex.; James Edwin Simmons Jr., First Church, Dardanelle, Ark.; Ronald Eugene Stevenson, First Church (UPUSA), Benton, Ark.; Reynaldo Nieves Suarez, Second Church, Victoria, Tex.; David Austin Thomas, Central Church, Sulphur, Okla.; John Thaddeus Wehmeyer, minister of education, First Church, Waco, Tex.; William Irvine Woods, Faith and Old Waxhaw churches, Lancaster, S. C.

Graduate work — David Ray Black, Wayne Beall Dickerson, William Franklin Mansell Jr., Harold Joe Swafford, Sape Anne Zylstra.

## COLUMBIA SEMINARY

David Bruce Antonson, First and Bethel churches, Union Springs, Ala.; Joe Pack Arnold, Montevallo, Ala., church; Samuel David Austin, Dinwiddie and Fairview churches, Hillsville, Va.; Sidney Taylor Ayer Jr., Warrenton church, Abbeville, S. C.; Woodrow Wilson Benton Jr., instructor, Belhaven College, Jackson, Miss.; Joseph Wilson Berry Jr.; chaplain intern, Grady Memorial Hospital, Atlanta, Ga.; William Kendrick Borden, assistant pastor, First Church, Columbia, S. C.; Robert Pridgen Crumpler, Murphy, N. C., church; John Range Dodd, Grace church, Aiken, S. C.; Thomas Talbot Ellis, First Church, Florala, Ala.; Paul Bucher Fowler, assistant pastor, First Church, Dothan, Ala.; John Scholz Franklin, assistant pastor, First Church, Anderson, S. C.; George Francis Ganey Jr., Etowah, N. C., church; Lyonel Wayman Gilmer, chaplain intern, Grady Memorial Hospital, Atlanta, Ga.; Mark Elias Gutzke, Perry, Ga., church; David Scott Hargrove, chaplain intern, Milledgeville State Hospital, Milledgeville, Ga.; Gerrit Jan Hinnen, new church, Boca Raton, Fla.; Clifford William Hull, assistant pastor, First Church, Lumberton, N. C.; Charles Noel Landreth, First Church, Monticello, Fla.; James Stallworth Lowry, Church of the Good Shepherd, Anniston, Ala.; David Sidney McCarty Jr., Bethel, Danube and Mary Horner Walker Memorial churches, Claudeville, Va.; Franklin Marion McCraven, chaplain, Chamberlain-Hunt Academy, Port Gibson, Miss.; Charles Edwin McGowan, Chapel Woods church, Decatur, Ga.; Dewey Dwight Murphy, Lebanon church, Abbeville, S. C.; Curtis Alson Murray, Strawberry Plains and Blaine churches, Strawberry Plains, Tenn.; Lonnie Alfred Priest, Plumtree and Hughes churches, Plumtree, N. C.; Preston Orr Sartell Jr., Midway church, Anderson, S. C.; William Alexander Shumate, Oldenburg church, Roxie, Miss., and Meadville, Miss., church; Donald Wayne Smith, Billy Graham Association; Frederick Delong Thompson Jr., Bremen, Tallapoosa and Villa Rica churches, Villa Rica, Ga.; Lewis Earl Trotter, Carrollton, Miss., church; Wilmer Jack Turpin Jr., assistant pastor, First Church, Jacksonville, Fla.; Earl Monroe

Vaughan, Bryson City, N. C., church; Victor Hugo Wallace, Wayside church, Signal Mountain, Tenn.; William Walker Westlund, Army chaplaincy; James Russell Wilburn, St. Paul church, Jackson, Miss.; David Lee Williams, Iva (Associate Reformed Presbyterian) church, Iva, S. C.; Isaac Newton Wilson Jr., Ellisville, Miss., church; Stephen Bradley Woodward, Grassy Creek and Newdale churches, Spruce Pine, N. C.; Daniel Elliott Youngblood, Central church, Anniston, Ala.

Graduate work — William Van Arnold, Thomas Erskine Clarke, Felix Harry Daniel, John Jay Deifell Jr., Joseph Sherwood Harvard III, Eduard Nuessner Loring, Elliott Watson McElroy, Linwood Gibson Wilkes.

## LOUISVILLE SEMINARY

R. Judson Alford, Gilbert, W. Va., church; Douglas L. Barnes, assistant pastor, Wallace Street (UPUSA) church, Indianapolis, Ind.; Robert G. Briley, Bloomingburg, Ohio, (UPUSA) church; Kenneth A. Churchill, Clarksville and Calumet (UPUSA) churches, Clarksville, Mo.; Albert V. DeHaven, Clallam Bay, Wash., (UPUSA) church; Glenn W. Dimmitt, Rockwell Falls (UPUSA) church, Lake Luzerne, N. Y.; Charles M. Fugate, LaGrange, Mo., (UPUSA) church; Alan R. Good, Mitchell, Ind., (UPUSA) church; William H. Hefelfinger, Springhill, La., church; Harry Heiser, First (UPUSA) Church, Tuckerton, N. J.; Lawrence Jackman Jr., Bridgeport and Pisgay, (UPUSA) churches, Bridgeport, Ill.; J. Lewis Johnson, First Church, Lawrenceburg, Ky.; Thomas D. Kennedy, assistant pastor, First (UPUSA) Church, Anderson, Ind.; William W. Kenney, assistant pastor, Market Square (UPUSA) church, Harrisburg, Penna.; Keith A. Kensing, Round Pond (UPUSA) church, Franklin, Ky.; Clarence Liang, Patton, Mo., (UPUSA) church; Charles H. Moffett, assistant pastor, House of Hope (UPUSA) church, St. Paul, Minn.; Gerald S. Noel, First (UPUSA) Church, Kalispell, Mont.; Joseph E. Quinn Jr., associate pastor, First (UPUSA) Church, Troy, Ohio; Charles W. Reid, Goshen and Lebanon churches, Goshen, Va., and Rocky Spring church, Deerfield, Va.; William E. Rogan, First (UPUSA) Church, Rockwell, Tex.; David A. Sharp, assistant pastor, Spring Branch church, Houston, Tex.; Thomas L. West, First Church, Marion, Ky.; Louis F. Zelle, chaplain and instructor, Lees Junior College, Jackson, Ky.

Graduate work—James E. Layman.

## UNION SEMINARY

John William Bolton, assistant pastor, Caldwell Memorial church, Charlotte, N. C.; Robert King Bondurant, Upper Glade, W. Va., church; Keith Emerson Boyer, St. John's church, Dalhousie, New Brunswick, Canada; Richard Allen Brand, Erwin, N. C., church; John Franklin Callaway, assistant to the pastor, Old Parish church, Portobello, Edinburgh, Scotland; James Robert Dellert, Shallotte, N. C., church; Eric Milton Faust, St. Aidan's church, St. John's Newfoundland, Canada; William Claude Godwin Jr., Stanley White church, Roanoke Rapids, N. C.; Lloyd Frederick Griffie, Candor, N. C., church; William Donald Jones, First Church, Springfield, Ky.; Edwin Kang, Shoal Lake church, Shoal Lake, Ontario, Canada; Charles Russell Moore, Lake Waccamaw and White Plains churches, Lake Waccamaw, N. C.; H. Wilkes O'Brien Jr., Roanoke Valley and Northside churches, Blackburg, Va.; Willard Winston Olney III, Cedarview church, Kingsport, Tenn.; James O. Pitts III, Oakdale, La., church; Ted Jackson Plott, Stafford Memorial and Harmony churches, Garland, N. C.; Eric Stafford Renne, Air Force chaplaincy; Robert Manson Rogers, Rayville, La. church; Samuel George Smith, Kooperston, W. Va., church; Charles David Symons Jr., Halltown, W. Va., church; William Leonard Thomas, Army chaplaincy; Jerry Curtis Vuncannon, Bethesda and Elmwood churches, Statesville, N. C.; Harvey Stewart White Jr., Shiloh church, Grover, N. C.; Paul DeBernie Woodall Jr., Newland, N. C., church; Kenneth Woodard, Anchorage of Hope and Galena churches, Max Meadows, Va.

Graduate work — Maurice Gene Allen, Charles MacKinnon Carlsson Jr., Charles Lee Hargis, James Miller Lindenberger, William Edward Melton, Thomas Jefferson Nash III, William Lee Painter Jr., Robert Joseph Rea, William Wirt Skinner.



# What Can Be Done?

REV. WILLIAM E. HILL JR.

**T**he Presbyterian Church today is split down the middle, or somewhat to one side of the middle, depending on who you are talking to or who is drawing the line.

The split is very real. It can no longer be ignored. It has gone too far to be healed by ordinary means. Only a special intervention from above, a special outpouring of the Holy Spirit in real revival can possibly reknit that cleavage.

Negotiations will do no good because both sides are arguing from diametrically opposed premises. There is no mutual solid ground from which to discuss the problem.

We can, of course, contend that the situation does not exist; but we might as well go ahead frankly, openly, and definitely face up to the fact that it does exist. Thousands of people are waking up and are trying to face up to the problems involved. They are asking again and again, "What can we do?"

So many in the Church have gone on comfortably assuming that everything in the Presbyterian Church was all right. Now thousands are becoming aware that the Presbyterian Church US is no longer the Presbyterian Church our forefathers knew, either doctrinally, organizationally or spiritually.

The "liberals" rub their hands with satisfaction that they have been so successful in changing the Church.

To the ordinary man the changes he sees coming about in the Church are brand new. He does not realize that things have been moving in this direction for a whole generation. He is alarmed.

Thousands of others are saddened,

*The author is a leader of the Presbyterian Evangelistic Fellowship with headquarters in Hopewell, Va.*

distressed, frustrated, spiritually depressed. They see indications of serious spiritual decline which ultimately will bring the Church to ruin, and perhaps to apostasy. There are thousands more who are downright angry. "Righteous indignation" or otherwise, still they are angry!

All are asking the question, "What can we do?" Even those who have seen this day coming for a whole generation, and have been trying to warn the Church about it only to have their warnings fall on unlistening ears, or to be criticized as alarmists and pessimists, are now asking, "What can we do?"

Several alternatives in one form or another are proposed. Men of good conscience are going ahead to meet their own particular brand of the problem in their own way; others are urging that we should all stick together and act together. The latter certainly is good advice, but it just as certainly will not be heeded for long unless the "sticking together" turns into some *acting together*.

First there are those who say, "Sit tight, things will change, they always have, God is on the throne. He will work things out. Don't get too much bothered about the situation. Just hope for the best and try to cooperate."

This is the line of least resistance. It is easy to just shut one's eyes and hope and pray for better things later on. No one, however, is quite satisfied with this sort of attitude, and as the situation continues to deteriorate, and more and more people drift away from the church, this position seems more and more foolish.

Thousands of others are saying, sometimes out loud and sometimes

just in their hearts, "*We can no longer stay in a Church like this! we must get out.*" But when you get out, where are you going? And what have you accomplished? Maybe your getting out will produce a certain sort of impression for a day or two, but then it is forgotten and the Church goes on its way and you are forgotten.

And, actually, are you going to be any more zealous for the Lord, or win any more souls to Christ, or have any greater testimony after you have gotten out than you did before? You have greatly weakened the strength of your Christian brethren, who, for conscientious reasons, have felt that they should stay in and let their testimonies count within.

## Get Out

You are thinking, no doubt, that many will follow you, and that, perhaps, these will band themselves together and form a strong Church together with remnants from other Churches. In reality, however, if the past is any indication of the future, it will take generations for those remnants to get together and form any sort of Church with any strength.

In my opinion, if every person and every church with what we might call "quitting notions" should suddenly rise up and quit, they really would not amount to more than a handful. The innate caution of human nature, the disinclination of people to really get upset enough to take action, the pressures that would be brought from denominational officials for conformity, would cause most to get cold feet and only a few would actually go out. And what would be gained by it?



There is, however, a third alternative and we are hearing this definitely and outwardly expressed, (we hope it is being widely heeded) that whatever is done we should *all do together* and not fragment ourselves. But the question still remains, "What are we going to do?"

Too many people, too many churches already are drifting away. They are doing it for deeply conscientious reasons. We certainly do not want to reflect upon their motivation, nor their wisdom, by condemning them when they have had the courage of admirable convictions. But what are *we* going to do? Just sit and wait?

Some say, "Let's organize and bring pressure in all of the presbyteries, in all of the synods, in the General Assembly." Efforts along this line, however, have been very disappointing. The resistance is too great. Too few are willing to stick their necks out and get their heads chopped off, ecclesiastically.

All attempts so far along the line of direct action thus far have failed to stop the steamroller. The situation continues to deteriorate, while the landslide in the wrong direction continues to increase in momentum.

### Too Late To Change

In my opinion the time has passed when effective action can be taken in most presbyteries or higher church courts. And the time has passed in many churches when even the local Session can take any effective action because of divisions of opinion.

Heresy trials are out of the question. Political maneuvering and intrigue, even when it succeeds, is of questionable spiritual value. The "other side" has accomplished its aims by this method but does it honor God?

Many feel we have reached the point of no return. The current has become too strong. We are too near the falls. No turning back is possible now.

A few say, "Let's defy the whole Church administration, refuse to obey." But can we do this as Christians? We have sworn to subject ourselves to our brethren in the Lord. We are a part of the Church. Rebellion is not the answer that most conscientious Christians can accept.

Perhaps sometimes in conscience

we can just ignore the orders "sent down" because in conscience we know those orders are wrong and we know, too, the ones who made the orders have no intention of trying to enforce them.

Suppose a showdown comes? What then? There is one honorable thing to do, if we cannot obey the dictates of the Church courts, and that is to protest and plead our rights to follow the dictates of our consciences, until finally they put us out. That is what Martin Luther did.

But times have changed and the religious world is not today clamoring for a Reformation. We will be gone and soon forgotten. Most of the churches will pay no attention, and the question will remain: "In this particular day will we be more zealous in the Lord and win more people to Christ, and have a larger testimony after going through all of this than we did before?"

There is a fourth alternative. *Forgetting all else, do what comes to hand on every occasion and at every opportunity.*

Protest, yes, with love and charity, where we have opportunity to give a testimony thereby that will glorify Christ. Pray, yes, pray for a mighty sweeping awakening, an intervention from above that will change the trends. Suffer patiently, yes, co-operating where we can, and ignoring quietly what we cannot co-operate with, without making ourselves obnoxious. Always avoiding open defiance, if possible.

### Bear Witness

When a man slaps you on one cheek, you can ignore that and let him slap you on the other. You may rage inwardly, "This violates my rights!" Sure, it does; but in the name of Christ we can suffer it just the same. By letting the other go on slapping we have not in any way injured the cause of Christ, though our own feelings and our own faces may be somewhat injured. And yes, in the eyes of unspiritual people our image will be tarnished too. But then His "image was marred" also as the Scripture says!

This is not just lying down and "taking it" because we are scared to do otherwise. It is "taking it" courageously for Jesus' sake.

But just "taking it" — just submitting — is not enough. *Why not,*

*while he is slapping your face, actively and aggressively try to lead him to the Lord Jesus Christ?*

There, I think, lies the answer and the key to *what we can do.*

### We Can Win Others

We cannot change the National Council of Churches — that's a settled fact. We cannot change the General Assembly, or (it is beginning to appear) the Presbyterian Church US. We can't even change our own presbyteries for the most part. One thing we can do is to ignore what we cannot do, forget it as far as possible and do what we *can* do — that is, *get busy proclaiming the Gospel of Christ and leading people to the Lord Jesus Christ.*

"What?" someone protests, "Let them sell us out to a World Church — let them go on until they even take our church property away from us!" Yes, even that! In the first place because we are Christians and in the second (and most important) — what if they do establish a World Church? What if they do take our property away from us? "God dwells not in temples made with hands." Where the Spirit of God is, there is the Church. We belong to the Church. We belong to the Church of the "second born!"

If the organized Church runs on to hypocrisy, why lose your faith over it? Get busy in the job God has given us to do. There isn't time to worry. There isn't time to argue. There isn't time to fight. There isn't even time to protest — if protesting will do no good.

The time is short. We must say with the Lord, "I must work the works of Him that sent Me while it is day, for the night cometh when no man can work." And what are those works? Bringing people to Jesus Christ; saying, to a lost and dying world, "come;" sounding the Gospel call in personal contacts and visitation; encouraging every true minister of the Gospel who is proclaiming the message and calling people to Christ; and promoting every activity at home or abroad which is true to the faith.

God has not been left without witness. There are faithful people by the thousands and faithful ministers by the scores. Find out who they are, cooperate with them, hold up their hands, work with them.

There are many, many movements within the Church and without the



organized Church that are doing God's work. Give them support.

Encourage every person who may be faltering. Comfort every person who is deeply distressed. Point them to the main business of winning people to Christ. Do not lose your head over the things that your Church or your presbytery may be doing that you think are wrong and pitch in to help with the things that you think are right. Concentrate on what God has told us to do, to "seek first the Kingdom of God and His righteousness." Become involved in a vital, vigorous, Biblical evangelism. Do it now and do it with

all the strength of your being! Do it for Jesus' sake, no matter what the cost!

True, it is harder to work than it is to fight. It is harder to witness than it is to complain. Don't take the easy road, take the hard road for Jesus' sake. For those who think it is their conscientious duty to fight, let them fight (praise the Lord for those who fight the Lord's battles), but you get busy fighting the devil and winning people to Jesus Christ.

God has given us the answer. "If My people . . ." (II Chron. 7:14). Are we God's people? Then let us humble ourselves. Let us do what

God says and pray and seek His face and turn from our wicked ways. Then His promise will apply: "I will hear from heaven and forgive their sin and heal their land."

If Sodom could have been saved for ten righteous people, who knows but what God will spare many for the few who will be faithful.

(Editor's note: This statement constitutes one distinguished Christian's thoughtful opinion as to how apostasy in the Church should be met. There will be differing opinions and we solicit these for possible publication in a future issue of the JOURNAL.)

*A "truly catholic, truly Reformed, truly evangelical" Church states its mission.—*

## A 20th Anniversary Declaration

**O**n this day of the commemoration of the twentieth anniversary of the founding of the Reformed Church in Japan, remembering the faith and the zeal manifested at the time of the founding of our church, we pledge anew to dedicate ourselves and all things to the glory of God.

**RETROSPECT.** We realize that it was the unfathomable purpose of God to raise up a Reformed Church in Japan, in answer to the prayers of those who were longing for the establishment of a nation and church subservient to His will, on that day of April 28, 1946, when Japan was devastated and scorched by the way. Truly, the birth of the Reformed Church in Japan, initiated by Japanese Christians who were convinced that Christian theism was the sole foundation for a new Japan and who sought to establish a church whose creed and polity followed faithfully in the succession of Reformation heritage, was an epoch-making event in the annals of Japanese ecclesiastical history.

While we are humbly conscious of the great responsibility laid on our church, the path which she must tread has been clearly set forth in her "Declaration of the Reformed Church in Japan" proclaimed at the

*On the occasion of the 20th Anniversary of its founding, the Reformed Church in Japan adopted the accompanying statement of its faith and mission. Here is a "younger Church" overseas which has not been moved from its foundations.*

time of her founding. Looking back over the past twenty years, we are deeply conscious of our sinful failings and weaknesses which prevented our adequately fulfilling this solemn responsibility committed to us. Nevertheless, we gratefully acknowledge the grace of God, who, from a small group of eight churches and some 200 members, increased it till now there are some 65 churches with over 4,000 members. God has further enabled us to complete the official translation of the Westminster Standards as our creed, to maintain and operate the Kobe Reformed Theological Seminary, and to develop step by step a presbyterian form of church polity.

**HISTORY.** In the beginning, when the human race fell into sin in Adam, God instituted the covenant of grace, redeeming man in Christ, and uniting in one through Christ all things in heaven and on earth. This covenant of grace was fulfilled in the Incarnation, the

Cross and the Resurrection of Christ, and will be completed at His second coming.

History, under God's leading which is based on this covenant, is moving toward the eschatological glory, through the proclamation of the Gospel of Christ by the church. Standing on this Biblical perspective of history, we seek to fulfill our task of proclaiming the Gospel in the world, as a particular branch of the Church of Jesus Christ.

**WORSHIP.** The life of the church lies in its worship. The church as a type of heaven, in which God dwells with man in Christ, reveals herself clearly in her worship on the Lord's Day. The God-centered life view of our church where all of our life is for the glory of God, is most clearly confessed in her strict observance of the services of the Lord's Day. For God dwells by His Spirit among His people in the services where the Word of God is read and preached and where the people respond to its claims in obedience.

**THEOLOGY.** Accordingly, the systematic understanding of God's Word, viz., theology, is an indispensable element in the vital life of the Church. It must be our primary endeavor to learn systematical-



ly the Christian truths revealed in the Scriptures, in the light of the historic, Reformed theology.

To be sure, theology is no mere speculation, but the science of the Word spoken by the living Christ to man in his actual situation. And it is the urgent task of a living theology to present clear principles of life based on the sovereignty of God to our present secular society that is rapidly becoming religiously indifferent.

The church must be unified to engage in a spiritual warfare, proclaiming and practicing the principles of Christian theism, which is based on the sovereignty of God the Creator, the forgiveness of sin through the redemption wrought by the only begotten Son of God Jesus Christ, and on the regeneration and sanctification of the Holy Spirit, and these are built upon the norm of the infallible Word of God.

It is our earnest hope that as a result of this theological struggle confronting our church, we ourselves may be able in the presence of God and before man, to formulate our own creedal confession.

**EVANGELISM.** Lest the claims and practices of the Christian-theistic world and life view petrifies into a mere cultural activity, the church must energetically engage in evangelism which shall proclaim the Gospel of the forgiveness of our sins by faith.

We not only believe that the Holy Spirit Himself directly saves men through the Word, but are constantly aware of our responsibility to evangelize the world, this mandate being committed to us by the risen Lord Jesus. The vitality of our church is to be translated into the practice of evangelism. In relation to the practice of evangelism, the teaching and example of our Lord Jesus Christ shows us that it must not merely be by words only, but in works of love as well. The evangelistic task of our church must, therefore, be the harmonious expression of theology and love issuing in diaconal ministry.

When we reflect humbly on the development of our church since its founding, we find that our church owes greatly to the contributions and cooperation of the various Reformed and Presbyterian churches throughout the world. We express our heartfelt thanks to these various churches of the world holding to the

one Reformed faith, and pledge ourselves that with devoted faith our church will promote the task of evangelism throughout Japan, nay, to the ends of the earth.

**UNITY.** Holding to the catholicity of the Church of Christ, we seek to execute the responsibility of our church in relation to the fellowship and cooperation of the various churches throughout the world. This is a fellowship based on the unity of faith, and is fundamentally different from the compromising ecumenical movement which is at the expense of Christian truths. We believe that it is the will of Christ, the Head of the Church, that the church on earth, which is spiritually one, should express visibly her basic unity in doctrine and church government.

**PRAYER.** We realize that the development of the kingdom of God is not by works of man, but by the work of the Holy Spirit working through man. As our church seeks to fulfill her sacred task in conformity to His will, she must do so in constant earnest prayer. Only as our church engages in her theology and evangelism in constant prayer, will she be able to stand as a church filled with the abounding power of the Holy Spirit.

We earnestly desire that the prayerful life of our church may be blessed by His grace.

**BELIEVERS.** God has granted the glorious privilege equally to every believer, called of God, to participate in this ministry of our church, as she pursues her way toward the high and arduous goal. Believers must study and spread this Word of God in the midst of their present daily life. The theology

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## Nothing Wrong?

Men and women who place a two-dollar bet with the corner bookie are unaware they are sponsoring the nation's narcotic traffic, prostitution, bootlegging, gang murders, labor racketeering, corruption of law enforcement officers, and bribery of college athletes. The citizens who bets because he sees nothing wrong in doing so is helping to finance a reign of corruption and terror.—  
H. CLAYTON WADDELL.

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and evangelism of the church has its roots in the concrete struggle of faith of every believer linked to Christ, who seeks to be obedient to God's Word here on earth.

To establish a family which is founded on God's covenant is the first step in the concrete embodiment of our service to God. On the basis of a family consecrated by God, each believer can serve God as His witness, utilizing his own gifts given by God. When the Omnipotent God redeems mankind through His Church, it is clear from the example of the apostolic church that He endows each one of His people with power from the Holy Spirit and thus manifests His glory. It is our earnest desire that following the example of the apostolic church, each one of our members may be filled with the Holy Spirit, so that God may be glorified in the establishment of our church in our own land.

**THE PRESENT CHALLENGE.** At present, when the life and world view is rapidly changing due to the recent astounding advances in scientific technology, it is the ardent wish of every society to realize freedom and to recover their "humanity" which has been lost in a mechanistic culture.

Closer at home, the amazing economic recovery and prosperity of Japan has been called a "world miracle," but if we reflect on the spiritual conditions of our people, we can no longer ignore the spiritual vacuum and confusion in their midst.

In this present age, when the old traditional authorities have lost their power and many are groping after true authority, it was our firm conviction ever since the founding of our church, that we must believe in the Reformed faith, in obedience to the authority of a holy God, the God of nature and history, for it only provides freedom and real joy of salvation, and it must be the principle by which not only our people, but the whole world must live.

Standing on the eternal Word of God that will never pass away, we hereby pledge ourselves to combat every form of atheism, to proclaim the sovereignty of God in every realm of life, in season and out of season, till the Lord comes again.

"For of Him, and through Him, and to Him, are all things: to Whom be glory for ever. Amen."

April 28, 1966. ☩



*This resolution, adopted by the Synod of Mississippi at its recent meeting, demonstrates that a concern for the Reformed interpretation of the Gospel is not wholly lost; and that statements of faith are not hard to prepare if they emerge from the consensus of faithful men. Compare this statement and the one on the preceding pages, with one of the tortured "confessions" produced by "ecumenical" ecclesiology.*

**WHEREAS** radical proposals for the restructuring of the Presbyterian Church in the US have been suggested by the General Assembly's Ad Interim Committee on Institutional Forms, and

**WHEREAS** this report challenges the adequacy of the Westminster Confession of Faith as a contemporary interpretation of the Word of God, and

**WHEREAS** the report suggests that our beloved Church falls under the condemnation of our Lord and needs a new birth, and

**WHEREAS** every court in the Church has the responsibility of setting forth the Gospel and of resisting error within and without, therefore,

**BE IT RESOLVED**, that the Synod of Mississippi adopt the following statement as a Testimony for its congregations and the Church at large, and for the information and guidance of the Ad Interim Committee on Institutional Forms of the General Assembly of the Presbyterian Church in the US.

**ONE.** We believe the Scriptures of the Old and New Testaments to be the Word of God, written by holy men so directed by the Holy Spirit that they wrote the mind and will of God for sinful men, in order that all mankind might have an infallible guide in all matters pertaining to faith and practice, that is, to the whole realm of life, thought, feeling, and behavior.

**TWO.** We believe, in accordance with the intent of the ordination vows of officers of our Church, that the Westminster Confession and Catechisms comprise a proper and adequate setting forth of the truth of Scripture in its fundamental teachings to form a reasonable, consistent, and comprehensive system to which we and our fathers have subscribed in whole-hearted allegiance.

**THREE.** We believe the Confession and Catechisms, to which we have all subscribed as containing the

fundamentals of the system of doctrine taught in the Word of God, to be the Covenant of unity of our Church, a reasonable and proper ecclesiastical bond under which men of integrity and good will can work confidently and peacefully in harmony and love.

**FOUR.** We believe the heart of the teaching of Scripture is the Gospel of the Lord Jesus Christ, the good news that God has sent His only begotten Son into the world to bring sinful men into fellowship with Himself, that Jesus is God the Son, and has accomplished in His birth, life, death, resurrection, and ascension all that needs to be done to satisfy the claims of God's justice, and that the Holy Spirit has been sent into the world to bring to Jesus all that the Father hath given Him.

**FIVE.** We believe that the Church exists to glorify God by declaring and teaching the Word of God, by gathering and edifying the people of God, by exercising discipline under the authority of Christ, and by ministering compassion and love in the name of Christ, all of which are to be accomplished only by those means and methods which God has ordained in His Word.

**SIX.** We believe, with the founders of our denomination, that the Church is spiritual in nature and mission, ministerial and pastoral in the exercise of her power, declaring and applying the laws of Christ given in His Word, rather than creating new laws or binding the consciences of men by her traditions.

**SEVEN.** We believe that the universal condition of mankind without Christ is spiritual death and

that the Saviour has laid upon His Church the Great Commission which establishes once and for all the preaching and teaching of the Gospel among all the nations as the Church's central task and the indispensable means of gathering in the whole people of God.

**EIGHT.** We believe that the Church of Christ is one, and that she is to express this unity on earth through fellowship with all of whatever race, nation, class, or communion, who acknowledge Christ as Lord and Saviour; and that particular churches are more or less pure as they proclaim the full Word of God faithfully, maintain godliness, provoke to righteousness and love, and resist every influence and trend that would deny or obscure the truth.

**NINE.** We believe Christ to be the only Head and King of His Church, and its sole Lawgiver, that the Church's constitution is given in the Holy Scripture, and that she is limited in her declaration, judgment, and pronouncements to what stands revealed in the written Word; speculations and opinions which go beyond the Bible must not be proclaimed as the authoritative testimony of God or as requiring the assent and obedience of believers.

**TEN.** We believe that Christ has given, for the good order of the Church, the ministry of only those officers whose duties and functions are set forth in the Scripture, who are called and qualified by the Holy Spirit, and whose calling and qualifications are recognized by God's

*(Cont. on p. 19, col. 3)*

# This Is Our Business





## From an Assembly (Synod) Notebook

After attending (or studying) several recent assemblies of major denominations, we have come away with some indelible impressions.

• It is no longer fashionable — or perhaps even possible — to win a point in church debates by appealing to Scripture.

Everybody talks about “what Jesus said,” regardless of how wild or non-evangelical the proposal may be. But quoting the Bible, even in clear and direct opposition or support of a measure no longer carries the day in a Church court. As a matter of fact, people seem a bit embarrassed to quote Scripture, and he who does draws tolerant smiles and knowing winks.

That critical (we almost said satanic) view of Scripture which sees the Book as only “witness and instrument of revelation” has made other witnesses (views) equally authoritative. Now the thought seems

to be that “while the Apostle Paul may have had his view on the subject in his day, later views (or my own) are surely as valid as his.”

We sometimes are greatly impressed with how many flatly contradictory passages from the Bible could be quoted against almost any generally accepted modern theological viewpoint. But the modern theologian seldom behaves as though it mattered very much.

• Resistance to novelty is not as often based on fidelity to truth as it is on dislike of change.

When a new question is raised in a Church court, only overpowering reasons will gain its passage immediately. But let the body become used to the idea and accustomed to hearing about it (perhaps by appointing a committee which will report “progress” at several succeeding meetings) and ultimately the wildest idea imaginable will pass, no matter how

## Whose Lobby?

Now comes the General Board of the National Council of Churches with the admonition that Red China should be admitted to the U.N., that the U. S. should “study” beginning diplomatic relations with the Communist Chinese, and — while we’re at it — we should help feed them.

Of course, this is not a new line. The organization has lobbied for U. N. admission of Red China for years. Funny thing about it, it isn’t clear for whom the council is speaking. In fact, one can’t even tell to whom the NCC is speaking.

Is the NCC the modern-day voice of the Lord? If so, hell will be filled with well-meaning Christians who believe their personal relationship with the Lord is more revealing than a pronouncement from the 94 (sic) mortals who comprise the NCC’s board.

Is the NCC the voice of the 30

major Protestant and Eastern Orthodox denominations which make up its membership? How could this be, when congregations of member faiths never get a chance to vote on the council’s declarations?

And to whom does the NCC speak? If it is not the voice of God or of its member denominations, can it hold any meaning or authority for the Christian?

Or is the council nothing more than a left-leaning lobby which has cloaked itself in the robes of the Church?

If the council insists on continuing to stumble around in the fog of special-interest politics, it should have the integrity to step down from the pulpit and admit it is merely a lobby, representing one political viewpoint and speaking only for itself. — (An editorial in the Dallas, Tex., *Morning News*).

impressive the array of evidence and authority against it.

Take any example at all: COCU, or even the ultimate “God is dead” notion. COCU has firmly adopted the office of bishops for the coming United Church; and serious theologians have said they believe God is dead. The first reaction to both, by thoughtful Presbyterian and Reformed churchmen is one of shock and immediate rejection.

But just wait a while. By the time the issue reaches the top Church courts for a formal vote (probably next year), the idea of bishops will seem not so bad after all (no matter what the Scriptures say); and serious church leaders will be preaching on the “values” to be derived from considering after a fashion that in our time God may be “dead” (no matter what the psalmist wrote about people who go about saying there is no God).

Again: The Bible is rapidly becoming meaningless to the modern theologian; and modern courses of “Christian” education (which include the Bible) are making it equally meaningless to the average layman.

• In modern Protestant (Reformed) theology, what the Church *does* in social action is as important (if not more so) than anything it may say in the proclamation of the Gospel.

At the RCA General Synod the subject of “priorities” came up, with some delegates seeking to have the priority of the Gospel established over the priority of good works, or social action. (They failed.)

Later we heard a delegate (they are not called “commissioners” in the RCA) say to another on the front steps: “I am not sure that I could say *which* aspect of the Gospel should be given priority.”

He meant, of course, that everything under discussion, whether word or deed, was to him equally “gospel.”

Again: The Bible has to all practical purposes become meaningless to some churchmen. ☐

## What Does It Mean To Endorse COCU?

Under prodding by the Fellowship of Concern (not to be confused with Concerned Presbyterians) three synods of the Presbyterian Church US





## A LAYMAN AND HIS CHURCH

### The Sabbath

Dr. L. Nelson Bell

have endorsed the action of the General Assembly in joining COCU (the Consultation on Church Union, or "Blake-Pike" plan).

(The score in this "straw vote" now stands at three *for*: Texas, Virginia, North Carolina; and three *against*: Appalachia, South Carolina, Mississippi.)

But do the brethren know what they are doing when they endorse COCU at this stage in the negotiations?

These are not just *talks* to no specific end, as some would have us believe. Since the General Assembly meeting, COCU has met and sent down to the eight participating denominations a formal outline of principles to be incorporated into the monster United Church that is in formation.

Next step in COCU planning is for the 1967 General Assembly to approve or reject these formal principles.

A leading principle (one might say the "heart" of the plan) is that of bishops with appointive power.

Another principle is that the denominations will unite formally and irrevocably, *after which* they will work out details of faith and order. At the least this means that the denominations will buy the package then open it to see what's in it.

The present status of COCU is clear and unequivocal. The consultation has reached the point where it is calling for the first formal vote from its constituent denominations. It cannot be stressed too strongly: *these negotiations have passed beyond the preliminary "conversation" stage.*

So these synods acting to endorse the Assembly's participation in COCU in effect are taking advance action approving "the matter before the house," namely union based on principles that are *not* Reformed and *not* evangelical.

As the Church is bombarded in the months ahead, through its official organs and other official channels, with propaganda in favor of COCU, it will not be easy to separate fact from fiction. But the picture must be kept clear. The US Church will vote, in its next Assembly (unless action is postponed by the Assembly), to proceed from the "conversation" stage to actual negotiations on a clearly defined plan of union.

The time has come for concerned

The subject of this editorial is the Lord's Day. For those who quibble over the correct terminology we would simply say that we are speaking of the first day of the week, the day on which Christians commemorate the resurrection of our Lord, whether called Sunday, the Sabbath, or the Lord's Day.

It is our purpose to discuss the fact that, to the majority of Americans, the Sabbath is simply a pagan holiday, and to an ever increasing number of Christians it is a holiday instead of a holy day. Bring up the subject of Sabbath observance in most churches today and people sometimes act as if they do not know what you are talking about.

The principle of the Sabbath goes back to creation itself, where we are told, "And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it."

In this act God established a principle of life which has never changed and this principle is that one day in seven is necessary for rest and refreshment for the body, soul, and spirit.

To Israel were given specific instructions as to the keeping of the Sabbath and the great principle of the Sabbath was embodied in the Fourth Commandment which begins, "Remember the Sabbath day to keep it holy." And which ends with, "For in six days the Lord created the heaven and the earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

The question to be settled at the denominational level is the one already settled at the congregational level: what are the rights of a minority when the majority votes to leave the Church and the minority wishes to remain faithful to the Church?

Some synods are already voting. ☩

made the heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

In the days of His flesh our Lord made it plain to the Jews that by their traditions and rabbinical additions they had changed the truth so that it was unlawful to even perform works of necessity and mercy on the Sabbath day.

Strange to say, laxness in observing the Sabbath today is fostered in the Church by men of two extremes, the liberal, who has lost his faith in the supernatural revelation from God, and the conservative, who says the Christian being under grace, and not under the law, is no longer obligated to keep the Sabbath, forgetting that the principle was established at creation, not at Sinai.

What the liberal is denying and the conservative is forgetting is that certain principles which God has has ordained may be denied or overlooked, but they nevertheless operate inexorably to the loss of those who ignore them. One of these God-established laws is that one day in seven is necessary for physical and spiritual regeneration.

They are too long to quote here but we would refer our readers to the answers to the 58th, 59th, 60th and 61st questions in the Shorter Catechism. Here we have the clearest and most concise statement of the privileges and duties of the Christian, with reference to the Sabbath, that we know of.

Those who succumb to the secularism which is all about them on the Sabbath are but taking another step in breaking down the essential difference between the Christian and the unsaved, thereby making it more difficult to win the sinner; and they are also losing something very precious; something which can never be obtained in any other way — the blessings which God has reserved for them who remember to keep His day holy. ☩





## SUNDAY SCHOOL LESSON

For July 10, 1966:

### *Supreme Loyalty to God*

Rev. Wick Broomall

**INTRODUCTION.** "Loyalty" expresses one's faithfulness to a cause or a movement. The Bible plainly teaches us that our supreme loyalty must be rendered to God alone (Acts 4:19-20; 5:29). No order or commandment can come between the believer and his God. The believer can have lesser loyalties; but all such lesser loyalties must be subordinate to and in accordance with our supreme loyalty to God.

The tension between our supreme loyalty to God and our lesser loyalty to some cause or institution has often produced an almost unbearable conflict in the lives of God's people here on this earth. To surrender our supreme loyalty to God because of pressure put upon us by an unbelieving and hostile world, though such surrender may be justified at the time on the ground of expediency, can only result in complete disaster to our faith. Our lesson shows the folly of such a course.

**I. THE FIRST COMMANDMENT** (Ex. 20:3). This commandment is briefly explained:

A. *The Positive.* These truths are stated or implied:

1. *God's existence.* Nothing is so fundamental to true religion as belief in God's existence (Heb. 11:6). This is the foundation upon which the revelation in the Bible is established. Even the demons recognize the existence of God as an indubitable and incontrovertible truth (Jas. 2:9). The demons acknowledged Jesus as the Son of God while He was upon the earth (Matt. 8:29; Mark 1:24; Luke 4:34).

2. *God's revelation.* God has revealed Himself in the works of creation (Psa. 19:1-6; Rom. 1:20-21) and in His written Word (Heb. 1:1; II Pet. 1:21). Although God has not revealed to us "the secret things" (Deut. 29:29), yet He has made known to us all things that we should know about His nature, His attributes, and His plan of salvation

**Background Scripture:** Exodus 20:3; Deuteronomy 6:4-9; 30:15-20; I Kings 18:17-21; Matthew 4:8-10; Mark 12:28-30

**Key Verses:** Exodus 20:3; I Kings 18:17-21; Matthew 4:8-10; Mark 12:28-30

**Devotional Reading:** Deuteronomy 6:1-9

**Memory Selection:** Mark 12:29-30

consummated in Christ our Saviour.

3. *God's absolute sovereignty over His creatures.* This is specifically stated in the First Commandment: "Thou shalt have no other gods before Me" (Exodus 20:3). This trenchant statement means that God will not tolerate any creature or created thing that comes between Himself and His creatures.

B. *The Negative.* This First Commandment rejects these errors:

1. *Atheism.* This system of error denies the existence of God. Four types of atheism are the dogmatic, as found in Communism; the speculative, as found in philosophical systems; the classical, as found in the early days of Christianity when pagans called Christians atheists because they denied the existence of their gods; the practical, found wherever and whenever men, while professing to believe in God, live as if He did not exist.

The Bible calls a man a fool when he denies God's existence (Psa. 14:1) for atheism may be refuted. All the works of creation point unmistakably to the hand of the Creator (Psa. 19:1-6); all the evidences in man's nature point to his being "created" in God's "image" (Gen. 1:26-27). All the testimony of the human race points to the existence of God (Acts 14:17-18; 17:22-29). The folly and vanity of life necessarily come to those who reject the belief in God's existence (Psa. 10:1-18).

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2. *Idolatry.* Idolatry, also condemned in the Second Commandment, is any form of worship which puts any object, visible or invisible, between ourselves and God so as to transfer to the object even the slightest degree of worship that properly belongs to the true God alone. Idolatry existed among pagan nations as a corruption of the knowledge of God given to them originally at creation (Rom. 1:21-23); among the Jews as a perversion of the true religion given to them at Sinai and subsequently (I Kings 12:28-33; Hos. 8:1-7); and among professing Christians as an apostasy from the true worship of God (I Cor. 10:7,14; Rev. 2:20).

**II. SUPREME LOYALTY DEFINED** (Deut. 6:4-9; Mark 12:28-30). Mark explains and applies the passage in Deuteronomy.

A. *Jehovah's Nature Defined* (Deut. 6:4). The statement "Jehovah our God is one Jehovah" (ASV) is the basic tenet professed among Jews from ancient times. This name implies a threefold aspect of the divine nature; the Trinity is implicitly revealed here.

1. *God is self-existent.* The name "Jehovah" is defined in Ex. 3:13-15 thus: "I am that I am." This is what Christ taught when He said that "the Father hath life in Himself" (John 5:26; cf. Psa. 36:9; Acts 17:25).

2. *God is the covenant God.* Used characteristically of God's relationship with man as man's Redeemer, Old Testament passages using this covenant name are applied to Jesus Christ in the New Testament (cf. Isa. 40:3 with Matt. 3:3; cf. Joel 2:32 with Rom. 10:13).

3. *God is the God of revelation.* The name "Jehovah" is frequently used to refer to God's revelation of Himself to man, such as: "Thus saith Jehovah of hosts" (Jer. 23:16), "Jehovah showed me" (24:1), "And the word of Jehovah came unto me,



saying" (24:4). This name thus applies also to the Holy Spirit as the divine Author of Scripture (Matt. 22:43; Acts 1:16; Heb. 3:7; II Pet. 1:21).

B. *Jehovah as the Object of Our Supreme Love* (Deut. 6:5). This love has definite characteristics:

1. *God's command* (Deut. 30:16). Even in the New Testament dispensation our love to God is founded in a divine command (I John 5:2-3).

2. *God's own love for His people*. This aspect of God's love is repeatedly mentioned in the Old Testament (Deut. 4:37; Hos. 11:1).

3. *Our total commitment to God*. Such words as "walk" (Deut. 10:12), "keep" (11:1), "serve" (11:13), "cleave" (11:22), "obey" (13:3-4) explain how our love is to be realized in life.

4. *Total commitment of man's personality*. Our love to God must be expressed by the whole "heart-soul-might" of man's personality (Deut. 6:5).

4. *A product of the regenerated heart*. This is expressed in Old Testament language by "circumcising the heart" (Deut. 10:16; Jer. 4:4) and in the New Testament (Rom. 2:28-29; Phil. 3:3; Col. 2:11).

C. *Jehovah's Words the Supreme Guide* (Deut. 6:6-9). The centrality of God's Word is set forth.

1. *Command* (v. 6). God has the right to command us because He is our Maker and Sovereign Lord. That which God commands is called "these words," a comprehensive description of what is elsewhere called "commandments" (6:2), "way" (11:28), "what thing soever" (12:32), etc. God commands us to obey Him absolutely.

2. *Transplant* (v. 6). God wants His words written upon our hearts (Jer. 31:33; Heb. 8:10). God's law is not only to be "put" in the ark (Deut. 10:2; 31:26) but also "laid up" (11:18) and "set" (32:46) in the heart.

3. *Transmit* (v. 7). God's words are to be "cut sharply" into the hearts of our children. His Word is a very sharp sword (Heb. 4:12). The teaching of God's law to one's children is a matter of paramount importance (Deut. 4:10).

4. *Translate* (vv. 7-9). "Talk, walk, bind, write" translate into action what is meant by loving God with "all thy heart, and with all thy soul, and with all thy might." This is what David meant by meditating

upon God's law (Psa. 119:15). No category of life is to be exempt from the pervading and permeating influence of God's law.

III. *THE SUPREME DECISION* (Deut. 30:15-20). This passage marks two ways (cf. Matt. 7:13-14).

A. *Alternatives: Life and Death*. One way is "the blessing," the other is "the curse." The choice recurs often (Josh. 24:19-28; I Sam. 8:4-22).

B. *The Right Choice*. This is defined as "loving Jehovah" (Deut. 6:5), "walking in His ways" (10:12) and "keeping His commandments" (4:2).

The right choice is rewarded physically and spiritually that "thou mayest live" (chs. 27-29) and "multiply" (7:13-14; cf. Gen. 12:1-3; Rom. 4:16-17), and "that Jehovah thy God may bless thee in the land" (Deut. 8:1-20; Rom. 3:1-2).

C. *The Wrong Choice*. The downward steps of apostasy begin in the heart. The trend so often repeated in Israel's history is also witnessed in the Gentile world (Rom. 1:21-23) and in the individual (Jas. 1:14-15).

The united kingdom of Israel lasted only 120 years. Both Israel and Judah perished as national entities and their destruction came because of their departure from the true and living God (Ezek. 23-24).

D. *The Two Choices Weighed* (vv. 19-20). This great decision must be made in the light of:

1. *Ultimate destiny*. Heaven and earth are called in as witnesses concerning the issues of "life and death, the blessing and the curse." God's "choosing" of Israel as His people makes it imperative that individual Israelites "choose" life rather than death (Deut. 4:37; Josh. 24:15-22).

2. *Present duty*. This duty is to "love Jehovah" (Deut. 6:5; 19:9); to "obey His voice" (13:4), and to "cleave unto Him" (10:20; 11:22).

3. *Past blessings*. "Jehovah swore unto thy fathers . . . to give them" the land of promise. This is "the oath which He swore unto Abraham our father" (Luke 1:73; cf. Gen. 22:16-18). God stands behind His promise made to Abraham.

IV. *THE NATION CHALLENGED ON MOUNT CARMEL* (I Kings 18:17-21). Elijah, falsely accused by King Ahab of being Israel's "troubler," defends himself against this charge by citing the evidences of existing apostasy in the land; inviting the people to gather on Mount Carmel; and challenging the people to stop "limping between the two sides." To this stirring challenge the people "answered him not a word."

V. *SATAN'S ATTEMPT TO SECURE CHRIST'S SUPREME LOYALTY* (Matt. 4:8-10). Satan takes Christ to an "exceeding high mountain" (Isa. 14:13). The parallel account in Luke 4:5-6 tells that Satan claimed that the "authority" and the "glory" of "all the kingdoms of the world" had been "delivered unto him." He tempts Christ with world dominion if only He will abjectly fall down and worship him. To be "like God" seems to be Satan's inveterate sin (Isa. 14:14), and Satan will again attempt to secure man's worship in the Antichrist (Rev. 13). Christ vehemently rejects Satan's offer on the ground that only God is to be worshipped and served. Christ cites God's Word as His authority (Deut. 6:13). ☩

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## YOUTH PROGRAM

For July 10, 1966:

### *Fundamental: Love*

Rev. B. Hoyt Evans

*Scripture: I John 4*  
*Suggested Hymns:*

"Joyful, Joyful, We Adore Thee"  
"More Love to Thee, O Christ"  
"In Christ There Is No East or West"

**PROGRAM LEADER'S INTRODUCTION:** Christian faith and experience are never matters of mere

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soupy sentimentality. The Christian life is not the sum of an individual's natural religious feelings. Christian faith and experience must always find a foundation in solid fact. Before a person can be a Christian he must have a genuine, personal experience with Jesus Christ. This experience cannot be had apart from the basic historical facts which come to us by revelation in the Bible.

In other words, a person must know and believe what the Bible says about Jesus Christ before he can become a Christian. Any purported faith or spiritual experience is necessarily false unless it is founded on the facts of the incarnation as they are made known to us in the Bible. This is the truth which is taught and underlined in the beginning verses of I John 4. The facts of the faith are fundamental. Anything that parades itself as Christianity and does not take these facts into account is something less than Christianity.

This fourth chapter of I John goes on to tell of something else that is fundamental to Christianity. It is a quality of life that is always produced by a genuine experience with Christ. The basic characteristic of this kind of life is love. Love is fundamental in the Christian life. We usually think of the fundamen-

tals as being articles of true doctrine, but love — a quality of life — is also fundamental. The question now is, whom shall we love?

**FIRST SPEAKER:** We are first of all to love God. The Bible makes this very clear. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind" (Luke 10:27). God is easy to love, if we know Him. He is an altogether lovable Person.

We love Him because He is good, kind, longsuffering, beautiful, and attractive in every way. "We love Him because He first loved us," and His love is adequately described in the Bible and convincingly demonstrated in Jesus Christ. "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him" (I John 4:9).

How do we express our love to God? We show our love through obedience to His revealed will. God has said, "If ye love Me, keep My commandments." It is clearly His will that we pray, that we worship Him, that we read and know the Scriptures, and that we serve Him as we have opportunity.

It is His will that we be His witnesses, that we testify to the world that we believe in Him and that He is our Saviour and Lord. We do these things not out of a sense of odious duty but because we want to as an expression of love and gratitude.

**SECOND SPEAKER:** We are also to love our fellow man. The Bible makes this equally clear along with the need of loving God. Love to God cannot be separated from love to God's people, however much we may try to convince ourselves it is otherwise.

Loving God is easy, as we said,

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but loving people can be very difficult. Some people, like God, are easy to love, but others are not. Many people are thoughtless, unkind, unattractive and in many ways unlovely and undeserving. When we are perfectly honest, we must admit that there are many times when we ourselves fit this description.

How can we love such people? We can love them because God loves them, and He is in us, if we are Christians. If we do not love other people, and prove by our words and deeds that we do not, we may well wonder whether God is really in our lives. The Bible has some very stern words on this subject. "He that loveth not, knoweth not God, for God is love."

Also, we read this, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God Whom he hath not seen?" (I John 4:20).

**PROGRAM LEADER:** This Christian love of God and man is a very fundamental thing and it accomplishes some very wonderful results in the lives of those who practice it.

When we love God with all our heart and seek to please Him in all that we do it solves many of the inner conflicts and frustrations in our own lives. Instead of being self-centered we become God-centered. When we have the love of God in our hearts for other people, it will completely solve many of our problems in relations with others and it will go a long way toward solving many other problems. Jealousy and resentment, two common interpersonal problems, can usually be overcome by the practice of Christian love.

When the love of God is apparent in our lives it will help win the lost to Christ. It was said of a certain minister that he loved people into the Kingdom of God. When he talked to lost people about the love and redemption of God, they could see some of that love in his life, and it both demonstrated and confirmed the love of God in the Gospel which he declared.

The Apostle Paul said, "Now abideth faith, hope, and love," all three are fundamentals, "but the greatest of these is love."

*Closing Prayer.*



## CATECHISM STUDIES



Rev. Paul G. Settle

### 50. Q. What is required in the Second Commandment?

**A. The Second Commandment requireth the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath appointed in His Word.**

God tells us how to worship Him. He is to be worshipped, not according to our own ideas, but according to His commandments. Whatever God has ordered we are to receive as binding. His instructions must be kept "pure and entire." That is, we must neither add anything of our own, nor take anything away. We find our instructions for worship in the Bible.

\* \* \* \*

### TEST YOUR UNDERSTANDING

Review the order of service used in worship in your church. Does it include practices that are unscriptural? Does it omit any that are commanded?

### SEARCHING THE SCRIPTURES

Read Philippians 4:6; Ephesians 5:20; II Timothy 4:2; Matthew 28:19.

\* \* \* \*

### 51. Q. What is forbidden in the Second Commandment?

**A. The Second Commandment forbiddeth the worshipping of God by images, or any other way not appointed in His Word.**

\* \* \* \*

We must not worship any visible object, such as a statue or painting. The Bible does not tell us every thing that we must, or must not, do in worship, but the emphasis is on a simple, dignified service.

### TEST YOUR UNDERSTANDING

Can you explain the purpose for the parts of worship in your

church? Which parts seem to do the following:

- Ask God to be present?
- Praise God?
- Teach about God?
- Proclaim God's Word?
- Pray to God?
- Perform the Sacraments?

### SEARCHING THE SCRIPTURES

Memorize Psalm 95:2,3.

### Business—from p. 13

people through their election and ordination.

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William's greatest novel, *Descent Into Hell* has, until now, been pretty nearly a collector's item. The key to William's mystically oriented theological thought, this book gives the most complete exposition of the author's doctrine of "substitutionary-carrying," the idea that individuals can help each other through crisis. This notion is coupled with that of "co-inherence" when human beings sew themselves up in their own narcissistic projections, they are no longer able to love, to co-inhere, and the result is a veritable hell.

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## DESCENT OF THE DOVE

In this intriguing book Williams attempts to trace the workings of the Holy Spirit throughout the history of the Christian church. The phenomenon of "Christian scepticism" undergirds the entire work—a phenomenon that Williams himself called "the quality of disbelief." The author sees doubt as woven inextricably into the warp of Christian faith, and even conceives of disbelief as a Christian duty. Thus he is able to quote with approval the words of the renowned Spanish mystic St. John of the Cross, "If a man wishes to be sure of the road he travels on, he must close his eyes and walk in the dark." Such paradoxes are typical of this mystifying book. So the phrase Williams thinks summarizes the history of the Christian church, "This also is Thou; neither is this Thou."

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**FRONTIERS IN MODERN THEOLOGY: A CRITIQUE OF CURRENT THEOLOGICAL TRENDS**, by Carl F. H. Henry. Moody Press, Chicago, Ill. 160 pp. \$1.45. Reviewed by Dr. C. Gregg Singer, Catawba College, Salisbury, N. C.

This is a very penetrating analysis of the contemporary scene in European theology with some attention to American thought. The author traces the decline of Barth's influence and the rise and wane of Bultmann as reasons for the present dilemma in theology.

Henry's conclusion is that European theology, along with its American counterpart in the "Death of God" theology of Altizer, Van Buren, and Hamilton, has no place to go. This little book is an excellent description of the hopelessness of modern theology which denies Biblical supernaturalism. ☐

**THE MARK OF CAIN**, by Stuart Barton Babbage. Wm. B. Eerdmans Publ. Co., Grand Rapids, Mich. Paper, 157 pp. \$1.95. Reviewed by the Rev. Wayne H. Davis, pastor, Indiana Presbyterian Church, Vincennes, Ind.

The author is visiting professor at Columbia Theological Seminary, Decatur, Georgia, and also an associate editor of *Christianity Today*.

In this book, Dr. Babbage has presented an excellent review of the works of well known authors, essayists and philosophers from the Greeks to the moderns (from Aristophanes through Cicero through Pascal through Augustine through Yeats through Hemingway, Robert Penn Warren and Boris Pasternak).

His thesis, all through the book, is that these writers most often have missed a great opportunity to show that man does have Someone to Whom to go, that man's search need not end in himself or against a brick wall. There is redemption, and that redemption is found in Christ, not in one's fellow men. Truly, God was in Christ, reconciling the world — but He was reconciling the world unto Himself. Man must first be reconciled to God before he can ever reconcile himself to himself, to his fellow men and/or to his world.

This book is one which every serious student, be he undergraduate or graduate, should devour and retain on his shelf for future reference. It should, I feel, also be available in hardback! ☐

**RADICAL THEOLOGY AND THE DEATH OF GOD**, by Thomas J. J. Altizer and William Hamilton. The Bobbs-Merrill Company, Inc., New York. Paper, 202 pp. \$1.85. Reviewed by Dr. Addison Leitch, Tarkio College, Tarkio, Missouri.

This book is a series of essays by William Hamilton and Thomas J. J. Altizer. There are eleven essays in all, grouped under two headings: (1) introductions to the radical theology, (2) expositions of the radical theology. "Radical theology," they say, "is in effect an attempt to set an atheistic point of view within the spectrum of Christian possibilities." It is supposed to "give support to those who have chosen to live as Christian atheists." For clarification of the purpose of each man, read "The Death of God Theologies Today" by William Hamilton, and "Work and History" by Thomas J. J. Altizer. On the whole, the best essays are "Banished from the Land of Unity" by Hamilton (a discussion of Dostoevsky and *The Brothers Karamazov*), and "William Blake and the Role of Myth in the Radical Christian Vision" by Altizer.

It is not likely that a reader of the *Journal* can find much joy in what is presented in this book. Unless the reader moves easily (and I mean easily) in and around the thinking of Kierkegaard, Dostoevsky, Nietzsche, Barth, Bultmann, Tillich, Niebuhr, and Bonhoeffer, the experience of this book will be a frustrating one. By the same token, the reader should have no necessity for a dictionary when he reads about ontology, epistemology, Gnosticism, or eskaton. The reader should also be acquainted with mysticism, pantheism, and various forms of Buddhism. It would be well also if the reader is "with it" on modern literature and modern drama.

The title of the book will sell the book, but fundamentally the book is for "far out" theologians and philosophers speaking to their peers. In passing, you might enjoy this comment by Hamilton on Altizer: "Altizer's vision is an excited one, logically imprecise, calculated to

make empiricists weep . . . Altizer is all *elan*, wildness, excessive generalizations, brimming with colorful, flamboyant and emotive language." ☐

**SAVED BY HIS LIFE**, by Harold J. Brokke. Bethany Fellowship, Inc., Minneapolis, Minn. Paper, 211 pp. \$1.50. Reviewed by the Rev. Alton J. Shirey, pastor, Moore's Chapel, Texarkana, Tex.

This book might well be characterized an expository outline of the Epistle to the Romans. That is virtually what the author calls it in the preface when he says: "The purpose of this study . . . is not to present a verse-by-verse commentary of Romans, but rather to discover, at least in part, the main structure and incentive undergirding each chapter and verse." He further indicates that he intends it to be used as a study guide, either for classes or individuals. It is admirably suited for this purpose.

The author holds that the Gospel of Jesus Christ Our Lord is based upon His vicarious death at Calvary, plus His resurrected life manifested through the Holy Spirit in the life of every born-again believer. The title, *Saved by His Life*, taken from Rom. 5:10, is in reality a capsule summary of how the indwelling Christ brings those who believe in Him to His own likeness.

The Book of Romans is outlined under five divisions based on Christ's resurrection from the dead. They are: 1) Raised to judge the world, (1:3-20); 2) Raised to justify sinners, (3:21-5:21); 3) Raised to sanctify believers, (6:1-8:39); 4) Raised to finish His purposes, (9:1-11:36); 5) Raised to transform saints, Chs. 12-16.

In an age of doubt and denial of the Bible as God's eternal truth it is refreshing to find a writer who can say: "The Book of Romans declares the infinite value of the death and resurrection of Jesus Christ and our union with Him in His complete victory. In this great, com-



pletely satisfying salvation, we are heirs of God and co-heirs with Christ. May the Holy Spirit fill every believer and so lead each believer into *all truth* that the Church may be radiant with the living Christ." ☩

**SIN, SEX AND SELF-CONTROL,** by Norman Vincent Peale. Doubleday & Co., New York. 206 pp. \$4.50.

**TEEN-AGERS AND SEX: A Guide For Parents,** by James A. Pike. Prentice-Hall, Englewood Cliffs, N. J. 140 pp. \$3.95. Reviewed by Dr. Carroll Stegall Jr., pastor, Westminster Presbyterian Church, Fort Walton Beach, Fla.

In the general re-examination of values now going on in Western civilization it would be surprising if sexual morality were not receiving the most attention, and these two books are products of the present ethical ferment. The book by Dr. Peale is an earnest plea for the traditional morality, and has already received wide readership from being condensed in *The Reader's Digest* under the better title, *Man, Morals and Maturity*. Bishop Pike's book rejects "conventional morality" in favor of "situational ethics," a form of existentialism.

The book by Dr. Peale is a broad-er book, dealing not only with sexual morality but family relationships, health and political morality. He pleads fervently for a restoring of Christian morals in every area, with a spirit we could not commend more gladly. His writing is, as always, highly readable; because Dr. Peale has been a working pastor it is truly drawn from real-life situations. Dr. Peale has grown consistently more Biblically oriented over the years and in this book even speaks in terms of the necessity for a person to surrender himself to Jesus Christ.

The book fails in the end to provide a solid ethical foundation because of Dr. Peale's invincible optimistic view of human nature and possibilities. He lets us feel that man has it within himself to reform, and needs only to call on God for an assist. He derives his concepts of man's nature from evolution and psychiatry, neither of which can give a true picture; and he cannot bring himself to say that without the word of Authority, "Thus saith the Lord," there is no moral standard in the end. The whole difficulty is described on the jacket as

a commendation from Dr. Julius Mark, Senior Rabbi of Temple Emanu-El, New York City:

"... Unlike others who make vain pleas for the restoration of authority which may have served former generations, Dr. Peale challenges each individual to look deeply within himself and make use of the inner resources which God has implanted in the human heart and soul . . ." Dr. Peale has a superstructure which we commend sincerely; but there is little foundation under it.

Dr. Pike's book suggests the work of a confused mind. It is a narrower work, as the sub-title indicates; it does describe the illness of our morality in these times, but no cure. Neither the word nor concept of "sin" appears in the book; a timorous relativism marks it throughout and one wonders if Dr. Pike is able to read his morning newspaper at all to know what is going on. The harshest words he has are for those who might "deliberately limit the freedom of decision of another party," i.e., a young man who gives a girl liquor in order to seduce her. He should not give her the liquor. ☩

**THE BOOK OF LIFE,** ed. by Newton M. Hall and Irving F. Wood. John Rudin & Co., Chicago, Ill. 9 Vols. approx. 500 pp. each. \$94.70 and \$79.70. Discounts for each. Reviewed by the Rev. Henry Schum, pastor, First Presbyterian Church, Swannanoa, N. C.

Here is a set that has been purchased by thousands of Christian families.

The purpose of the authors is to get people to read the Bible in order that they may understand, appreciate, and enjoy it. The Bible is presented as the Word of God and has not been added to as such. But the editors have used the best methods of printing and arranging, many colored maps, and almost sixteen hundred pictures to illustrate Bible truth.

The set begins with stories that the very young can understand and proceeds in a clear and interesting way to presentation that adults find clear and challenging. History and related things are put in order. And there are two thousand explanatory notes throughout the text.

Any family would do well to have such a set of books and to use them daily in the home. This set would also be fine for Sunday School teachers and other Christian workers. ☩

**ROME — OPPONENT OR PARTNER,** by Rudolph J. Ehrlick. Westminster Press, Philadelphia, Penna. 295 pp. \$5.00. Reviewed by Dr. John R. Richardson, pastor, Westminster Presbyterian Church, Atlanta, Ga.

In line with the debate between Rome and the Churches of the Reformation, this book records recent developments that are of interest and value. Arguments and pronouncements expressed on both sides from the time of the Reformation in the sixteenth century up to the present day have been given their due place.

Special attention is given to Roman Catholicism's most liberal spokesmen: Louis Bouyer and Hans Kung. It is pointed out that whereas misunderstandings are disappearing, there are very real differences which keep the two faiths apart. These differences center in the interpretations of grace, of justification and sanctification, of faith, and of the authority of the Church.

While we do not share all of the author's presuppositions, his scholarship is admirable and his analyses are helpful. The conclusion reached is that despite ecclesiastical separation Christians are yet one in Christ. This all of us accept. All who are concerned about the current Roman Catholic-Protestant dialogue can benefit from a study of Dr. Erlich's work. ☩

**ROME AND REUNION,** by Frederick C. Grant. Oxford University Press, New York. 196 pp. \$5.00. Reviewed by Dr. John Newton Thomas, Union Theological Seminary, Richmond, Va.

The author of this book was for many years Professor of Biblical Theology in Union Theological Seminary, New York. He was an official observer at the First Session of the Second Vatican Council in 1962-63.

The volume is primarily a history and evaluation of the papacy. This is carried out with scholarly competence and fairness and in such fashion as to enable the author to combine a hardheaded historicism with a surprising, to some even shocking, softness toward the papacy: "It is the assumption of this book that the Roman primacy really got underway in the 5th century, not before; and that it was a providential turning point in history when this took place."

He acknowledges that "the evi-



dence for the papal primacy in the early Christian centuries is singularly weak and could scarcely pass muster among secular historians," but argues that "a good institution needs no minute historical justification; the presence and power of the Living God in a church, in its leadership, in its on-going, creative activity is more conclusive than chests full of fading documents." On this basis he believes that we must adjudge the papacy to be "one of the most priceless elements in the Christian heritage. Reformed and restored to a pristine state in which, among the Church's leaders, it should be once more first among equals, *primus inter pares*, rather than a monarchical sovereignty, the papacy might very well become the acknowledged leader, guide, and chief of the whole Christian Church, and the great influence for good in all the world."

Having presented this thesis, he calls on the Roman Church, in a final chapter entitled "Unfinished Business of the Vatican Council," to seek to base her dogmas on present realities rather than on ancient records, whether the dogmas have to do with the papacy, with Christol-

ogy, or with Mariology.

*Rome and Reunion* neither is nor purports to be a book on the Vatican Council. It sticks closely to its title, concerning itself primarily with the reunion of Christendom, and it offers a most unusual thesis, even for a high Anglican, in arguing that the papacy, rather than being the chief barrier to union, may actually be Rome's chief contribution to that end. ☩

**MINISTERING TO THE PHYSICALLY SICK**, by Carl J. Scherzer. Prentice-Hall, Inc., Englewood Cliffs, N. J. 142 pp. \$2.95. Reviewed by the Rev. Sam S. Cappel, pastor, Cedar Springs Presbyterian Church, Knoxville, Tenn.

This is one of a series of books on pastoral care covering the major topics and problems that most ministers will encounter in their ministry. In this volume Dr. Scherzer, a hospital chaplain, seeks to teach the pastor how to join forces with the hospital's team in his pastoral ministry to the physically sick.

Helpful insights are given into hospital routines, staff make-up, administrative procedures, visiting reg-

ulations, and privileges accorded ministers. He discusses in detail the proper use of Scripture and prayer during a hospital call, understanding the patient's needs, follow-up visitation and effective ministry to patient and family at times of grief and sorrow. ☩

**CALLED TO BE FREE**, by Angus MacDonald. Chas. Hallberg & Co., Chicago, Ill. 126 pp. \$2.95. Reviewed by the Rev. Sam H. Zealy, pastor, Thomasboro Presbyterian Church, Charlotte, N. C.

Angus MacDonald is an Australian by birth and an American by adoption. Pastorates in this country have carried him from New York, Ohio, Connecticut, to Kansas. He is a plain man but says profound things simply. His view on Revelation is neither the authoritarianism of the Church of Roman Catholicism or the finality of the Scriptures of Protestantism. His style is that which is the popular or worldly approach. Dr. MacDonald is perhaps more philosophical than Biblical. You will appreciate this volume for several reasons, one is because each chapter is short. ☩

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# Four Important Questions - -

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? ? ? ? ? ? ? ?

DO YOU WANT the Presbyterian Church US to continue to be involved in and influenced by the National Council of Churches whose programs, pronouncements and political activities are deplored by the majority of the members of our Church?

? ? ? ? ? ? ? ?

ARE YOU WILLING to have your benevolence contributions handled under a system, which, in effect, distributes all gifts through a central treasurer in a manner ordered by the General Assembly and not as desired by the donors?

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ARE YOU IN FAVOR of having our Church abandon its primary mission of leading the unsaved to Christ, devoting most of its time and energy instead to social, political and economic matters?

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If your answer to these four questions is a resounding (or even qualified) "No!" you already are a Concerned Presbyterian. If you haven't already enrolled — —

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# the PRESBYTERIAN JOURNAL

*The circulation leader among independent publications in the Presbyterian-Reformed world*

## Don't Take a Bad One!

We are bound to have a creed, whether it be written or not, and whether we think so or not. If that is evident then the choice before us is clearly between a good creed and a bad creed, or a good creed and a better one. It is not a choice of having a creed or having no creed. Just as in breathing, few of us would choose not to breathe, knowing that this choice would be our last choice. Rather, we bring in air conditioning, open the windows, go to the beach, all in an effort to choose the better air, as opposed to the worse.

—Talmage Wilson,  
*Freeway to Babylon.*  
(See p. 10)

S. S. LESSONS AND YOUTH PROGRAMS FOR JULY 17 & 24

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## MAILBAG

### SOME DON'T AGREE

I don't know why, but I am now being sent the *Journal*. Someone secretly sends me this religious magazine. It seems your followers haven't the face to admit they are sending me their "bible."

When the *Journal* comes, I try my best to be objective, but this real-

ly is difficult. When I saw the Dan Smoot report in the June 8 edition, it was just too much. Your printing one of his articles elevates him in the eyes of many people to a position that he does not deserve.

I'm always amazed that your magazine can be so filled with half-truths and out-right misinformation.

You act as if honesty would hurt your cause. Actually, you and yours could be a real service in ministering to the conservative Presbyterians were it not your persistent habit to smear and make light of trends you either don't understand or are against.

—(Rev.) J. Ronald Pierce  
Victoria, Va.

We weren't impressed so much by Smoot's name as by the piece, which was terrific! For a relevant comment, see the 4th paragraph in "Across the Editor's Desk," this issue.—Ed.

# the PRESBYTERIAN JOURNAL

Rev. G. Aiken Taylor, Ph.D.  
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L. Nelson Bell, M.D., F.A.C.S.  
Associate Editor  
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Assistant Editor

THIS WEEK—

Vol. XXV, Nos. 10 & 11, July 6, 1966

### *With One Accord* ..... 7

Congregations can be gathered which will agree on certain things, but which ones?..... By Dr. Raymond L. Cox

### *The Best Things in Life* ..... 8

Fred had what he considered best but he realized that much was still lacking ..... By Ted DeMoss

### *The Revised New Confession* ..... 10

Even with the 1966 amendments, the UPUSA document leaves must to be desired..... By Dr. David L. Currens

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**THE PRESBYTERIAN JOURNAL**, a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered to the saints, published every Wednesday by the Southern Presbyterian Journal Co., Inc., in Weaverville, N. C.

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### FROM THE U.P.U.S.A. TOO

Am enclosing the names of our elders. The list is incomplete as the others already subscribe to the *Journal*. We feel that the *Journal* will aid our Session in understanding the issues which are before us as evangelical Presbyterians.

Please know that we evangelicals in the United Presbyterian Church are thankful for the sane, incisive voice of the *Journal*. Many of us in the ministry of this Church look upon the *Journal* as the voice interested in preserving a Reformed and Presbyterian Church that is thoroughly evangelical and committed to the infallible Word of God. Keep the voice strong!

—Indiana

**The Lord willing the evangelicals in all Presbyterian communions will one day make common cause . . . together.**  
—Ed.

### ABOUT C.O.C.U.

The "Blake-Pike" attempt to infiltrate the Presbyterian US Church would create many problems that would be repugnant to Presbyterian principles.

For example, bishops are provided for. Will they have the same power of appointment of ministers as in the Methodist Church? We hope not, as they have absolute power to decide where ministers will be stationed. This is completely contrary to age-long Presbyterian US principles—where the congregation selects its ministers.

—John Singreen  
New Orleans, La.

**Bishops are provided and with appointive powers. We hope Presbyterians will take note of the propaganda from denominational sources urging COCU.**  
—Ed.

### NOT ALL ARE 'BROTHERS'

In the editorial, "When Concern



Is Taken Too Far," (June 22), you make the statement, "Christ said that His followers were to look upon all men as brothers."

During the past twelve years I have studied the Bible rather intensely, and somehow I have missed that entirely. In fact, the Bible has taught me that sons of Satan and sons of God were anything else but brothers.

All men are neighbors by creation, and God says we are to love our neighbors. But people are born in sin, they are born sons of Satan. They only become sons of God by accepting Jesus Christ as Saviour, at which time, so Paul tells us in Galatians, they are adopted by God the Father as sons and joint heirs with Jesus. —Alfred L. Roberts

Charlotte, N. C.

#### MINISTERS

Paul G. Settle from Montgomery, Ala., to the Coral Ridge church, Fort Lauderdale, Fla., as minister of education.

Joseph A. Greer, Clinton, S. C., has accepted the call of the Tattall Square church, Macon, Ga.

David Gullett from Pembroke, N. C., to the Bethany and Gum Creek churches, Covington, Ga.

William R. Young Jr. from Floyd, Va., to the Fairlawn church, Radford, Va.

Denver S. Blevins from Huntington, Va., to the Belle, W. Va., church.

Jack Powell from New Iberia, La., to the Gretna, La., church.

Arie D. Bestebreutje from the

UPUSA Church to the First Church, Charlottesville, Va., eff. Sept. 1.

G. T. Matheny from Sandston, Va., to the Union, Va., church.

Edwin S. Albright from Atlantic Beach, Fla., to the First Church, Ocala, Fla.

Cleve C. Wheelus, Austin, Tex., will become associate executive secretary of John Knox Presbytery, eff. Sept. 1.

J. Richard Holshouser from Rieglewood, N. C., to the Rumble Memorial church, Blowing Rock, N. C.

Irving G. Rudolph from Porterdale, Ga., to the First Church, Florence, Ala., as associate minister.

• You will notice, on the cover of this issue, two volume numbers; and inside two Sunday School lessons and two youth programs. Once or twice, during the course of a year, we try to give the hard-pressed staff in the office and at the press a bit of a "break" by combining two issues. In other words, there will be no *Journal* in your mail next week. Even editors need a day or so off every once in a while!

• When your next *Journal* arrives in two weeks (d.v.) we expect to have full coverage of the 1966-67 Covenant Life Curriculum materials, which have come in and are in the process of undergoing intensive review. Watch for the July 20 *Journal*. It will be notable in several respects.

• In two interesting recent cases, corresponding synods of the United (UPUSA) and the US (Southern) Church have taken opposite views of issues affecting institutions jointly owned by the synods. In one case the UPUSA Synod of Florida voted "enthusiastically" to approve a change in the charter of Florida Presbyterian College which would have allowed 49 per cent of the faculty to be non-Christian; while the US Synod of Florida turned down the proposal overwhelmingly. In the other case, the UPUSA Synod of

## ACROSS THE EDITOR'S DESK



Kentucky in effect shrugged off long-term support of Centre College, Lees Junior College and Pikeville College; while the US Synod of Kentucky decided to continue general financial aid as fully as possible. It occurred to us: if the UPUSA and US Churches cannot now get together in the "border" synods over vital matters of spiritual and practical policy, what would happen in the event of a merger between the two Churches?

• Defending publication of Thomas J. J. Altizer's book, *The Gospel of Christian Atheism*, by the Westminster Press of the United (UPUSA) Presbyterian Church, Walter L. Jenkins, in charge of the Church's division of publications, said this: "Because the book is so radical in its interpretation many Presbyterians will ask the question: Why is this book being published by the official publishing house of our denomination? The answer rec-

ognizes a freedom in responsible religious publishing that is as old as the Presbyterian Church itself . . . Members of the Publication Committee of the Board . . . were not in agreement with Professor Altizer's views, but were unanimous in supporting his right to state his position." This "golden principle" of "liberal" scholarship is a sort of one-way street. It is not often, if ever applied when conservatives want to speak, or use potentially controversial material — see, for instance, J. Ronald Pierce's letter on p. 2 of this issue.

• Remember "The Liberal-Conservative Contest" in the May 25 *Journal*? On account of the demand that article has been reprinted in an attractive folder: \$1 per doz., or \$5 per hundred. Order some when you order those reprints of the story of the last General Assembly you've been planning to order: also \$1 per doz., or \$5 per hundred. ☐





## Panel Authorizes Union Plan Drafting

ATLANTA, Ga.—Should the preparation of the plan of union of the Presbyterian Church US and the Reformed Church in America be continued as vigorously as possible?

That question, one of four addressed to the next Presbyterian US General Assembly by the RCA, got a qualified "yes" answer from the members of the Committee of 24 meeting here. In the first session of the negotiating group since the RCA General Synod sent the letter, the negotiators decided to go ahead with their work.

Contending that they were under mandates from their respective judiciaries to continue, the RCA and Presbyterian representatives decided to make assignments for drafting parts of the union plan and to es-

tablish more mutual acquaintance programs.

Also established at the meeting here were some deadlines for production of the drafts. First to be circulated within the Churches will be a proposed constitutional document on polity. RCA Stated Clerk Marion de Velder and Presbyterian Stated Clerk James A. Millard will collaborate on preparation of the polity draft. They are to have it ready for the full committee's next meeting Oct. 3-5 in Newark, N. J. If the 24 accept it for circulation it will be sent to the presbyteries and classes next January for study and comment.

Specific writing assignments have not yet been made in the field of theology but the committee author-

ized one of its members, the Rev. Marion A. Boggs, to call in the chairman of both denominations' permanent theological bodies (the Rev. J. Rodman Williams of the Presbyterian US Permanent Theological Committee and the Rev. Vernon H. Kooy of the RCA Theological Commission) for assistance in selecting the drafters. Meeting with them will be Co-chairman Norman E. Thomas of the 24.

Similar plans are being made by the committee's subcommittees on liturgy and structures. Deadlines for their documents are expected to be established at the October meeting.

Ten of the 12 Presbyterian members of the 24 attended, while only five of the RCA 12 came. At its General Synod in June the RCA replaced two of its representatives who resigned, Roger Murray II and Irwin J. Lubbers. Their successors, President Arend D. Lubbers of Central College, Pella, Iowa, and Mrs. Norman Vincent Peale of New York City, were unable to attend on the short notice given them. ☐



## THE CHURCH OVERSEAS

BRAZIL — Mud, slime and a damp penetrating odor permeates Recife, a Presbyterian US missionary here reports. Witness to this month's flood, the worst in Brazil's history, the missionary was one of some 60,000 persons forced to abandon their homes when the Capibaribe River ignored its north bank and covered 60 percent of the metropolitan area.

High tides from the Atlantic Ocean backed into the river and combined with torrential rain-swelled rivers from the interior to cause the disaster.

The state of Pernambuco and federal Brazilian agencies responded immediately with emergency relief including blankets, soap and food given by the United States government. A Brazilian student volunteer group organized some relief activities. And Church World Service has followed up the initial relief

work with food shipments.

To provide further help, the Presbyterian US Board of World Missions cabled \$1,000 to its North Brazil Mission for assistance to Brazilian refugees. The missionaries have been active in food distribution and general relief measures.

Property of the Presbyterian US North Brazil Mission was damaged to the extent of \$10,000. Hardest hit was Agnes Erskine College where flood waters reached a height of six feet, destroying or damaging all equipment in the primary school and damaging furniture and art materials in the high school and college classroom building.

Although waters entered the Presbyterian Seminary of the North, all items except the kitchen stove and refrigerator were saved.

One missionary commented afterward, "Now I know how the people felt in the time of Noah." ☐

## Conservative Churches Ratify Merger Plans

HOUGHTON, N. Y. (RNS)—The General Conference of the Wesleyan Methodist Church of America has approved union with two other conservative denominations, the Alliance of the Reformed Baptist Church of Canada and the Pilgrim Holiness Church.

Pilgrim Holiness Church ratified the merger at a General Conference in Winona Lake, Ind., and the Reformed Baptist Church of Canada is to take up the Wesleyan Methodist merger at its conference in July.

During the Wesleyan session here at the denomination's Houghton College the vote for union with the Reformed Baptist Church was unanimous. The vote for merger with the Pilgrim Holiness Church was 130 to 33.

The name of the merged denomi-



nation will be The Wesleyan Church.

Pilgrim Holiness churches have 35,000 members in the United States, 16,000 in Canada and overseas. It maintains headquarters in Indianapolis. The denomination has churches from coast to coast and is strongest in the Midwest.

Reformed Baptists have 2,500 members in the Maritime Provinces

of Canada and the New England States.

Wesleyan Methodists have 45,000 members in the U. S. and 12,000 in other countries.

Both the Wesleyan Methodist and Pilgrim Holiness denominations have missions in 13 countries, but they overlap only in Jamaica. Reformed Baptists of Canada have missions in Rhodesia. ☐

Cumberland commissioners left open the possibility of a joint public worship service to be attended by those participating in all three Assemblies. The entire Cumberland meeting would not necessarily be simultaneous with the other two, however.

Trinity University, a UPUSA institution founded in San Antonio by Cumberland Presbyterians, will be celebrating its 100th anniversary in 1969.

If the Presbyterian US body goes there, it will be its first Texas meeting since 1961, when the court met in Dallas.

Next year's Presbyterian US Assembly is to meet simultaneously with the General Synod of the Reformed Church in America at Bristol, Tenn. The Committee on Assembly Operation, which picks the meeting places, has announced that Atlanta, Ga., will be the 1968 site, but it has made no announcement about 1969. ☐



## THE CHURCH AT HOME

### **Cumberland Assembly Votes for a Reunion**

MEMPHIS, Tenn. — Church union was one of the dominant themes of the Cumberland Presbyterian Church's 136th General Assembly here. The court voted to reunite with the Second (Negro) Cumberland Presbyterian Church.

The merger is expected to be completed when the two bodies meet together next year at Paducah, Ky. Because this union is in process all other proposals — particularly one urging talks with the United Presbyterian Church USA — were turned down by the Assembly.

However, the denomination's Committee on Inter-Church Relations was enlarged and empowered to receive from other denominations proposals for possible merger conversations. It was not authorized to formally initiate such talks.

Before the Paducah Assembly the reunion will need to get approval from a majority of the Second Cumberland presbyteries. It is not being submitted for a vote to the Cumberland presbyteries since it will not integrate courts below the Assembly level, it was explained.

The larger Church has some 85,000 members in 900 congregations,

and the Negro body has some 20,000 communicants in 125 local churches.

Reunion talks began in 1957 with the Negro branch which had withdrawn in 1871.

Meeting in a Presbyterian US church here (Idlewild), the Cumberland Assembly approved a major expansion project costing \$1.5 million for its Bethel College at McKenzie, Tenn. Moderator was John W. Sparks of San Antonio, a retired Army chaplain. ☐

### **Another '69 Assembly Slated in San Antonio**

MEMPHIS, Tenn. — No Presbyterian US plans have been disclosed thus far, but the United Presbyterian Church USA and the Cumberland Presbyterian Church are expecting to meet their Southern Presbyterian cousins in San Antonio, Tex., when their 1969 General Assemblies convene.

The Cumberland Assembly here approved plans for a 1969 meeting in the Texas city. At the Boston UPUSA meeting in May authorization was given to Assembly officials to arrange a 1969 San Antonio session to coincide with Presbyterian US and Cumberland sessions.

In approving their 1969 plans the

### **Viet Program Supported**

DECATUR, Ga. — Through a campus-wide fund raising campaign for help to Vietnamese war refugees, students at Presbyterian-related Agnes Scott College here have raised \$795.50. Channeled to Church World Service through the Presbyterian US Board of World Missions, Nashville, Tenn., the funds will assist the new Viet Nam Christian Service program of Church World Service, Lutheran World Relief and the Mennonite Central Committee. The program provides refugees with professional help from 40 Americans. ☐

### **Division Is Delayed**

MONTREAT, N. C. — North Carolina Synod delayed for one year a positive answer to the Mecklenburg Presbytery overture that it be split into two courts. Instead of instructing the Charlotte-area body to proceed with its plans for dividing, the synod voted 242 to 111 to have a committee make a one-year study of all its presbytery boundaries. ☐



## 6 Leaders Announced For Pensacola Event

PENSACOLA, Fla. — Six outstanding churchmen have been named as faculty members for the Pensacola Theological Institute this summer. McIlwain Memorial church here will sponsor the Aug. 21-28 gathering. This will be the increasingly-popular institute's tenth year.

British theologian James I. Pack-er will speak each night and preach each of the Sunday mornings.

Preacher at the alternate Sunday morning services will be Harold S. Laird, who was pastor of the First Presbyterian Church, West Chester, Penna., for 35 years. Dr. Laird will also offer a study in Ephesians.

Lecturing on Christian Education will be Dennis Hoekstra of Calvin College. He will replace the previously announced speaker, Cornelius Jaarsma, who has died.

Congregational evangelism will be the topic for the evening lectures of D. James Kennedy, pastor of the Coral Ridge Presbyterian church, Ft. Lauderdale, Fla., fastest-growing church in the Presbyterian US denomination.

Returning to the faculty is Robert Strong, pastor of the Trinity Presbyterian church, Montgomery, Ala., who will deal with exegetical problems in the study of glossolalia (speaking in "tongues").

Conducting the music workshop and giving two lectures on church music will be Clayton E. Halvorson, associate professor of music at Wheaton (Ill.) College.

Additional information and application forms are available from the church, 1214 E. Blount Street, Pensacola. ☐

## College Alters Calendar

LAURINBURG, N. C. — Students and faculty at St. Andrews Presbyterian College have adopted the "early semester" plan in setting up the college calendar for the coming year. The fall calendar at St. Andrews will begin this year on August 27 with a faculty conference, and classes will start August 31. There will be a brief mid-semester holiday, and exams will be finished by December 21. The second semester will open with new students arriving on January 16, and classes starting on January 18. Students

get a week's spring vacation in March, and exams are scheduled to end by May 18, with graduation exercises planned for May 21. ☐

## Inter-Church Relations Occupy Synod of CRC

PELLA, Iowa — Guarded steps in the direction of increased inter-Church relations were taken by the General Synod of the Christian Reformed Church here.

The Synod voted to seek closer fellowship with the Reformed Church in America, from which it separated more than a century ago, by sending fraternal delegates from its classes (presbyteries) to those of the RCA. The top governing body of the CRC also commended such "fellowship" to its congregations.

Continuation of informal, but high level, discussions was endorsed, and the Synod instructed its committee on liturgy to confer with a similar RCA group.

Relations with its sister Church in the Netherlands, the Gereformeerde Kerken, brought the subject of the World Council of Churches to the floor. Neither body is a member of the WCC, but the Dutch body has declared that it has "no principal objection" to membership.

In considering what advice it might give to the Church in the Netherlands the CRC Synod voted to name a special committee to "define our position with respect to the World Council." The action was taken in response to an overture asking the Synod to warn the Gereformeerde Kerken against affiliation with the WCC.

More than \$5 million in construction funds for Calvin College, the Christian Reformed school in Grand Rapids, Mich., was approved together with \$1.3 million for operation of the college and seminary.

The CRC Synod also:

— Elected the Rev. William P. Brink of Fremont, Mich., president.

— Pulled out of an interdenomination group seeking to promote an "evangelical" translation of the Bible and voted instead to have recommendations submitted to the Revised Standard Version committee.

— Decided to study whether deacons should be sent to Church assemblies. ☐

## Participate in March

NEW YORK — Six ministers representing the national office of the United Presbyterian Commission on Religion and Race participated in the march on Mississippi's capital. As many as 80 more United Presbyterian officials were expected to be in Jackson for the conclusion of the march. The Rev. Gayraud S. Wilmore Jr. and the Rev. J. Metz Rollins, executive director and associate executive director, respectively, of the commission, were in Jackson to take part in overall aspects of the event. CORAR also sent \$500 for expenses of the march. ☐

## Missionary Briefs

JAPAN — Rev. and Mrs. Winton W. Enloe Jr. were scheduled to arrive in the States on June 28 for regular furlough.

KOREA — Dr. Joanne Smith T, who has just completed a short term appointment in Korea, has arrived in the States.

BRAZIL — Mr. and Mrs. Jule C. Spach were due to arrive in the States about July 1 for regular furlough.

CONGO — Miss Louise Fleming is scheduled to arrive in the States in July for regular furlough.

MEXICO — The Rev. and Mrs. Clarence Bassett have arrived in the States for regular furlough.

BRAZIL — Returning to the field in June were the Rev. and Mrs. John C. Stemper and the Rev. and Mrs. Reuben B. Sulc. Also leaving the States after regular furlough in June, but returning via Europe were Misses Charlotte and Mary Garland Taylor.

CONGO — Mrs. George R. Stuart has arrived in the States, with Mr. Stuart scheduled to remain on the field until next summer.

KOREA — Dr. and Mrs. D. J. Cumming, who have completed a special assignment here, are scheduled to return to the States for retirement in July.

CONGO — Scheduled to reach the States in July for regular furlough are Miss Mary Crawford and the Rev. and Mrs. Ralph C. Reed. ☐

## Bookstore Names Manager

RICHMOND, Va. — New manager of the Presbyterian Book Store here is Jack Der Moushegian, a graduate of Belhaven College who has come to the position from a career in business. ☐



# With One Accord

RAYMOND L. COX, Th.D.

**T**he average church has many more people present every Sunday morning than were assembled on Pentecost Sunday morning in Jerusalem the day the Church was born!

Attendance considerably exceeds 120 in most churches every Sunday!

But do these larger congregations exert the impact on their communities which the company who met in the upper room did on Jerusalem?

Why don't we? Why don't unbelievers today complain that Christians have filled their cities with the teachings of Jesus?

It would be an oversimplification to isolate any single factor as responsible for the contrast between those days and now. However, a most significant statement prefaces the account of how God launched the Church age in Acts 2: "... they were all with one accord in one place" (v. 1).

Apparently it is easier to get a congregation in one place than with one accord. Few members are missing on Easter. But how many congregations are welded together in spiritual unity?

Why does just about everybody who makes any profession of being religious turn out on Easter Sunday?

Some come to parade their wardrobes. You've heard of the "Easter Parade."

Others come to see the parade!

Many will not be back until Christmas, and not a few will remain absentees again until the following Easter.

The church may be in one place, but is it with one accord? "A horse can't kick and pull at the same time," cautions an old cliché. Neither can a church-member. To be a

"kicker" one need not be cantankerous; he need only be out of tune or out of sympathy with the spiritual purposes which should motivate assembling for fellowship and service.

Some despair of ever seeing the church with one accord again.

## It Wasn't Always So

Perhaps among the apostles before Pentecost anxieties persisted as to whether such absolute spiritual harmony might ever be achieved in their midst.

For, you see, Christ's disciples had not always been with one accord!

Frictions had festered. They had not always been with one accord with themselves. Neither had they always been with one accord with their Lord.

Peter found himself out of harmony with Jesus on several occasions.

Peter actually argued with Christ!

In rebuking His disciple the Lord Jesus suggested that Simon had lent his voice as a sounding-board for Satan! Matthew 16:22-23 documents the sorry spectacle. Jesus had just announced His impending death. Peter objected strenuously: "Be it far from Thee, Lord," he said. Observe the contradiction: Peter calls Jesus "Lord" and yet disputes with Him! "Be it far from Thee, Lord: this shall not be unto Thee" (Matt. 16:22).

Jesus Christ is not really honored as Lord by anyone who deliberately, in word or deed, seeks to evade His will or alter His words. Peter was not with one accord with Jesus, and Christ rebuked him: "Get thee behind Me, Satan!" (v. 23).

Subsequently we find Peter again out of accord when Jesus washed the disciples' feet, when he sliced off Malchus' ear in Gethsemane, when

he denied his Lord, and again even after Easter when he manifested impatience with Christ's repeated question, "Lovest thou Me, more than these?"

## Not Alone

Peter, however, hardly stands alone as being out of accord on important occasions. His two colleagues in Christ's "inner circle," James and John, once became centers of a controversy which angered the other apostles.

The mother of these brothers requested Jesus to appoint her sons to sit on His right and left hands when He ascended the throne. "Ye know not what ye ask," Jesus replied (Matt. 20:22). When the ten heard about it they were "moved with indignation."

Christ's disciples manifested little accord among themselves.

Perhaps the most startling incident of discord was the strife at the Last Supper! Disunion, not communion, prevailed for a time. After the Lord Jesus had served the Passover the disciples commenced to dispute about "which of them should be accounted the greatest" (Luke 22:24). This was not the only time they had debated this issue, as Mark (9:34) and Luke (9:46) reveal.

The disciples were not even in one accord in the upper room at the Last Supper!

Even on the threshold of Christ's ascension spiritual disunity momentarily reared its head. Jesus was giving His last words, issuing His final instructions, outlining His last promises. Some of His hearers, side-tracking spiritual for political ambitions even on that august occasion, interrupted with the question, "Lord, wilt Thou at this time restore again the kingdom to Israel?"

*The author is pastor of the Four-square Church of Hillsboro, Ore.*



(Acts 1:6).

Christ's followers were not all with one accord even after His resurrection!

### **There Came a Day**

But they were with one accord on the day of Pentecost.

Now if the disciples, who had been so glaringly out of accord with themselves and with their Lord on so many important occasions — if they could get into one accord, dare any of us despair that achieving spiritual harmony in our own congregations is possible?

What is this "one accord"? It hardly means they agreed about absolutely everything. The disciples had their differences after Pentecost as well as before. But in coming together to seek the Lord they found it possible to put all those differences aside.

Peter did not reproach Thomas for doubting the resurrection. Matthew did not censure Peter for denying Christ. Nathanael no longer resented the ambition James and John and their mother voiced for preeminence in the kingdom. They all forgot their faults and focused on Christ.

How did they attain this accord?

Many factors doubtless contributed, but two seem conspicuous in Luke's narration. In the first place they obeyed the Lord Jesus' command to await a spiritual endowment. Obedience is better than sacrifice. Christians dedicated to obey God implicitly enjoy sweeter harmony than those whose obedience is haphazard or half-hearted.

Those one hundred twenty disciples assembled in the upper room. Moreover, they "continued" — they stayed with their spiritual ambition (Acts 1:14). They persevered in prayer and supplication. They waited on God.

Christians who obey the Lord and wait upon Him are well on the road to accord with each other and with God.

### **A Modern Application**

Many efforts are exerted today to achieve union of churches, but unity of spirit is even more important. A union forged by organization and committees will not necessarily reflect spiritual unity. The disciples got together in the prayer meeting!

Here is the place for unity to be

pursued! Yet, alas, so many who work so hard to promote the ecumenical movement do not even conduct prayer meetings in their own churches. Sometime ago a prominent pastor of Toronto, Canada, was pictured in a newspaper there, with the caption under his photograph quoting him as saying, "The old-fashioned prayer meeting is gone, and I am glad!"

The 120 could never have reached one accord had they not assembled in an "old-fashioned prayer meet-

ing." The ecumenicity of the day of Pentecost was a direct result of prayer as part of the disciples' waiting on God and obedience to Christ.

Our churches perhaps more nearly all assemble in one place on Easter Sunday. But it would prove more spiritually profitable to have less attendance and more accord! Will you contribute to promoting spiritual harmony in your own congregation by cultivating implicit obedience to Jesus Christ and concentrated and dedicated waiting on the Lord? ☐

*What God can do with even the worst of us —*

# **The Best Thing in Life**

**TED DEMOSS**

I met Fred in Detroit three summers ago. He was a top attorney for one of the companies my insurance firm represented. I hardly knew him, having talked with him only briefly by phone, but one night late in June he asked me to have dinner with him.

As we left the home office in Detroit he mentioned that we'd drive by and pick up his wife. That was fine with me. I looked forward to meeting her. We drove and drove and drove, and then we drove some

more. I discovered he lived 60 miles out of Detroit and traveled the distance each day. I said I was sorry he'd have to bring me all the way back downtown. He shrugged it off.

"I want you to be prepared for almost anything when we reach my house," he said as we drove along.

"Why?" I questioned.

"Well, frankly, we're having a little trouble," he said. "In fact, our home is a hell on earth. I don't know what will happen, but it doesn't seem that there is any solution to our problems."

I wondered how much he knew about the very best thing in life. "Do you attend church?" I asked.

"Oh, yes, on Christmas and Easter and times like that," he said. "I believe in going. We ought to go more often, but I'm so busy. We own a

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*The author is a Baptist layman and business man in the insurance field. A former secretary of the Christian Business Men's Committee International, this testimony first appeared in CBMC CONTACT. Names and places have been altered by request.*



lot of property that I have to manage."

We were both deep in thought the rest of the way to his house. I studied him. It is peculiar how some people feel that if they acquire a certain business or home or position they'll have it made.

I remembered a story told me by my boss at the time I worked for the Arrow Shirt Company. Within a 30-day period his neighbor finished law school and was admitted to the bar, was accepted by a large law firm, was left a great deal of money by a relative, paid off his house mortgage and received the first new 1949 Ford to be delivered in his city.

Then on a Sunday morning he was in the street polishing his car when a speeding auto swerved to miss a dog and smashed into the man, killing him instantly. All within 30 days. Earthly values.

### **Nothing Looked Right**

We swung into a driveway. His redheaded wife met us at the door. She was in her housecoat, her hair wasn't brushed and there was nothing that looked right about her. Fred asked her if she was going to get ready to go out for dinner, and she said she wasn't going.

"But honey," he said, "I thought we were going to dinner with this fellow. Maybe we could talk about our problems."

"Take him and go on and eat," she snapped. "I'm not interested in you or him or anybody else."

Well, that was a nice welcome, so we left. He asked, "Do you see what I mean?" Any idiot could see what he meant. He had real trouble.

At dinner I really shocked him. I told him I had the answer to his problems. I hadn't always had the answer, but 28 years ago when visiting relatives in Chicago I heard for the first time about the only solution to the problems of this world.

Fred was eager for help. I pulled a book from my pocket. He asked what it was, and I told him it was the Bible.

"Do you know anything about the Bible?" he demanded.

"Well, I read it," I said.

That night I spent three hours reading to him, starting with "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you"

(Matt. 6:33). I pointed out that in the insurance business we believe in contracts that say what the company promises to do. The Word of God is a contract written by a company that has never failed and never will. It cannot fail, because it is underwritten by God Himself.

And when God said that whoever calls on the Name of the Lord will be saved He meant exactly that. In order to get the very best thing in life one must go to the perfect source. In school — and by experience — we learn that things change. Laws change. Science changes. But God never changes.

### **Candidate For Suicide**

As we drove back to my hotel he gave me all the standard excuses. He said he just couldn't see how the Bible applied to him. He couldn't understand it. It was too simple. He couldn't accept it.

Well, I left Detroit the next morning. I wrote several letters to Fred at his home but never heard from him. When I returned to Detroit in September I determined to look him up. I talked to his office only to learn that he had disappeared.

Disappeared? Impossible! He was their top legal adviser. Yet after several days' absence from work a call to his home had revealed that his wife had not seen him for days — and now he had been gone for three months.

"The last time we saw him at

### **You Win No Other Way**

Biblical doctrines are basic for evangelism, especially the truth that Christ was delivered for our offences and was raised again for our justification. Ministers and people who believe anything less than what is summarized in the Apostles' Creed may just as well forget about organizing for evangelism until by the Spirit of God they are led to these basic beliefs. Only conviction can bring the zeal needed and only the teaching and preaching of these doctrines can convert people to Christ. — ARTHUR E. GRAF, *The Church in the Community*.

work," a fellow employee said, "he was the best candidate for suicide we had ever seen."

I thought to myself, "I've seen this happen before. Here is another fellow who is not willing to take God at His Word." I quit praying for him. I figured he was dead.

A week before Christmas I received a long-distance telephone call at my home in Chattanooga, Tenn. It was Fred. He was in New York and wanted to catch the next plane south. He had to talk to me.

"I need help," he said. "I need it desperately. I've reached the end of my rope."

Of course I urged him to come, and met the airplane.

### **What God Can Do**

"Ted, I'm not going to argue with you any more," Fred said. "If you'll just take the Bible and go over what you said in that restaurant six months ago, I won't argue. I'll accept it. I find I just don't have the answers and you at least seem to find some of them in that Book."

All weekend we talked about Jesus Christ, and within a short time Ted accepted Him as his Saviour.

When we reach the breaking point, when we come as a little child, then God can do something for us.

Several years ago a serious problem hit our business. It appeared we might not be able to withstand the storm. I didn't discuss it at home and tried not to let my feelings show.

One night after I had read Scripture and prayed with my wife and three daughters and was tucking my nine-year-old into bed, she said, "Daddy, I think there is something wrong. I wish you would tell me what it is so I could pray about it."

"Well, dear," I said, "it's just a little problem at the office. You wouldn't understand. Instead of my explaining it to you, just pray for God to work everything out."

"Okay," she smiled. "I'll pray for God to work things out and you tell me when He does."

The faith of a little child. That's all God says it takes to know Him. Understand it? I'll never understand it. I'll never understand how God could love any of us enough to want us to come to be with Him in heaven throughout all eternity.



Eternal life is not only the greatest possession in the world but the greatest mystery. Why would God want any of us to be with Him? But He does. This is the love and grace of God.

Today Fred is back with his wife. My cousin talked with him recently.

He is in Phoenix now, has a good position and told my cousin he believes he is the most happily married man in the world. Imagine that! I thought of that evening in June.

How presumptuous we are to expect God to take us on our terms.

We must go to Him on His terms. He is a God of love and He gave us His Son, and if we by faith receive His Son we become children of God.

This, as Fred discovered, is the very best thing; the very best thing in life. ☩

*Is this what the Church is asked to accept as its faith? —*

# The Revised New Confession

DAVID L. CURRENS, D.D., Ph.D.

**T**he General Assembly of the United Presbyterian Church last year (1965) authorized the appointment of a special Committee of Fifteen to make recommendations for the revision of the Confession of 1967 (the new confession of faith, hereafter designated NC in this article). The revised confession was adopted by the Assembly of 1966 and sent down to the presbyteries for ratification.

Hundreds of letters, printed articles and many discussions moved the committee to recommend changes in the NC that do bring it closer to agreement with other Church standards. The result is probably the best that could be hoped for by conservative Presbyterians.

Some of the most significant additions are found in the first paragraph of the confession. The revision reads:

"In Jesus Christ God was reconciling the world to Himself. Jesus Christ is God with man. He is the Eternal Son of the Father, who became man and lived among us to fulfill this work of Reconciliation. He is present in the church by the power of the Holy Spirit to continue and complete this mission. This work of the Father, Son and Holy Spirit is the foundation of all confessional statements about God, man and the world. Therefore, the

church calls men to be reconciled to God and one another."

Peter Lisagor writes that our nation suffers from a "definitions lag." So does the Church. Yet the authors of the NC say: "The Confession of 1967 is not designed to define the faith of Presbyterians." What then was their purpose? Evidently it was to produce a confession that would be ambiguous, partial and humanistic. Some of these defects remain in the revised NC. Words are not clearly defined. They may be taken to mean whatever the reader wants them to mean.

God appears as the Creator in the NC but not as our Father. Divine attributes are treated as "human thought" about God. Love displaces His sovereignty as the central doctrine of the Presbyterian Church.

A good paragraph has been added to the NC on the work of the Holy Spirit in reconciliation.

After saying that the NC does not deal with the Person of Christ, one-tenth of the document is then used to portray what is called His "true humanity." But nothing is said about His deity. The revisors have made a few minor changes in this part of the confession.

The statement of the NC about Jesus follows the order of the Apostles' Creed but it leaves out everything divine about Him. He is identified as "a Palestinian Jew" but not as the One born of the Virgin Mary. He is described as "a brother of sinful men" but He is not said to be sinless and the Son of God.

Mention is made of His words and deeds but there is no suggestion of anything miraculous about His ministry. There is no reference to His atoning death to take away the sin of the world. His physical resurrection and ascension are not affirmed. He is considered a good example to follow. Such titles as saviour, judge and redeemer are used of Him but they are not capitalized in recognition of His deity.

## Like The Gnostics

Tertullian, the second century defender of the faith, says the errors of the Gnostics are three: they destroy the unity of the Godhead, they deny the true birth of Christ from the Virgin Mary and they reject the resurrection of the flesh. These and other anti-Christian errors are still accepted today. Confessions, therefore, must restate the whole truth about Christ according to the Scriptures, or they say nothing significant.

Ex-Prime Minister David Ben-Gurion, the best known Jew in Israel, said in a recent article: "The God of the Christians was born here in Asia." In a few words he states the Christian view of Christ. Certainly a Presbyterian confession ought to give a plain testimony to Christ in accord with the faith the Church has held since the days of the apostles.

The revised NC contains significant changes in the section dealing with The Bible. The most impor-

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tant amendment affirms: "The Scriptures are received and obeyed as the word of God written." The word "normative" is eliminated and the Bible is declared to be "unique and authoritative" and "without parallel."

Concerning the Biblical writers the revision says: "The Scriptures (were) given under the guidance of the Holy Spirit." Also, it adds: "The church has received the books of the Old and New Testaments as prophetic and apostolic testimony in which it hears the word of God and by which its faith and obedience are nourished and regulated."

The familiar description of the Presbyterian view of the Bible — "The infallible rule of faith and practice" — is missing. Also, the title "the word of God" is not printed with a capital "W" as it should be in the confession and the ordination vows. But the revision does recognize that Christ and Scripture are both the Word of God.

### Other Confessions

These vital changes in the revised NC bring its view of Scripture into accord with the other confessions the Church accepts. The writers of the NC consider the Barmen Declaration "probably the most significant confessional document of the modern Church." It gives the strongest possible testimony to the Bible as the Word of God.

The Barmen Declaration says, significantly, "Prove the words of the Confessional Synod to see whether they agree with Holy Scripture and with the Confessions of the Fathers. If you find that we are speaking contrary to Scripture, then do not listen to us! But if you find that we are taking our stand upon Scripture, then let no fear or temptation keep you from treading with us the path of faith and obedience to the Word of God."

In their introductory comment the writers of the NC say: "God's gift of salvation is the main theme of the Bible, Christian theology, worship, faith and life." But they never speak of salvation in the confession. Many words are needed in Scripture to reveal the meaning of salvation. No one of them expresses the whole truth and no one is more basic than another. Some of these words are, redemption, justification, forgiveness, conversion, regeneration, sonship, sanctification and reconcili-

ation.

The NC proclaims that reconciliation is "the heart of the Gospel" and makes it the central motif of the confession. A single passage of Scripture (II Cor. 5:18-20) is credited with "imposing itself irresistibly upon the Committee as it has imposed itself powerfully in the theology of our time." So the reason given for making reconciliation the all-inclusive truth of the NC is the popularity of this doctrine today.

The modern interpretation of reconciliation teaches that all men are already reconciled to God. This implies universalism, a Unitarian tenet. It makes the unfinished mission of the Church, therefore, to tell all people of their accomplished reconciliation and to become involved in the world's political and social welfare programs.

### Appeal to 'Liberals'

This teaching appeals to liberal thinkers because it does not affirm that souls are lost, is not associated with an atoning sacrifice for sin, pictures a happy man-to-man relationship and raises hopes for the settlement of human conflicts.

This teaching does not promote a supernatural, personal, evangelistic ministry but a humanist, institutional, worldly-minded religion. It calls for social reformation instead of spiritual regeneration. It would provide better housing and a full purse for the prodigal son so he could enjoy again the affluent life of the far country — away from his father and home.

The revisors of the NC have tried to clarify some of the Universalist implications in it by asserting man's need of being reconciled to God and the dire consequences of rejecting eternal life. They have amended the confession to say that the Gospel must not only be heard but "believed."

To the strong declarations of the NC about racism, war and poverty has been added a statement on domestic relationships. However, there is nothing in the revised NC about the sinister evils that assail the Church and mankind today such as atheism, communism, secularism, lawlessness and immorality. The Ten Commandments are not given any attention as imperatives for our age. (Ex-President Eisenhower said recently that the greatest danger facing us today is immorality.)

The "fulfillment or reconciliation" according to the NC is to be realized by "striving for a better world." "Biblical references to a future life are interpreted as "symbols" of the final triumph of God. Individuals interested in life after death are given no comfort or hope of a physical resurrection, immortality and heaven.

### Relevant?

The NC, we are told, is designed to make Presbyterianism relevant to our time. The Vatican Council did not whittle away any of its doctrines to make Romanism more relevant. Any form of Christianity that minimizes the supernatural is too weak medicine for the sin-sickness of our world. The Unitarians have only 164,000 members. There are a millions of Christians in the world. Only a religious faith with a divine Saviour, an inspired Bible and a personal experience of salvation can produce transformed believers who can promote social and spiritual progress toward a "Good Society."

The Scriptural basis of the reconciliation theme used in the NC is quoted in the introductory comment but it leaves out the urgent apostolic appeal: "We beseech you, on behalf of Christ, be reconciled to God." Of this omission Dr. John A. Mackay says:

"It is unfortunate that a crucial part, in fact the culminating part of what Paul said, should be omitted. In ringing tones, he asked for a human response to the boundless reconciling love of God manifest in Christ. For without such a response reconciliation can have no real meaning."

Concerning the section of the NC dealing with The New Life, Dr. Mackay writes: "It is important that a more explicit allusion be made to the necessity for a decision on the part of people when they are confronted with the Gospel. It ought to be made clear that Christian evangelism is more than saying good things about God and doing good things for people in the name of God. It involves inviting men to commit themselves to God and joining the Community of Christ for the service of mankind."

Only those who have the sense of urgency that Paul had and are willing to contend for the faith can save the Church and enable it to fulfill its mission in this hour. ☩





## Unique and Exclusive

It is being suggested in all seriousness that there should be set up on all college and university campuses departments to teach religion "in an ecumenical spirit and scholarly manner," covering the "whole range of Christian and non-Christian beliefs and practices."

At first glance, some may think this is a good suggestion; but if we forget the *exclusive* nature of the Christian faith while we permit devotion to the ecumenical spirit or scholarship to becloud that issue, we have made a fatal mistake. We must *never* forget the uniqueness of Christianity and of the Lord Jesus Christ. Because of this, Christians must teach and stand for this faith as opposed to all other religions. This must be done in love, but also with clarity and with firmness.

Presenting Christian and non-Christian beliefs on a basis of equality is, in fact, denying the Christian faith. Broadness of mind and catholicity of spirit are utterly out of place where our Lord and the Christian faith are concerned. He did not come into this world to be one of many ways to God, but *The Way*.

We are now reaping the fruits of the teaching of "religion" without Christian conviction. No true Christian can point to Christ, Buddha and Mohammed and say "Take your choice." Christ refuses to be one among many. Either He is the eternal Son of God, or He is an imposter.

It is so easy to inoculate young people against any real faith or Christian convictions. To be "vaccinated" with a "religious" virus can immunize an individual against the unique nature and claims of the Son of God and set the mind and heart against Him.

Syncretism is a deadly plague which appeases the hearts of some, while excluding Christ from His rightful place. We should admit the fact that Christianity can never be made popular with the world. It is as different from, and opposed to, the world as day from night, or

life from death.

The Christian faith sometimes takes the believer into loneliness, misunderstanding and even persecution. Not for nought did our Lord say to His disciples, "If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you" (John 15:19).

Where the Christian faith is concerned, there is no such thing as "consensus," nor is the opinion of the majority by any means always right. Even good Christians can be swept along by a current which is out of accord with God's will. The "wave of the future" may be exhilarating, but it may dash those who ride it onto the rocks of a disastrous compromise.

The uniqueness of Christ and His exclusive right to the hearts of men demands sacrifice. The "offense of the Cross" still remains. Let us beware lest we deny this truth and seek an easy way into the kingdom of God. — L. N. B.

## The Sell-Out

Every once in a while something appears in that criterion of liberalism, *The Christian Century*, which is as refreshing as cold water to parched thirst.

Of such was "The Sell-Out," in the Feb. 16 issue, by Robert E. Fitch. Said Dr. Fitch, among other things:

"(The Well Acculturated Christian) preacher takes pride in being abreast of the times. His doctrine is an honest-to-God theology of a God who is dead. His prayers are an autoerotic exercise in complacency with the contemporary. If there is a new play on the stage, all maudlin with confusion and self-pity, he finds in it a revelation. If there is a fresh musical composition, all wrenched by disorder and dissonance, he will fit it somehow into his liturgy. There is no poem so garbled, no painting

so chaotic but he finds it rich in significant meaning. There is no emergent immorality in his secular city but he hails it as the dawn of a new freedom. And so an acculturated clergyman presents an acculturated Christ to an acculturated congregation. . . .

"In the language of H. Richard Niebuhr all this signifies that we are returning to an era of immanentism, of 'the Christ of culture.' In plainer language this is the Age of the Sell-Out, the age of the Great Betrayal. We are a new Esau who has sold his spiritual birthright for a secular mess of pottage. . . .

"If we should dare to pass judgment on (the) well acculturated Christian — as he presumes to judge all others — what would be our most pertinent single objection?

"Let go such trifles as that he deletes the deity, debases the Christ, disintegrates the Church, explodes a Christian ethic: about such things how could he care less? There is yet an objection to be lodged against his performance, and it can be expressed only by a plain American term: the whole act is a phony."

Tremendous!

## Kicking Away the Ladder

He would be foolish indeed who permitted someone to kick from under him the ladder on which he is standing. America is being just that foolish.

The greatness of our nation does not stem from her natural resources, her geographical location or her innate inventiveness and willingness to work.

What above all else has contributed to our greatness is the spiritual heritage given us by our forefathers — a heritage that has rested squarely on faith in the Bible as the written Word of God, as a revelation of divine truth and man's only infallible rule of faith and practice.

While many have ignored or denied this truth the fact remains that woven into the very warp and woof of our national life there has been a regard for, faith in and obedience to the Holy Scriptures on the part of a great segment of our people.

"In God we Trust" is on our currency. "One Nation Under God" is in our oath of allegiance to the flag, and a Bible in every court room. These bear mute testimony to the "faith of our fathers" which built



for us a nation of power and prestige.

The concerted effort — without and *within* the Church — to destroy faith in the complete integrity and authority of the Bible is an effort, which if successful, will destroy the nation. Erosion of faith produces lowered spiritual values which in turn leads to the moral disintegration of people and nation.

America has many enemies but none so great as those who would blithely kick from under us the ladder of faith in, use of, and obedience to, the Word of God.

This is not a matter of semantics, a battle over words. The souls of men and of the nation are at stake. — L. N. B. ☩

## Come, Creator Spirit

I am no prophet but there are many things that make me uneasy about the future. I think that at present we have reached a very low point indeed.

It even seems that we are sinking back into the problems of the 19th century. In Germany there is the controversy about Rudolph Bultmann. In that country there are, as in France, strange to say, even Roman Catholic followers of Bultmann!

In England appeared the booklet *Honest to God*, written by Dr. John A. T. Robinson, an insipid booklet. I am ashamed that it was printed in hundreds of thousands of copies and obviously is read, too. Thus the old bad spirits of the preceding century are once more invoked by means of existentializing and demythologizing. Yes, it is now a precarious time indeed. When I think in anger about those fellows, I call them "the gang of Korah" (Numbers 16). When I think of them in a more serene mood, I limit myself to mumbling to myself, "Dwarfs of all lands, unite!" But at present an advantage is that in some lands the preaching is far better than it was before.

What all of us need is to go back to our sources. We have to read them carefully and quietly. We must allow the Scriptures to speak to us. About the other aspects of the future, well, it is hard for me to say anything, except the ancient words: *Veni Creator Spiritus* (Come, Creator Spirit). — KARL BARTH in an interview with G. PUCHINGER, published in *The Church Herald*.

## A LAYMAN AND HIS CHURCH



### A Muted Theme

Dr. L. Nelson Bell

The theme of our Lord's preaching was, "repent and believe." From the time of Noah to Paul men were warned to repent of their sins and turn to God for forgiveness. To the elders of the church in Ephesus Paul affirmed the nature of his preaching, "*testifying both to Jews and to Greeks of repentance to God and faith in our Lord Jesus Christ,*" (Acts 20:21).

Have we lost this theme in our day? Do men no longer need to repent and believe? Is sin any less heinous in God's sight in 1966? With all of the spiritual light available has the world with its needs changed from the time when we are told, "*The Lord saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually,*" and then, "*Now the earth was corrupt in God's sight, and the earth was filled with violence*" (Gen. 6:5 and 11)?

A study of the statistics of the major denominations in America reveals that the Church is not making an impact at the point most needed—leading men to repentance towards God for sins and faith in Christ for salvation. Just the reverse is true for comparatively few are being converted.

The drab fact is that the *emphasis* of preaching has changed. The need for a new relationship between man and God is soft pedaled while man to man relationships are stressed. Let's face it, Christianity is being down graded and *humanism* is being offered in its place. A harsh judgment? We do not believe so for the central theme of the Gospel, *personal salvation from sin* is being overlooked while we stress social changes which are, at best, a mere washing of the outside of the cup, while leaving the hearts of men unchanged.

Our Lord called His disciples to

become "fishers of men." Although they were ignorant, unlearned and almost certainly unprepossessing, they were to fish for the souls of men because of their *eternal* value.

This "fishing" was basically by preaching sin and coming judgment, pleading for conversion to faith in Jesus Christ and expecting regeneration in the heart.

Unless the Gospel of God's redeeming love in Christ is preached against the backdrop of His certain judgment on sin the whole counsel of God has not been preached. Unless men know from what Christ would save them they may remain indifferent to the claim of His love.

America seems ripe for judgment. We have sinned and continue to sin against the light. We should heed the warning: "*He who is often reprobated, yet stiffens his neck, will suddenly be broken beyond healing*" (Prov. 29:1). God has not changed, neither has the wages of sin. The same New Testament which tells us that God is love also warns us, "*For our God is a consuming fire,*" and, "*It is a fearful thing to fall into the hands of the living God*" (Heb. 12:29 and 10:31).

Remove the call to repentance and faith in God and the Gospel loses all relevancy. Express the Gospel in terms of human and earthly values only and we have missed the point, for, "*If in this life only we have hope in Christ, we are of all men most miserable*" (1 Cor. 15:19).

The fact remains — the Gospel of God's redemption in Christ is addressed *primarily to the individual*. Lose that point and shift the emphasis and the Gospel has no meaning.

Today is still a time when men need to be called to repentance towards God for sins committed and faith in Jesus Christ that those sins may be forgiven. ☩





# SUNDAY SCHOOL LESSON

For July 17, 1966:

## True Worship of God

Rev. Wick Broomall

**INTRODUCTION.** The memory Selection sums up all that can be said regarding the "true worship of God," the subject of today's lesson. The worship we render to God must correspond to the nature of God as Spirit, and it is accepted by Him only as it is rendered in spiritual ways.

A fleshly creature, man has always had an inveterate craving after physical representations of God. The Bible calls this idolatry — it has been and still is the chief sin of the pagan world. The attractiveness of idolatry to the natural man is so great that, despite dire threats and warnings, God's ancient people frequently yielded to this enticing sin. The lesson today will show the wide gulf that separates the true worship of God from the false ways.

**I. THE SECOND COMMANDMENT** (Ex. 20:4-6). The outline is suggested by the contents of this commandment.

**A. The Prohibition.** This prohibition is threefold.

1. *Not to make a graven image.* The word "likeness" translates the Hebrew word which is rendered "image" (Job 4:16), "similitude" (Num. 12:8; Deut. 15:16), and "likeness" (Ex. 20:4; Deut. 4:23-25; Psal. 17:15). The Second Commandment prohibits all physical representations of the Godhead.

2. *Not to worship physical representations of the Godhead.* Idolatry is forbidden (Ex. 20:4-6) and is an abomination in God's sight (Deut. 7:25-26). A form of demonism (I Cor. 10:20-21), it is degrading and degenerating (Ezek. 8:1-18; Rom. 1:22-23); it merits God's severest judgments (Deut. 4:25-26; Rev. 2:20-22); and it sends a person to hell (Rev. 22:15).

3. *Not to serve physical representations of the Godhead.* The word "serve" (Ex. 20:5) designates all forms and shades of servitude. It is used of political enslavement

**Background Scripture:** Exodus 20:4-6; 32:1-24; I Chronicles 16:29; Isaiah 46:1-4; John 4:7-24

**Key Verses:** Exodus 20:4-6; John 4:7-10, 19-24

**Devotional Reading:** Psalm 95:6-7

**Memory Selection:** John 4:24

(Gen. 14:4), contractual service (Gen. 30:26), punitive bondage (Judg. 3:8), idolatrous domination (2:11), and true religious worship (I Sam. 7:3-4; I Chron. 28:9).

Men should not "serve" idols because idols are lifeless objects (Psa. 115:4-7; Isa. 46:7; Jer. 10:5; I Cor. 12:2) and man-made objects (Deut. 4:28; II Kings 19:18). The worship of such objects is utterly foolish and absurd (Isa. 44:9-20); and makes one like the thing worshipped (Psa. 115:8; Hab. 2:18-19).

**B. The Reason.** God is a jealous God.

1. *The fact.* In seven places God is called "a jealous God" (Ex. 20:5; Deut. 4:24; etc.). This jealousy is closely associated with God's holiness (Josh. 24:19). It is often excited by the idolatry of God's people (Deut. 32:16,21; I Kings 14:22-23).

2. *The expressions.* This jealousy is manifested in the total and absolute love and loyalty that God demands of His children (Deut. 6:5); in the utter abhorrence that God has toward any object that diverts His people from this total commitment to Him (4:23-27). It is shown in the absolute claims that God makes concerning His glory and power (Isa. 42:8); in the exceeding great love God has for His own (Deut. 32:10-14; Psa. 105:13-15; Zech. 2:8); and in His bestowing honor upon those who uphold His honor and glory (Num. 25:10-13).

3. *The analogy.* The relationship is somewhat like that which should ex-

ist between husband and wife in the marriage state. In this sense jealousy of the right kind is a necessary and natural concomitant (Prov. 6:34-35; S. of S. 8:6), is often spoken of in similar terms (Jer. 3:20; Ezek. 16:28-32).

**C. The Punishment of Disobedience.** There are several points that call for attention here.

1. *"Visiting."* This word is used as a "call" upon some person (Judg. 15:1); the threat or realization of evil upon a person or people (Psa. 59:5; Hos. 2:13); or the promise or realization of blessings upon the faithful (Gen. 21:1; Psa. 80:14; cf. Luke 1:68; Acts 15:14).

2. *"Visiting the iniquity of the fathers."* This expression is repeated a number of times (Ex. 34:7; Num. 14:18; Deut. 5:9; Lam. 4:22). God "remembers" the evil of evil-doers (Hos. 8:13; Jer. 14:10). The interval between the sin of the fathers and the day of God's "visitation" is sometimes very short and sometimes very long. Several centuries elapsed before the iniquity of the Amorites came to its full (Gen. 15:13; I Kings 21:26). A long period transpired before God "visited" destruction upon Amalek's seed (Ex. 17:14; I Sam. 15:1-3).

Christ warned that upon the unbelieving Jews would come all the righteous blood shed from the beginning to the end of the Old Testament age (Matt. 23:25). Yet, in the providence of God, 40 years elapsed before the judgment of God finally came upon Jerusalem in the great destruction under Titus A.D. 70 (cf. 24: 1-2; Lk. 19:41-44; I Thess. 2:14-16).

Except for Caleb and Joshua, all the Israelites over 20 perished in the wilderness because of the sin at Kadesh-barnea (Num. 14:23-24). Korah's rebellion was "visited" with swift destruction upon him and upon all the households of those who followed him (Num. 16:20-35). Achan and his household were all

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destroyed for his sin (Josh. 7:22-26). The principle stated in Deut. 24:16, and observed in later times (II Kings 14:5-6; II Chron. 25:3-4), is restated in the prophets (Jer. 31:29-30; Ezek. 18:1-32).

The account in II Sam. 21:1-14 presents this whole issue in the light of the human and divine factors involved in the sin of a forefather and the judgment that fell upon his grandsons. An opposite situation is found in the lives of the Rechabites (Jer. 35:1-19).

3. "Hate." All men by nature are "haters of God" (Psa. 81:15). To "hate" God is to reject His Word (Neh. 9:26; Psa. 50:17); to blaspheme His name (Rom. 2:24; Rev. 13:6); to despise the Son of God (Heb. 10:29); to blaspheme the Spirit of God (Matt. 12:31-32; Heb. 10:29); and to hate those who belong to God by faith in Christ (John 7:7).

D. *The Blessing Promised.* God will show mercy unto thousands of them that love Him and keep His commandments.

1. *How does God show mercy?* There are three ways: by forgiving us our sins against Him (Ex. 34:7; Num. 14:18-19; Psa. 51:1); by fulfilling His covenant promises in spite of man's disobedience and unfaithfulness (II Sam. 7:14-15; I Kings 3:6-7; Neh. 9:32-33); and by sending Jesus Christ into this world to die in the sinner's place (Mic. 7:18-20; Luke 1:58; Rom. 15:9).

2. *How do we love Him?* We show our love to God by loving His Word and commandments (Psa. 119:163; I John 5:3); by loving and obeying His Son (John 14:15; 15:10); by loving those who believe on Jesus Christ (I John 4:21).

3. *How do we obey Him?* When we do what God commands (Gen. 26:5; Ex. 23:20-22; I John 3:22); believe on Jesus Christ as our Lord and Saviour (I John 3:23); and put our obedience to God above the commandments of men (Acts 5:29), we obey God.

II. *THE SECOND COMMANDMENT BROKEN* (Ex. 32:1-24). This whole chapter is an historical example of God's broken Law.

A. *The Apostasy of the People.* Three causes of this apostasy were a hankering after the world (Egypt); a spineless and compromising leader (Aaron); and a desire for fleshly religion. Three results were a blur-

ring of theological distinctions, a substitution of pagan rites for the true worship, and a moral breakdown.

B. *The Altercation on Sinai.* An altercation is a "fierce quarrel or argument," a fit description of what took place on Sinai. Note the details: 1) the information concerning Israel's apostasy; 2) the divine intention to destroy the people; 3) Moses' intercession for the people; 4) Jehovah's inhibition by Moses' intercession. Moses wins his argument on three grounds: that Israel is God's people, not Moses', that the Egyptians will react adversely, and that God has made definite promises to their forefathers.

C. *The Anger of Moses.* This anger is expressed by breaking the law-tablets, destroying the golden calf, and making the people drink the polluted water. God never rebuked Moses for breaking the law-tablets.

D. *The Apology of Aaron.* The word "apology" still retains some of its meaning indicating a defense of a position. The contrast between two brothers, Moses and Aaron, was never so evident as right here. Aaron's apology shows his sycophancy ("my lord"), irresponsibility ("they said unto me"), and irrationality ("and there came out this calf").

E. *The Allegiance of the Tribe of Levi.* The men of Levi responded to Moses' impassioned appeal, and armed on the authority of Jehovah, slew 3,000 Israelites. The Tribe of Levi, because of this zeal for Jehovah's holiness, was made the priestly tribe of Israel ("a blessing").

G. *The Agony of Moses on Sinai.* If ever a man went through agony of soul, that man was Moses on Sinai. Compare Paul's agony for Israel in Rom. 9:1-3. Moses acknowledges the people's "great sin." He seeks to rectify their wrong ("peradventure I shall make atonement for your sin"), and is ready to become the people's substitute ("if not, blot me"). Jehovah responds by placing guilt where it belongs, putting the people again under Moses' leadership, authorizing His angel to direct them, and re-

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NOTICE: This double issue contains two Sunday School lessons and two youth programs. No Journal next week.
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serving the right to bring this sin to its proper punishment later.

III. *THE ESSENCE OF TRUE WORSHIP* (I Chron. 16:29). Three parts are: ascription of praise ("Ascribe unto Jehovah" — ASV; cf. Psa. 29:1-2); approach "before Him" with "an offering" (cf. 45:12); and adoration in "holy array" (ASV; cf. II Chron. 20:21). "Worship Jehovah" becomes "worship the Lord" and is applied to Jesus Christ in the New Testament. He is the object of our worship (Matt. 2:2; John 9:38; Heb. 1:6; Rev. 5:12-14).

IV. *THE POWERLESSNESS OF IDOLATRY* (Isa. 46:1-4). An almost amusing contrast is drawn between the ineffectiveness of Babylon's "idols" ("Bel" and "Nebo") as they were wearily drawn around by beasts of burden and, on the other side, the complete and effectual sovereignty and presence of the true God among His people all the days of their earthly sojourn.

V. *THE SPIRITUALITY OF TRUE WORSHIP* (John 4:7-24). This is a very familiar story in the life of our Lord.

A. *The Necessity.* The divine plan necessitated that Christ should travel through the forbidden territory of the Samaritans. Undoubtedly the purpose was to unfold the truth that the Messiah came on a mission of redemption for the whole world, including even the despised Samaritans (cf. John 3:16).

B. *The Need.* The disciples needed food, and this caused them to leave Christ and go to a nearby city. There was also the need of the woman of Samaria for the water of the well and her unrecognized need for something which she had not yet experienced, the "living water" which Christ revealed to her.

C. *The New Worship.* The woman of Samaria, after being made conscious of her sins, seeks to divert Christ's attention by bringing up the controversy between Jews and Samaritans regarding the proper place of worship. This gives Christ the opportunity to reveal to this woman that true worship "now" is not limited to a particular place; it is rather determined by the nature of God Himself. Thus this lowly and sinful woman of Samaria had revealed to her the great truth of the spirituality of true worship in the Gospel age. ☩





# SUNDAY SCHOOL LESSON

For July 24, 1966:

## *Sincerity Before God*

Rev. Wick Broomall

**INTRODUCTION.** The Third Commandment concerns the respect and reverence that we should render to the Divine Majesty. No levity or insincerity should attend our use of God's name. God holds His name in high regard among the children of men.

**I. THE THIRD COMMANDMENT** (Ex. 20:7). Note these points:

A. *Exegesis* of the Third Commandment.

What is meant by:

1. "*Take*"? The Hebrew word used here means "to lift, carry, take"—whether used in a literal (Gen. 13:10, 14) or figurative (II Sam. 20:21) way. "*Take*" refers to any use that may be made of the divine name. This means that men should be very careful how they "speak, use or mention" the divine name.

2. "*The name of Jehovah thy God*"? "The name" designates the essence and Majesty of the Godhead (James Usher). God has revealed to man the significance of His name (Ex. 3:13-14; Isa. 26:8). Thus theologians have taken this commandment to refer to God's name (Ex. 3:14; Deut. 6:4; Psalms 68:4), God's titles (Psalms 23:1; Isa. 44:6), God's attributes (Ex. 33:18-19; I Tim. 6:15-16), God's Word (Deut. 18:18-22; Rev. 22:18-19), God's works and actions (Psalms 19:1; 145:10-12), God's worship (Ex. 20:24; I Kings 5:5), God's protection of His own (Psalms 20:1,7), God's victory (I Sam. 17:45; Psalms 124:8), God's grace in the Gospel (John 17:6; Acts 9:15), God's sacraments (Matt. 28:18-19; Acts 2:39), and God Himself (Psalms 34:3; Prov. 18:10).

3. "*In vain*"? The words "in vain" translate a Hebrew word which is defined as "emptiness, vanity." Compare the reference to this commandment in Psalms 24:4; 139:20. God commands the children of men to hold His name in the highest de-

**Background Scripture:** Exodus 20:7; Matthew 5:33-37; 6:5-15; Mark 7:5-9; Titus 1:16

**Key Verses:** Exodus 20:7; Matthew 5:33-37; Mark 7:5-8; Titus 1:16

**Devotional Reading:** Isaiah 40:12-14, 18-23

**Memory Selection:** Luke 6:46

gree of reverence (Deut. 28:58-59; Rev. 15:3-4). God's name is not to be associated with anything that is untrue or evil (Lev. 18:21; 22:2, 32). "To take God's name in vain, therefore, is to use it in any frivolous, false, inconsiderate, irrelevant, or otherwise wicked manner" (William S. Plummer).

4. "*Not hold (ing) him guiltless*"? "Hold guiltless" is elsewhere rendered "be clear" (Gen. 24:8), "be innocent" (Psalms 19:13; Prov. 6:29; Jer. 2:35), "go unpunished" (Prov. 11:21), "be guiltless" (Num. 5:31; I Sam. 26:9), "cleanse" (Psalms 19:12), "acquit" (Nah. 1:3), etc. God has stated very explicitly that He will by no means "clear" the guilty (Ex. 34:7; Num. 14:18), nor leave them "unpunished" (Jer. 25:29). The blessedness of redemption is centered in the non-imputation of our sins (Psalms 32:2; Rom. 4:7-8); but this Third Commandment affirms quite positively that God will *NOT* declare "innocent" the one who misuses His name. There is hardly a greater indictment of the guilty found anywhere else in the Scriptures.

B. *Application of the Third Commandment.* We see many transgressions of this commandment.

1. *Blasphemy.* This is perhaps the most repulsive and repugnant sin against God's holy name. The death penalty was prescribed in the Law (Lev. 24:10-16; cf. I Kings 21:10, 13) for this sin.

The Greek word *blasphemeo* (and its cognate forms) represents the following forms and expressions of blasphemy: 1) the conscious and willful (as in the unforgivable sin against the Holy Spirit; Matt. 12:31; cf. Heb. 6:4-8; I John 5:16); 2) the natural (which proceeds from the unregenerate heart; Matt. 15:19; Col. 3:8); 3) the involuntary (as forced physically upon another; Acts 26:11); 4) the public and irreligious (as produced in others by the inconsistent lives of believers; Rom. 2:24; I Tim. 6:1); 5) the ignorant and forgiven (as done ignorantly in unbelief, I Tim. 1:13); 6) the imputed (as when true believers are falsely charged with such; Matt. 9:3; Luke 22:65; John 10:33; Acts 6:11, 13); 7) the remedial (where correctional methods are used to correct such tendencies; I Tim. 1:20); 8) the final (as in "the last days" under the Antichrist; II Tim. 3:2; Rev. 13:1, 5,6).

2. *Profanity and sacrilege.* These two words are closely akin to expressions of blasphemy already described, although these words often represent lesser degrees of what we usually term blasphemy. Profanity and sacrilege may be classified as: 1) the use of the divine name and attributes in an angry oath or curse (Matt. 5:34-37; Jas. 5:12); 2) the application of divine titles and attributes to mere men (Acts 12:21-23; II Thess. 2:3-4); 3) the sacrilegious use of divine things (such as the Word of God) in a frivolous and inane manner, causing such things to be the object of merriment and derision (Eph. 5:4,6); 4) the ascription of supernatural revelation to such false systems as astrology and palmistry (Lev. 19:26,31; Deut. 18:9-14; Isa. 8:19-20).

3. *Perjury.* Perjury is committed when a man under oath to tell the truth affirms something to be true which he knows is false (I Kings 20:10,13; Matt. 26:59-60; Acts 6:11).

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The Bible speaks out plainly against perjury (Lev. 19:12; Deut. 19:18-19; Hos. 10:4). "Perjured persons" are listed among those for whom the Law was made (I Tim. 1:9-10).

## II. CHRIST'S "NEW LAW" CONCERNING OATHS (Matt. 5:33-37). This passage should be compared with Matt. 23:16-22 and Jas. 5:12.

A. *The Law's Allowance.* Note these two matters:

1. *Christ's introductory formula.* The oft-repeated "ye have heard that it was said" refers to some use or misuse of a statement found in the Law of Moses. By this phrase Christ points unmistakably to some perversion of the Law prevalent among His contemporaries. Christ does not reject the original statement; rather, He rejects the perversion introduced by Jewish doctors of the Law.

2. *Christ's citation of the Law.* "Thou shalt not forswear thyself" is the substance of Lev. 19:12, which is undoubtedly based upon the Third Commandment. The words "but shalt perform unto the Lord thine oaths" express the thought of Deut. 23:21.

B. *Christ's "New Law" Concerning Oaths.* Study His law.

1. *Backed by His authority.* The "I" in "but I say unto you" is emphatic in the original Greek. The "but" and the "I" cogently express Christ's unique authority as the Interpreter of the Law. He stands in a paramount place as the Interpreter of the new dispensation of grace in its contrast to the old dispensation of the Law (cf. John 1:17; Heb. 1:1).

2. *Categorically stated.* "Swear not at all." This prohibition has been taken in two ways: 1) "at all" is explained as prohibiting any kind of oath at all. This view would bring Christ's statement in at least apparent conflict with a number of passages in both the Old and New Testament where the oath is seemingly set forth as an allowable circumstance of divine (Psa. 110:4; Heb. 6:13) and human (Gen. 50:5; Isa. 65:16) life. In fact, it appears that our Lord was put under an oath (Matt. 26:63). The Apostle Paul uses language that at least borders on an oath (Rom. 1:9; I Thess. 2:5,10). It must be admitted, however, that these statements of Paul can be construed otherwise as strong assertions, not as real oaths.

Christ's submission to an oath (Matt. 26:63; cf. however Mark 14:61-62 and Luke 22:67-68) can be explained as a necessary accommodation to the exigencies of a trial.

The "at all" is interpreted by others as prohibiting the promiscuous and irreligious kind of swearing that Christ refers to in Matt. 23:16-23. However, the strong prohibition in Jas. 5:12 appears to undermine somewhat this second view.

Perhaps A. B. Bruce sums up the question when he says that among Christians there should be "such a love of truth that so far as we are concerned there shall be no need of oaths. In civil life the most truthful man has to take an oath because of the untruth and consequent distrust prevailing in the world, and in doing so he does not sin against Christ's teaching" (EGT).

3. *Stated negatively.* Christ illustrates His "new law" by citing four examples of the ways in which the Jews circumvented the divine sanction in an oath. Christ states that the use of "heaven," "earth," "Jerusalem," or "head" implies a tacit reference to the Divine Being. Thus the original commandment is corrupted by these evasive tactics (cf. Matt. 23:16-22).

4. *Stated positively.* Verse 37 puts the "new law" in the light of the new covenant of grace. Christ puts the Christian's manner of life on such an ideal level that, among fellow believers, he does not need to use the methods of the world. The Christian's word must be as simple and truthful as the testimony of Christ Himself (cf. II Cor. 1:19-20). Whatever is otherwise must be traced eventually to "the Evil One," that is, Satan (Matt. 5:37 ASV).

What Christ says here is undoubtedly reflected in some of the statements made elsewhere about the Christian's speech and manner of life (Eph. 4:29; Col. 3:8). Peter's life itself tragically illustrates what Christ says about oaths. Let us remember how Peter swore vehemently that he did not know Christ (Matt. 26:74). This unnecessary resort to an oath surely expressed that "sifting" to which Satan subjected him (Luke 22:31-34).

## III. SINCERITY IN PRAYER (Matt. 6:5-15). Four rules are stated about prayer.

A. *Prayer Must Not Be Performed Hypocritically.* Christ rebukes the Pharisees (cf. 6:1-5) for

their ostentatious praying in the synagogues and in the corners of the streets so that their pretended piety might be seen by the public.


B. *Prayer Must Be Performed Secretly.* This does not mean that all prayer must be rendered in secret. There is surely a place for public prayer; and there are examples of such prayer in the Bible (II Chron. 6:12 — 7:1). What Christ states is that prayer must be directed to the Heavenly Father, not to the people that are standing around us. The Pharisees prayed to be seen by the people; but true believers pray to be seen and heard by their Heavenly Father.

C. *Prayer Must Not Be Performed Repetitiously.* Christ condemns the practice among pagan Gentiles. Their religion was notorious for "the vain repetitions" that they presented to their gods in prayer. The God of Christians is not to be approached in such a mechanical manner.

D. *Prayer Must Be Performed Sincerely.* Our Lord states emphatically that our Father in heaven knows all our needs even before we ask Him; and He gives us a pattern to guide us in our prayers to our Father in heaven. The Disciple's Prayer contains the following elements: the personal, "Our Father"; the purificatory, "Hallowed by Thy name"; the promissory, "Thy kingdom come"; the perfectible, "Thy will be done, as in heaven, so on earth"; the providential, "Give us this day our daily bread"; the penitential, "And forgive us our debts, as we also have forgiven our debtors"; the protective, "And bring us not into temptation, but deliver us from the evil one" (ASV); the praiseworthy, "For Thine is the kingdom," etc. (KJV).

(Cont. on next page)

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IV. *SINCERITY CORRUPTED BY TRADITIONS* (Mark 7:5-9). Two points sum up this passage.

A. *The Question of the Pharisees.* They were extremely concerned about the way Christ's disciples failed to "walk" after the pattern and precepts of the "elders," that is, the scribes and Pharisees.

B. *Christ's Reply.* Three steps in their apostasy may be noted:

1. *The prophecy.* Christ cites Isa. 29:13 as applicable to the present apostasy of the Jewish leaders from the standard and authority of God's Word.

2. *The progress in apostasy.* The apostate must first "leave" God's commandment before he can "hold fast" (ASV) man's traditions.

3. *The perfection of apostasy.* The apostate finally "rejects" God's

Word.

V. *THE UNREGENERATE NATURE EXPOSED* (Tit. 1:16). Here we have their profession ("they profess that they know God"); and their practices ("by their works they deny Him"). Their practices reveal their nature ("abominable"), disposition ("disobedient"), and destiny ("reprobate").



## YOUTH PROGRAM

For July 17, 1966:

### *Meeting Human Need*

Rev. B. Hoyt Evans

Scripture: Matthew 6:24-33

Suggested Hymns:

"O, for a Thousand Tongues  
to Sing"

"Lord, Speak to Me that I  
May Speak"

"There Is a Green Hill Far  
Away"

**PROGRAM LEADER'S INTRODUCTION:** Meeting human need is a worthy sentiment and a noble goal. When the matter is being discussed we often find ourselves in full agreement with much of what is said.

At the same time, we may have the distinct feeling that much is left unsaid which should be said. There seems often to be a disposition to launch out on elaborate and expensive programs to meet human need without ever seeking an adequate definition of what human need is.

If we raise questions about such programs we are likely to be thought of as unpatriotic or even un-Chris-

tian. There are some basic questions, however, which must be asked and answered.

**FIRST SPEAKER:** One of the basic questions is this: "Just what is human need?" What do human beings really need? We must not allow prejudice or pressure of any kind to turn us aside from that question and its answer. Actually, however, this question suggests another which should be raised first: What is a human being?

A human being is a person, a creature of God. The human personality is a union of mortal body and immortal soul. The physical-material side of human nature is more obvious than the spiritual, but it is not more real or more important. In fact, the reverse is true.

The body is temporal and the soul lives on, therefore the soul is the more important. A thought is no less real than an action simply because a thought cannot be seen. Thought provides the basis for action, and, if anything, is more real. Likewise, God and the spiritual nature of man cannot be seen but are no less real than that which is physical, material and visible.

An understanding of human nature which does not take into account the spiritual as well as the material-physical aspect of it is perverted indeed. There are prevalent many philosophies and psychologies which do exactly this: view man as a physio-chemical, material being

and nothing more. This is one of the basic flaws of Communism. It is a view, which for all practical purposes, underlies many programs for meeting human need in our own society.

Another thing which must be observed concerning human nature is that it is sinful. The wholesome, happy relationship which should exist between spiritual man and the God in Whose image he is created has been fractured by sin. Man is dependent, for spiritual life and wholeness, on being rightly related to God, but he has alienated himself from God through sin.

For this reason the Bible says that man is spiritually dead. He is not hopeless, but he is helpless to restore himself to fellowship with God. He cannot change his own sinful nature, and he cannot make right sins he has already committed. The only hope for him is to be found in the mercy of God.

**SECOND SPEAKER:** This honest look at human nature makes it abundantly clear what is the basic human need. Since man is very importantly a spiritual being, and since he is spiritually dead, he needs to be brought to spiritual life. This is what Jesus meant when He said: "Seek ye first the kingdom of God and His righteousness . . ."

We cannot be subjects of our spiritual King and citizens of His kingdom as long as we are alienated from Him by sin. We have already noted that we cannot overcome sin

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and become righteous through our own efforts, but we can receive by faith the righteousness which God provides in Jesus Christ. "He hath made Him to be sin for us, Who knew no sin, that we might be made the righteousness of God in Him."

Our deepest need is met when, and only when, we put our trust in Jesus Christ. "He (God) is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." "He that believeth on the Son hath everlasting life."

If man's greatest need is to have his sins forgiven and to receive eternal life, then the way to meet this need is to tell men of Jesus Christ and to urge them to receive Him by faith. This is the thrust of the Great Commission: "Go ye into all the world, and preach the Gospel to every creature."

If we are truly concerned about meeting human need, the publication of the good news about Jesus Christ is our first obligation.

**THIRD SPEAKER:** If we tell sinful people about the Saviour and urge them to receive Him, does this discharge our full responsibility with regard to meeting human need? No, it does not. Jesus said, "Seek ye first the kingdom of God and His righteousness, and all these things (all these other physical and material things) shall be added unto you."

It is clear that God intends to use people to help meet the physical and material needs of others. The Old Testament has many provisions for this very thing. The New Testament is no different. Jesus was certainly not unmindful of sickness, hunger, etc.

There is a perfectly sound and obvious reason for concern about the physical and material even when we take into account that man's spiritual need is greater and more important.

The average unsaved man is more concerned about his body than he is about his soul. This mistaken sense of values is one of the characteristics of his sinful condition. If you show an interest in the salvation of his soul, he may not be interested in the least. In fact, he may resent it bitterly.

If, on the other hand, you show an interest in his physical and material needs, he is likely to be impressed and will be more ready to hear what you have to say about his

spiritual need. This is a truth which missionaries have recognized and put to good use for years. Many a man who has come to a medical missionary to find healing for his sick body has found something even more valuable, salvation for his lost soul.

A physical ministry is not to be thought of as merely a device to open men's minds to the Gospel. God made our bodies as well as our souls. Christianity is not anti-materialistic. God created the material universe as well as the spiritual, and He pronounced it all good.

It is a serious mistake to think that the material and physical aspects of life are more important than the spiritual, but it is also a mistake to think that the physical and material are not important at all.

The office of deacon in the church is traditionally and Biblically one of sympathy and service, with obvious responsibility for a physical and spiritual ministry. The church has been at fault in forsaking this kind of work and turning it over to the secular government. An unwholesome welfarism is sure to grow out of a situation which has no sound theology and philosophy to guide it.

**PROGRAM LEADER:** Jesus put human need in proper perspective. "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." He practiced what He taught. We remember the occasion when the four men brought their invalid friend to Jesus for healing and had to lower him through a hole in the roof in order to get him into the Lord's presence. What did Jesus do? Did He heal the man of his physical infirmity immediately? No, He did not. He said, "Son, thy sins be forgiven thee." He dealt with the man's spiritual need first and then he healed his body. This is the proper order. This is the order of importance in human need. We must remember that man is both physical and spiritual, that the spiritual is more important, but that his physical and material needs are not to be overlooked. (Start a discussion on this question: How can Christian young people help others in the whole person, soul and body, in the name of Christ?)

*Closing Prayer.*

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## YOUTH PROGRAM

For July 24, 1966:

### *The Worship of Novelty*

Rev. B. Hoyt Evans

*Scripture: Acts 17:10-21 and 1 Thessalonians 5:21*

*Suggested Hymns:*

"Our God, Our Help in Ages Past"

"Jesus, Thou Joy of Loving Hearts"

"All the Way My Saviour Leads Me"

**PROGRAM LEADER'S INTRODUCTION:** America is a relatively new nation. Perhaps, then it is not surprising that we are a people who almost worship anything that is new. We are fascinated with that which is novel. We seem to have a built-in feeling that if a thing is not new and modern, it is not really any good.

Men's clothing is supposed to be more conservative than women's but neckties which were in style twelve years ago as to color and size look strange indeed today. American automobiles change body style almost every year. A short time ago one of the major manufacturers almost went out of business because the company waited one year too long

to change body style. The popularity of popular music lasts only a few weeks, and many people look on this as a merciful blessing.

Even the terms of popular speech are always changing. If a person is out of the country for a year or two and returns, he almost needs an interpreter to understand what is being said.

We seem to be victims of a planned obsolescence. Change is taken for granted simply for the sake of change. There is no need to ask if a thing is better. It is accepted merely because it is new.

**FIRST SPEAKER:** Even the church has not escaped this strange way of thinking and living. If an idea, or a belief, or a practice is not new it is thought by some church people to be no good.

Change is equated with progress, and anyone who questions any change is accused immediately of resisting progress.

Some of the things being condemned are these: Sunday Schools, vacation Bible schools, midweek prayer meetings, Sunday evening services, the doctrinal standards of the Presbyterian Church, and, in subtle ways, the Bible itself. People are actually saying that these things should be done away with simply because they are no longer new.

Whenever and wherever this way of thinking is carried out to its logical conclusion, it calls for a new way of salvation, a new Saviour, and a new God.

**SECOND SPEAKER:** This problem is not new. Paul found it in Athens. The intellectual leaders there were apparently interested in hearing and talking about only that which was new. When they heard that Paul was preaching a new doctrine, (the resurrection of the body), which they had not heard before, they immediately gave him a hearing.

They seem to have been more impressed with the newness of what he was saying than by its merit. How lacking in stability such a philosophy is! Novelty is a will-o'-the-wisp. As soon as you find it, it is no longer new and must be replaced immediately. The worship of novelty leads not to progress but to futility.

The more sensible philosophy is found in the attitude of the Bereans. These people were open-minded in the right sense. Some open minds are like a sieve — they receive everything and let everything pass through except the trash. The Bereans were sensibly open-minded. They were reasonable in the face of new things, not blindly prejudiced like so many of the Jews Paul encountered in his travels.

These people of Berea did not set up a howl of opposition just because the Christian message was new to them. They heard the teaching politely, and they examined it carefully by a true and fixed standard of judgment, the Scriptures of the Old Testament. They were neither blindly prejudiced nor superficially enthusiastic about new things. They were soundly discerning, and their standard of discernment was the Word of God.

**THIRD SPEAKER:** This attitude of the Bereans should serve as our guide when we have to consider new things. It is stated in other words in Paul's first letter to the church at Thessalonica: "Prove all things: Hold fast that which is good" (1 Thess. 5:21).

We should be willing to give any reasonable idea, or practice, or proposal a fair hearing. We should prove it sincerely. This means we should give it serious consideration, and not merely consider it in name only in order to gain for ourselves a reputation of being fair-minded. Hypocritical prejudice is the worst kind of all, and it is very easy to be guilty of it.



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We should prove every new thing by the Bible, asking these questions concerning it: (1) Is it consistent with the positive teaching of the Bible? This means that we must be familiar with what the Bible teaches, with what the *whole* Bible teaches. (2) Is it not forbidden by the Bible? Many things fall in this category. For instance, the Bible obviously has nothing to say about the use of modern audio-visual devices in Christian teaching. Since the Bible does not forbid their use, since their use violates no Biblical principle, and since they can be used profitably, we are justified in accepting them.

Always, though, the revealed will of God as we have it in the Bible is our highest and final standard of judgment.

**PROGRAM LEADER:** With regard to new ideas and practices that call for our loyalty and support let us try to be reasonable. Let us not be obstructionists on the one hand or visionary worshippers of the novel on the other. Let us accept God's revealed truth as we have it in the Bible as our basic standard of measurement, examining everything honestly and fairly. Let us not be ashamed to hold on to that which is good, refusing to lay it aside for some untried new thing, until that new thing, judged by the Word of God, proves itself to be better. "Prove all things: hold fast that which is good."

(To begin your discussion, prepare a list of ideas and practices which we are encouraged to accept in the name of progress, but which are clearly contrary to the teaching of the Bible. One example is the secularization of the Sabbath.)

*Closing Prayer.*



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## **CATECHISM STUDIES**



Rev. Paul G. Settle

### **52. Q. What are the reasons annexed to the Second Commandment?**

**A. The reasons annexed to the Second Commandment are: God's sovereignty over us, His propriety in us, and the zeal He hath to His own worship.**

We should obey God simply because He has spoken, but God is so gracious that He has give us three reasons which persuade us to obedience.

1. God is sovereign — we are dependent on Him. He is our King and Master. We are bound to keep His laws.
2. We belong to God—"propriety" means that we are God's property.
3. God strongly desires our worship — He insists that all His people be as interested in His worship as He is.

\* \* \* \*

### **TEST YOUR UNDERSTANDING**

Can a person be truly happy if He is not rightly related to God? Does this help explain why God desires that we worship Him?

### **SEARCHING THE SCRIPTURES**

Read Isaiah 1:10-15.

\* \* \* \*

### **53. Q. Which is the Third Commandment?**

**A. The Third Commandment is, Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.**

God has revealed Himself. This revelation is represented by God's "Name." God's "Name" means that by which God is distinguished (set apart, shown to be different) from all others. God's Name also includes all the means He uses to reveal to men what He is. For instance, to believe in Christ's "Name"

is to believe all that He claims to be — the very Son of God and Saviour of men. To "take God's Name in vain" is to dishonor God Himself. The man who takes God lightly, will be heavily punished by God.

\* \* \* \*

### **TEST YOUR UNDERSTANDING**

— Circle the most correct definition of "Name" —

God's "Name"

—Is what we call God.

—Is that which makes it possible for us to know God.

—Stands for everything that God Himself is.

### **SEARCHING THE SCRIPTURES** Memorize Exodus 20:7.

• • •

The church that consents to become an agent of the state in welfare becomes no more than a branch of the U. S. Department of Health, Education and Welfare — and a minor branch at that. — *Church and State.*

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**WORLD AFLAME**, by Billy Graham. Doubleday & Co., Inc., Garden City, New York. 267 pp. \$3.95. Reviewed by the Rev. Louis H. Benes Jr., pastor, Unity Reformed Church, Muskegon, Mich.

This widely acclaimed book of Billy Graham has a great deal to say to our twentieth century. In many respects it is a frightening book. Graham writes of his great concern for the predicament of modern man. He is indeed living in a "city of destruction." He lives in a world aflame with despair, hate, wars, and iniquity. In his book Graham seeks to show not only the predicament of man, but to point the way out.

In the earlier part of the book the author pictures the problem, facing the hatred, immorality, idolatry of men. He then points out some of the answers given by men to put out the flames. The rest of the book points to the Christian answer to the problem. There is a fine discussion of sin, of God's revelation, of Christ, the possibility of becoming a new man, and the way in which one becomes a new man. He then speaks of what this new man becomes, a man of new standards, of new motivations, of new directions, of new social concerns. Graham closes the book with a discussion of the "Fabulous Future."

This book is excellent for a number of uses. It is a book that every evangelical pastor and lay person should read, for many of us need to hear again of the problems that we face today. We need especially to hear from this great evangelical leader, "the dynamics of the new man." It is also an excellent book for us to place in the hands of seekers or "babes in Christ." As usual, Graham has a God-given ability to say the great things of God simply and clearly.

Some may disagree with what he has to say concerning the Second Coming and last things, but these are so minor that they ought not disturb greatly.

It is hoped that this book may find its way into the homes of Christians, of seekers, of new believers, and of those who are living com-

fortably in this "World Aflame." By God's grace we may find a way to extinguish the fire! ☐

**THE EARLY CHURCH**, by J. G. Davies. Holt, Rinehart and Winston, New York. 314 pp. \$8.50. Reviewed by Drs. George W. Knight III, pastor, Covenant Presbyterian Church, Naples, Fla.

This work presents the broad panorama of the growth of Christianity during its first five centuries. Written by the Edward Cadbury Professor of Theology, University of Birmingham England, it is the only volume on Christianity in the Holt History of Religion Series.

The structure of the book is one of its unique and helpful features. Each of the six chapters, with the exception of the first which has only three sections, has six main sections on the inter-related aspects of that century or period of time. They are: the environment, the sources, the expansion and development, the beliefs, the worship and the social life. "The reader can, if he wishes, follow each section throughout."

The scope of the work gives little



"I believe you should have read that suggested raise for the preacher as \$1,200 instead of \$12,000."

room for critical vagaries or a great deal of interpretation. Thus the work contains little new but therefore also little novel or extremely critical. By and large the author lets the evidence speak for itself without standing in judgment on it. This is true of the New Testament section as well as the church history sections. This means that the summation and survey is rather competent and clear. Criticism there is nevertheless, but it is in the background rather than the foreground. Enhancing the value are illustrations of early Christian architecture and twenty-four glossy pages of archaeological material. Its scholarship and readability may well gain for it a permanent place as a valuable handbook on the early Christian Church during its first five centuries.

Lest the reader think that the author has no critical standpoint, there are the very presuppositions which the author sets forth in his preface and desires that the readers be aware of. "I see the history of the Church as the record of a steady progress, to be understood in terms of a primary creative impulse given by Jesus of Nazareth. I see the development as in the main an advance and an enrichment of an inner life which was naturally influenced by political, social, economic and philosophical pressures — from one aspect the history of the Church is the record of how it adapted itself to and assimilated these. I would repudiate any simplification that would reduce these factors to one of supreme importance . . . It is never possible to catalogue the assured results of New Testament criticism . . . For this very reason, . . . finality in this kind of study is impossible."

This work is intended for both the general reader and the student. For the latter full references and a select bibliography are printed in the volume. ☐

**WHAT THE CULTS BELIEVE**, by Irvine Robertson. Moody Press, Chicago, Ill. 128 pp. \$2.95. Reviewed by Mrs. Charles J. Knapp, Moultrie, Ga.

This book is a guide to the teachings of the major cults of our day. In it Mr. Robertson defines a cult as "a group that claims to be Christian but deviates notably from the orthodox teachings of historical Christianity — the cult ostensibly



accepts the authority of the Bible. But it is the Bible subject to misinterpretation."

The author goes on to say "generally the cultist is well acquainted with key passages in the Scriptures. His arguments are filled with proof texts by which he displays his knowledge of the Bible, and impresses the less informed individuals."

The intention of the author is not that of provoking argument, but of inspiring evangelical believers to seek for truth as a safeguard against false doctrine. In his book he discusses the beliefs of Mormonism, Christian Science, Jehovah's Witnesses, Seventh-Day Adventism, and seven other current movements. ☐

**NEW PATTERNS OF CHURCH GROWTH IN BRAZIL**, by William R. Read. Wm. B. Eerdmans Publ. Co., Grand Rapids, Mich. 240 pp. \$2.45. Reviewed by Dr. William S. Smith, Recife, Brazil.

This new paperback is another addition to the *Church Growth Series*, produced in connection with the Institute of Church Growth. Mr. Read has been a UPUSA evangelistic missionary to Brazil since 1952.

In his preface to this book, Dr. Donald McGavran of the Institute writes that, while in the last thirty-five years old-line denominations in Brazil, "with the aid of hundreds of missionaries and millions of dollars, have increased from probably 300,000 to 1,000,000 (community), the Pentecostals, with the aid of very few missionaries and frequently without any financial assistance at all, have increased from less than 100,000 to over 3,000,000 (community, not communicants)."

It is this picture of two contrasting rates of church growth in Brazil that the author sympathetically presents and analyzes. The older and slower growing missions are challenged to take a long, hard look at their many institutions which absorb such a large proportion of their money and personnel. Are they really aiding the Church in Brazil, or have they become, for the most part, civilizing, humanitarian agencies?

In the light of phenomenal Pentecostal growth the older denominations are also challenged to review their own evangelistic strategy. Are they going to continue to work in scattered, isolated, low-potential areas from which the people are migrating, holding on at all costs? Does not everything rather indicate the wisdom of putting in the sickle

where the harvest is large and ready, in the high-potential, strategic, urban centers?

Mr. Read does not pretend to have all the answers. But the challenge of his clear and cogent presentation must not go unheeded. ☐

**CHRISTIAN COUNSELING AND OCCULTISM**, by Kurt E. Koch. Kregal Publications, Grand Rapids, Mich. 299 pp. \$4.95. Reviewed by Joseph H. Pattison, M.D., psychiatrist, Baltimore, Md.

According to the author, who is a German theologian and minister, occultism has its source in a desire for supernatural power. When a man aspires to possess the prerogatives of God through occult manipulations, then the Christian knows that he is possessed of the devil. And we may expect that the devil will exact tribute. Dr. Koch presents many case histories of possession, and they are an integral part of his systematic treatment of the subject.

In cases of possession the usual psychiatric and naturalistic explanations do not suffice. However, Dr. Koch allows that there are mental illnesses which are not grounded in possession. One prominent symptom in possession is the tremendous resistance, which these persons will show when confronted by Christ and His Gospel.

The exposition and the arguments are sometimes difficult to follow, partly because most of the supporting references are to unfamiliar German works. In the final section, the author presents in systematic fashion his counseling procedures. For him, Christ is the end of demons (See I John 3:8). ☐

**REVOLT AGAINST HEAVEN**, by Kenneth Hamilton. Wm. B. Eerdmans Publ. Co., Grand Rapids, Mich. 193 pp. \$2.45. Reviewed by Dr. Gordon H. Clark, Indianapolis, Ind.

Written in fine literary style, not devoid of humor, and characterized by penetrating analyses, this excellent study aims and succeeds in showing the basic influence of Schleiermacher on many modern theologians, some of whom do not recognize their inspiration.

Along the line the author makes telling criticisms of the men he discusses. For example, demythologization is needed only if the "modern world view" is complete and correct. But "why should not the

Christian faith contribute to our vision of what is meaningful? Such questions Bultmann never asks. . . . Heidegger has to speak first so that God may be heard subsequently." Others who oppose Bultmann's existentialism do not agree what view is "modern" and hence have no consensus on what is meaningful. "The two outlooks, equally, call upon faith to justify itself by standards set up by the *Zeitgeist*, although they differ radically in their views of what the *Zeitgeist* demands."

The author also entertains the reader by bringing into focus the confusions in *Honest to God* along with Bishop Robinson's complete misunderstanding of Bonhoeffer.

May now the reviewer permit himself some technical criticisms? There seems to be some oversimplification of "Greek Philosophy," and a distortion of Augustine may be taken to imply the total destruction by sin of the divine image of God in man. Also, without detracting from the author's clear exposition of Schleiermacher, the reviewer thinks his Kantian background has been slighted—no mention of Jacobi—and Greek influence overestimated. Furthermore the account of Kant, given in connection with Ritschl, is debatable because the author does not seem to realize that for Kant God is a heuristic principle, regulative but not constitutive.

(Cont. on next page)

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Coming to contemporaries, Professor Hamilton exposes the naive superficiality of Henry P. Van Dusen, and speaking of neo-liberalism in general says, "At the center of its understanding of redemption is not forgiveness of sins, but the actualizing of human potential."

The discussion of D. C. Mackintosh, Wieman, John Dewey, James, Matthew Arnold, and R. B. Braithwaite is good, but too short. The book as a whole is too short. Such excellent writing should also have been extended to cover the "God-is-dead" movement.

The final chapter, "A Voice Affirming Heaven," is a sympathetic, perhaps over-sympathetic, account of Bonhoeffer. At any rate, it sets up the contrast between the revolt against heaven and supernatural revelation. ☐

**SHOW ME THY GLORY**, by Sarah Anne Jepson. Moody Press, Chicago, Ill. 576 pp. \$3.95. Reviewed by the Rev. Robert C. Duhs, pastor, First Presbyterian Church, Biloxi, Miss.

Here is a delightful book of devotions that covers each day in the year. Each day a portion of Scrip-

ture is suggested, beginning with Genesis Chapter One.

Several chapters are suggested for reading, with one singled out as a guide for the daily devotional. The person who follows this guide will read the Bible through in a year. This volume makes a wonderful gift to give for that special occasion such as birthdays, weddings, graduation, Mother's Day and Father's Day, etc. ☐

**NEW TESTAMENT TIMES**, by Merrill C. Tenney. William B. Eerdmans Publ. Co., Grand Rapids, Mich. 396 pp. \$5.95. Reviewed by Dr. Thomas H. Spence Jr., Historical Foundation, Montreal, N. C.

This book by the Dean of the Graduate School of Wheaton College was written at the request of the publishers as a companion volume to the same author's *New Testament Survey*. It is designed to enhance the reader's understanding of the New Testament through a familiarity with its background. The period covered reaches from the Maccabean era through the reign of the Emperor Hadrian.

Considerable light is thrown up-

on the New Testament by a number of recent archaeological discoveries. For example: several of the more than one hundred recent photographs which constructively supplement the printed text concern the famous Dead Sea Scrolls.

In the description of the picture on page 287, the Arch of Septimius Severus is identified as that of Constantine, while the uninitiated reader would doubtless mistake the Arch of Titus for Constantine's on the basis of the picture on the preceding page.

This work will prove a valuable instrument in the hands of church school teachers and effectively contribute toward the edification of all ministers whose knowledge of its field is comparable to that of the reviewer. It is definitely recommended to those who desire to increase their appreciation of the New Testament through a more adequate comprehension of the lands and times of its setting. ☐

• • •  
You cannot build character and courage by taking away men's initiative and independence.—ABRAHAM LINCOLN.

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## 1966-1967 C.L.C. PREVIEW

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## MAILBAG

### HOW NOT TO BE 'CONCERNED'

Monday I attended a presbytery meeting. The important item was a proposed overture to the General Assembly asking it to reconsider its action endorsing civil disobedience. The bills and overtures committee reported it out with a recommendation for approval.

A prominent pastor made an impassioned appeal on behalf of the overture. Then the debate was skillfully turned to civil rights, as though that were the issue. Numerous appeals and "points of order" intended to restrict the debate

to civil disobedience were brushed aside.

At a late hour the vote finally came: 31-15 against the proposed overture.

Numerous laymen spoke in favor of the proposal. Three ministers voted with the laymen. *But 51 commissioners to that meeting did not remain to the end to vote their convictions. And most of these were elders.*

So long as the lay people refuse to interest themselves in the business of the Church, so long will the libertines continue to run amok

and desecrate the temple of God.

Each time something like this happens, just that much closer it is until the "blow up" comes. We must pray that the injury to the Church will not be too extensive.

—Chester B. Hall  
Louisville, Ky.

### 'WILD ONES'?

I have been amused at your label, "the wild ones" in reference to those favoring COCU. Is that something like "Hell's Angels"?

—Texas

Almost. But the "Angels" live by a code of sorts which they jealously protect. Our "wild ones" have no code they consider sacred.—Ed.

### A SOURCE OF CONFUSION

The June 1 issue of the *Journal* just arrived here in Korea, and after reading it, we were "concerned Presbyterians." In letters, articles, editorials, you kept pounding the point that Christians should not be involved in politics, in movements, in protest, in short, in the world.

To us this line of reasoning would mean you would have only non-Christian voices to speak in the world of politics and social action! Would you have us all follow the German example which proved that when the good people do not speak out, the bad will certainly prevail? If the German Christians and churches had been more out-spoken politically, might not 6 million lives have been saved and a disastrous war averted?

You speak of "civil disobedience." As children, growing up in a Southern city, we used to always sit in the front of the bus because a law admonished us to do so. But even as children, we both *knew* this arbitrary division of human beings was *wrong*. Perhaps if more of us had been civilly disobedient back when it was a matter of where to sit on a bus, our brothers wouldn't have had to take to the streets to seek justice.

For how can we face our Christian brethren here in Korea and in the Congo and in the world and our Negro brethren at home and say, yes, we knew these things were wrong, but in the name of—what? Christianity? Surely not!—we did not speak out, we did not get involved? (We often wonder what the Negro Presbyterians who read

# the PRESBYTERIAN JOURNAL

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THIS WEEK—

Vol. XXV, Nos. 12 & 13, July 20, 1966

### The CLC—Year Three ..... 7

There are some dramatic differences in the Covenant Life Curriculum books for 1966-67.....By The Editor

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**THE PRESBYTERIAN JOURNAL**, a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered to the saints, published every Wednesday by the Southern Presbyterian Journal Co., Inc., in Weaverville, N. C.

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the *Journal* think of your silence about injustice and your loud condemnation of those who would protect injustice!)

Please, please, let us be true to the name and life of our Lord Jesus Christ and the prophets who so long ago demanded "let justice roll down like waters, and righteousness like an everflowing stream."

—(Mrs.) C. B. Huntley  
Korea

For a reply, see editorial, "A Source of Confusion," p. 14.—Ed.

### THIS AND THAT

I have seen your wonderful magazine and have been most pleased to observe that you have as a member of your staff Dr. L. Nelson Bell, who has inspired me tremendously through his column in *Christianity Today*. Thank you for this unexpected bonus.

Thank you for having the courage of your convictions, for taking a stand against the enemies of the cross, for contending earnestly for the faith, and for making your position clear in all matters.

—Mrs. Lester Lee  
Oklahoma City, Okla.

• Another year of the Covenant Life Curriculum is ready for presentation to the Churches. This issue of the *Journal* is devoted to the new books and their contents. Sessions will be examining the teaching material of the Church with a new concern this year. Clearer than ever before it has been demonstrated to the Churches (in recent actions of their Assemblies, Synods and agencies) that a creeping paralysis of spiritual vitality has all but brought the organized denominations to a point where some would cheerfully discard the supernatural Biblical faith itself. And the educational program to which the Churches have been subjected for as long as a generation bears no small part of the blame. Whether evangelical Christianity can be recovered at official levels remains to be seen. But at the level of the local congregation, Sessions can do something about the spiritual temperature of the church if they have a mind to. (How about ordering enough copies of this issue of the *Journal* for every member of your Session?)

• This year's Journal Day (Au-

### MINISTERS

David G. Davies from Panama City, Fla., to the Fairview church, Fountain Inn, S. C.

Z. N. Holler from graduate study to the Central church, Atlanta, Ga., as assistant pastor.

James B. Reaves from Fuquay Springs, N. C., to the Marion, S. C. church.

Edwin P. Graham from Roebuck, S. C. to the Arden, N. C. church.

C. Ralston Smith, First Church (UPUSA), Oklahoma City, will become field representative for *Christianity Today*, eff. Sept. 1.

Samuel Lee Rochester from Campbellsville, Ky., to the Midland church, St. Louis, Mo.

A. B. Gallaspy from Sylvania, Ga. to the Bethany and Siloam, Ga., churches.

E. Gil Clary Jr. from Spartanburg, S. C., to the Lithonia, Ga., church.

W. G. Hollyfield from Valdosta, Ga. to the St. Andrews church, Jacksonville, Fla.

Joseph C. Eckstine from Shalimar, Fla., to Macon, Ga., as administrator of the Macon Inner-city

ministry.

Herbert P. Townsend Jr. from Greensboro, Ga., to the Sparta, Tenn., church.

Woodson P. Booth from Parkton, N. C., to the Second Church, Rocky Mount, N. C., eff. Aug. 1.

John R. Hendrick from graduate study to the Westminster church, Beaumont, Tex.

William G. Katibah Jr. from Lexington, Ky., to the Southside Estates church, Jacksonville, Fla.

William R. Jarvis from Kingsville, Tex., to the First Church, Falfurrias, Tex.

John Toppins from graduate work to the First Church, Dallas, Tex., as associate pastor.

Joseph Stephens (UPUSA) from Glendale, Calif., to San Clemente, Calif.

Franklin S. Nauman (UPUSA) from Indianapolis, Indiana, to Knoxville, Tenn.

Minor E. Powers from York, Ala., to the Holt church, Columbus, Ga.

Paul A. Layton from Atlanta, Ga., to the First Church, Monticello, Ga.

## ACROSS THE EDITOR'S DESK



gust 17) gathering of *Journal* supporters and friends will be devoted in no small measure to the trends within the Church and what can be done about them. Anticipating a larger gathering than in former years, we have engaged the use of the North Buncombe High School, about a mile north of Weaverville, for the day's program. The auditorium will seat the crowd and the cafeteria is adequate to serve the noon meal, annually supplied by the women of the Weaverville Presbyterian Church. If you have not made your reservations in the Asheville-Weaverville area, now is the time to make them. Accommodations in these mountains cannot be picked up on a day's notice during the summer tourist season. If you will write the business office, we shall try to get you included in certain blocks of rooms annually re-

served.

• A part of the program this Journal Day will no doubt take an opposite position from that represented by a letter which came across the desk a few days ago. We don't go about publishing "intercepted correspondence," so we simply will say that we'll be glad to photostat the letter for any legitimately interested party. It was from a Union (Richmond) Seminary professor to a selected mailing list, calling for the organization of a movement to support COCU (the Consultation on Church Union) throughout the Church. People who have found it hard to believe that private organizations are operating "behind the scenes" and secretly in the Church would be particularly interested in this one. You can say this much for Concerned Presbyterians: they don't pretend they don't exist. ☐





## Church Rejects One-Curriculum Policy

CHICAGO — Two official Sunday School curricula have been endorsed by the Evangelical Covenant Church in an unprecedented action here.

The denomination's 81st annual meeting adopted for use in its local congregations both the Covenant Life Curriculum (produced by the Presbyterian Church US and four other Churches) and the materials produced by Gospel Light Publications.

Approval of the two curricula represented a compromise worked out by the denomination's Board of Christian Education and its constituency. The board, through its executive secretary, had earlier announced that the Covenant Life Curriculum would be the official Sunday School material of the Church.

Reversing itself after receiving many protests, the board proposed that the denominational imprimatur

be authorized for both CLC and Gospel Light. One observer said the board did so with the realization that if it did not, the issue would "tear the Church apart."

A large proportion—some estimates run to over 75 per cent—of Evangelical Covenant Sunday Schools already use Gospel Light materials. The denomination itself has not published a complete curriculum. Instead it has specialized in guides for selected age groups.

Pastors and other workers pressing for alternative helps noted both the doctrinal position of CLC and difficulties experienced in trying to teach it. A number of Evangelical Covenant churches have been making experimental use of the CLC. Some who used it for most of a three-year period have now discarded it for other materials.

Most of the objection to CLC in the largely-conservative denomi-

nation came on the point of its treatment of Scripture. The debate over its adoption reached a climax at last winter's simultaneous meeting of all the Church boards. When the matter came to the floor at the annual meeting here this summer it was settled without much further debate. Approval of the two curricula came on a voice vote.

Gospel Light Publications, like the Covenant Life Curriculum, had Presbyterian origins. Now an independent company, GL materials were first written in California's First Presbyterian Church of Hollywood. That church's director of Christian education, the late Henrietta Mears, began to write the studies in response to needs expressed by teachers for more Biblically-based materials than those available to them.

Nine denominations have now given their imprimatur to Gospel Light.

One of the denominations sponsoring the Covenant Life Curriculum, the Associate Reformed Presbyterian Church, is also giving consideration now to approving alternative materials.

(Editor's note: See editorial, "The CLC And . . . ?" p. 14.)



## THE CHURCH OVERSEAS

ECUADOR (RNS) — Plans were announced here for the marriage in October of Mrs. Marjorie Saint, widow of a missionary slain by Auca Indians in 1956, and Dr. Abe Van Der Puy, president of the World Radio Missionary Fellowship, Inc., which operates radio station HCJB here.

Mrs. Saint's late husband, Nate, was one of five missionaries who flew a small plane into a remote region of the Amazon jungle area in an attempt to take the Gospel to the savage Auca tribesmen. All five were slain by the Indians. Subsequently these same Indians have been reached with the Gospel.

Dr. Van Der Puy coordinated rescue attempts following the incident and has been closely associated with further missionary efforts

which resulted in the conversion of the Aucas. He was decorated by the government of Ecuador for his efforts to rescue the ill-fated missionaries.

CONGO — Mail addressed to Leopoldville just doesn't get delivered here any more. Nor is mail being delivered to any other address with a Belgian-sounding name.

As of July 1 the capital city of the Congo took the name Kinshasa. All other cities tagged during the Belgian Colonial era with European labels are being given new indigenous names, too.

Letters to missionaries should contain the new addresses since postal authorities have announced that those with the old will not be delivered.

## Bible Study in School Is Corporation's Aim

RALEIGH, N. C. (RNS) — An organization to "re-introduce" religious instruction in the public schools has been granted a certificate of incorporation by the North Carolina Secretary of State.

Chartered as "The Educational Council to Preserve the Nation's Religious Heritage, Inc.," the organization was formed as a non-profit corporation by a group of Fayetteville, N. C., businessmen.

Stated purpose of the group is "to encourage the re-introduction into public schools of objective courses of study about the Bible and the subject of religion."

Perfect conformity to God's will is the sole and complete liberty. — D'AUBIGNE.



## Crusade Response Greatest on Record

LONDON—After a slow start and amidst much opposition, Billy Graham—the man, his message and his methods—got an unprecedented response in a month-long crusade here.

The evangelist preached to 1,055,368 people during the month, according to figures released after the campaign's close. Decisions for Christ during the period numbered 42,487.

The Earls Court meetings this summer eclipsed all the records set when Mr. Graham preached for three months in 1954 at Harringay Arena. The main arena at Earls Court did not have all its 28,000 seats filled the first three nights of the crusade, but from then on crowds jammed that auditorium and the three adjacent overflow rooms.

Concluding the month of services—in which the evangelist preached to more people than ever before in a similar period—was a rally in Wembley Stadium. More than 94,000 attended.

Among the million included in the total audience of this campaign were those watching on closed circuit television—also an innovation this year.

Youth played a large part in the London crusade, with more than two-thirds of the participants under 25. Among those responding to the invitation were young people wearing the "way out" clothes and hair styles which have swept England and which are now finding their way to America.

No music accompanied the evangelist's invitation during the London meetings. The only sound beside his voice was the sound of those walking forward to make public commitments or rededication of their lives to Christ.

In addition to having closed-circuit television congregations in the country's major cities, Mr. Graham also appeared before other millions on several regular television programs. Producers of one arranged to have a team of atheists, agnostics and other skeptics to quiz the evangelist. "He emerged unflinching from these attacks," one Scottish viewer volunteered.

In addition to the thousands who attended and went forward at the invitations, response came from a variety of other sources. The press paid closer attention this time than at any previous Graham crusade in Great Britain. While there was some sympathetic comment in some of the papers, most played up the most sensational angles possible. Any mention of sex in the meetings or in press conferences got expanded coverage. The slow start—with less than capacity congregations the first nights—provided occasion for speculation about the evangelist's future. Crusade financial reports were in the limelight nearly the entire month, with suggestions that the budget would not be met. (It was.)

Church reception of the campaign was less than unanimously cordial. While Mr. Graham was invited to the Archbishop of Canterbury's Lambeth Palace, the leading Anglican prelate did not participate in the meetings. The Archbishop of York, however, gave the crusade his blessings and called for all-out support of it. He appeared on the platform with Mr. Graham.

One group of Anglican divinity students protested the evangelist's preaching in an Anglican church.

Leading government figures welcomed the American preacher, with the Queen, the prime minister, London's lord mayor and members of Parliament entertaining him on various occasions. ☐

## WCC, NCC Hit Policy Of US in Viet Fight

NEW YORK—President Lyndon B. Johnson has been informed of the "resentment and alarms" among some World Council of Churches denominations reportedly caused by escalation of the Viet Nam war. Both the WCC and the National Council of Churches (USA) sent him messages of protest after bombing of North Vietnamese supply centers was intensified.

The cable sent from the WCC by its general secretary, Dr. W. A. Visser 't Hooft, and the director of its

Commission of the Churches on International Affairs, Dr. O. Frederick Nolde, reminded the president of the stand taken at last February's WCC Central Committee meeting. That body adopted a statement criticizing the United States by name for its Southeast Asian involvement. While the document noted that other nations bore some responsibility for the war it named no others.

The NCC Advisory Committee on Peace (a new unit of the council), in its message, called into question the gains to be made from bombing North Viet Nam and repeated the earlier NCC call for settlement by an international body. Earlier, NCC President Reuben H. Mueller wrote executives of all member denominations, asking them to write the White House and Congress in support of the negotiation proposals of Secretary General U Thant of the United Nations. ☐

## National Men's Unit Killed by Lutherans

KANSAS CITY, Mo. (RNS)—The Lutheran Church in America voted here to abolish the Lutheran Church Men as a denomination-wide auxiliary and to turn over the activity to local congregations and regional synods.

One of the most controversial issues involving internal affairs of the denomination, the action was recommended by the executive council and the committee on men's work after a two-year study of the activities of the organization.

The proposal was approved by delegates to the biennial convention after long debate, by a vote of 315 to 190.

Carl H. Jacobson of New York, executive secretary of Lutheran Church Men, opposed the recommendation, saying that LCM units of 19 of the Church's 31 regional synods had requested continuance of the national organization.

*(Editor's note: And does the hierarchy then wonder that men find a challenge to Christian work in organizations outside the denominational structure?)* ☐



## COCU Bid Is Declined By Church of Brethren

LOUISVILLE, Ky. (RNS) — The Church of the Brethren voted here against joining at this time the eight-member Consultation on Church Union (COCU), but agreed to maintain its present observer-consultant relationship.

Delegates at the annual conference voted 881 to 220 in favor of accepting a report from the Brethren Fraternal Relations Committee which had recommended that the denomination not join COCU.

Among reasons cited by the Fraternal Relations Committee in opposing COCU participation at this time were the probable "impatience" of consultation leaders with a new member entering negotiations at this late date, and doubts about a "vast" church organization.

Other reasons included the effect of a merger on the Brethren Church's peace, moral and ethical positions, and a possible endangering of the denomination's conversations with other Churches.

In addition, the committee's report said, "the forms and office of the ministry in the merging united Church, based upon the acceptance of the historic episcopacy, seem to perpetuate the sharp cleavage between clergy and laity, and give insufficient recognition of the growing creativity of the ministry of all believers."

Also noted by the committee was the fact that COCU has fixed many of the principles of church union and the Brethren "would now have to enter the consultation on the basis of these accepted principles." ☐

## Atheists Put out 'Word' Faster than Christians

RIDGECREST, N. C. (RNS)—An American Bible Society official warned here that Russia is spending annually about 100 times more on atheistic literature than what the world's Christian churches spend annually on new Bibles.

Dr. John H. McCombe Jr., ABS executive secretary for church relations, told the Southern Baptist foreign missions conference that churches are doing "almost nothing" to place Bibles and other Christian literature in the hands of

the estimated 20 million people around the world who become literate each year.

Although about 85 per cent of the world cannot afford commercially printed Bibles, he maintained, Christian churches spend annually less than \$15 million for the translation, production and distribution of the Bible.

"The Communists are neither so indifferent nor so stupid," he declared. "It is estimated that the Communist government of the Soviet Union is spending yearly \$1.5 billion for literature outside the

Soviet Union—all of it atheistic. How can \$15 million stand up against \$1.5 billion, in an age of exploding literacy?" ☐

## Evangelist's Wife Dies

PASADENA, Cal. — Just five days before her 80th birthday a widely-recognized radio voice was stilled. Mrs. Charles E. Fuller, wife of the preacher on the Old Fashioned Revival Hour, died here June 11. She regularly read letters on the broadcast which is now in its 42nd year. ☐



## THE CHURCH AT HOME

### 'Journal Day' Address To Be on Evangelism

Opportunities open to evangelicals in congregational evangelism will be discussed by one of the featured speakers at the 1966 edition of "Journal Day" Aug. 17. These opportunities in local churches will be discussed in the address of the Rev. D. James Kennedy of Ft. Lauderdale, Fla.

Mr. Kennedy is pastor of the Coral Ridge church in Ft. Lauderdale, the fastest-growing congregation in the Presbyterian Church U.S. He helped to establish the church upon his graduation from Columbia Seminary. The minister is a graduate of the University of Tampa and spent six years in business before he entered the seminary. He is a native of Augusta, Ga., and grew up in Chicago.

Another featured speaker will be the Rev. James I. Packer of England.

The annual meeting of *Presbyterian Journal* supporters and friends will be held for the first time this year in the auditorium of the new high school in Weaverville, N. C. The new location will provide more seating space and more adequate

parking facilities than previously available at the First Presbyterian Church of Weaverville. Lunch will be served in the school cafeteria.

The program is scheduled to begin at 9:30 a. m. ☐

## Missouri Overture Seeks a Union Synod

FULTON, Mo — In a joint meeting here the Presbyterian US and United Presbyterian USA Synods of Missouri asked their higher judicatories for permission to unite. Overwhelming votes in both bodies approved overtures to the respective General Assemblies requesting organic union at the synod level.

With merger fever running high the commission took two other actions aimed at combining some work of the synods before organic union is authorized. They voted to immediately combine all Christian Education work, with a single regional director headquartered in Jefferson City.

The other action would merge home missions (or national missions) committees by Jan. 1, 1968.

Presenting the report of the committee proposing the union was the Rev. Joseph Ledford, pastor of the South church (US) of Kansas City. Moderator of the US synod meet-





ing was the Rev. Robert Collins of Mexico, Mo. The UPUSA moderator was the Rev. Henry C. Barnett of Paseo church, Kansas City.

Other overtures asking for joint synods have already been received by US and UPUSA Assemblies. In the US Church the matter is being studied by the Permanent Judicial Commission. In the UPUSA denomination is is being studied by the Commission on Ecumenical Mission and Relations.

*(Editor's note: What's needed is not so much a plan to pour everyone into the same mold, as a plan allowing compatibles on both sides to come together.)* ☐

## Board Issues Warning On Individual Appeals

NASHVILLE, — Southern Presbyterian ministers have been advised by Board of World Missions administrators here to ignore a denomination - wide financial plea made by an alleged orphan girl in Seoul, Korea.

Pastors in Texas, Arkansas, Alabama, Florida and Virginia have received hand written letters requesting \$75 for the high school tuition of a Miss Eunjoo Lee.

In response to these requests, Dr. James A. Cogswell, area secretary for the Far East of the Board of World Missions, commented:

"The number of such letters leads us to believe that this is not a legitimate request but rather an effort at financial profit at the expense of the sympathy of our churches. As it is impossible to check out every such request which comes from overseas we suggest this one be ignored." ☐

## Columbia Picks Three

DECATUR, Ga. — Three new professors elected by the board of directors of Columbia Theological Seminary are:

Theron Stanford Neese, dean of students at Westminster Choir College, to be associate professor of pastoral theology and counseling.

J. Will Ormond, now working on his doctorate in Scotland, will become associate professor of Biblical exposition.

A. Milton Riviere, director of Christian education for the Synod of Arkansas, will be associate professor of Christian Education. ☐

## Bible Study Interest Growing, Says Gutzke

GLENDAL, Calif. — The growth of home Bible study groups across the nation reflects a growing openness to the Gospel by the non-Christian in America, according to Dr. Manford Geo. Gutzke, nationally known Bible teacher.

Here to complete an album of Bible study records for Gospel Light Publications, Dr. Gutzke said, "Many people want to know what the Bible is all about but they don't attend church to find out. Consequently more and more churches are encouraging their members to invite neighbors into their homes for informal discussions about the Bible and its message of redemption."

Entitled "The Drama of Redemption," the new Gospel Light album is designed to help meet the need for home study materials. Virtually all the 66 books of the Bible touched upon in the album's eight 20-minute messages. A booklet of instructions accompanying each album includes discussion questions for each message to help group leaders initiate and guide discussions. ☐

## Per Capita Giving Up To \$119.10 in Church

ATLANTA, Ga. (PN)—Members of the Presbyterian Church in the U. S. contributed a total of \$112,666,442 to all causes during 1965.

Figures just released by the General Council showed a 3.48 per cent rise in per capita giving from \$115.10 in 1964 to \$119.10 last year.

Arkansas topped the 16 synods in total per capita giving with \$133.57. Georgia was second, \$132.18, and Missouri, third, \$127.48.

Leading the 80 presbyteries was St. Louis Presbytery's average of \$159.15. In second and third places were Knoxville Presbytery, \$157.30, and Kings Mountain (N. C.), \$152.84.

Among churches with 50 members or more, First Presbyterian Church of Refugio, Tex., led the denomination in per capita giving with \$1,295.88. Of this total, \$26.22 went to benevolences, \$88.58 to current expenses and \$1,182.66 to the building fund. The church has 145

members.

Others in the top five were First Presbyterian Church, Batesville, Ark., \$776.50; First Presbyterian Church, Belmont, N. C., \$632.06; West Hills Presbyterian Church, Knoxville, Tenn., \$527.05; and Linden (Ala.) Presbyterian Church, \$416.66.

The Synod of Appalachia and Knoxville Presbytery ranked first in total contributions to benevolence causes for work outside local congregations in this country and abroad. Appalachia's average was \$40.46; Knoxville's, \$57.10.

Tennessee ranked second among the synods in total benevolences with \$37.19, and South Carolina was third at \$30.72.

North Alabama's \$41.26 rated second among the presbyteries in total benevolences, and Enoree (S. C.) was third at \$40.07.

The General Assembly average for total benevolences was \$28.72.

Leaders in total benevolence giving among individual congregations were: Lookout Mountain, Tenn., church, \$154.44; First Church of Chattanooga, Tenn., \$143.14; and First Church of Clinton, S. C., \$127.90. The top three churches gave more to benevolences than to current expenses. ☐

## Plan 138th Meeting

CONYERS, Ga.—For the 138th year a campmeeting is being planned at the Smyrna Presbyterian Campground here. Services are slated at 11 a.m. and 8 p.m. daily July 29-Aug. 5, with the Rev. Sidney A. Gates of Columbus, Ga., preaching. In addition, a 3 p.m. homecoming service July 31 will be addressed by a son of the community, the Rev. William Stewart of Tallahassee, Fla. ☐

## Dormitory Started

JACKSON, Miss. — Belhaven College has begun the second phase of its 10-year "design for development" by starting construction of a dormitory to house 106 girls. Occupancy is scheduled next winter. ☐

• • •

Churches don't need new members half as much as they need the old bunch made over.—BILLY SUNDAY.



# THE C.L.C.-

For the year 1966-1967 (officially beginning in October) the Covenant Life Curriculum theme for all grades from the 7th and upwards will be, with slight variations, Christian ethics, or the Christian as a moral and social being.

This theme is the third in the projected CLC permanent cycle which promises to take three themes in rotation: 1) something on the Bible, 2) something on the Church and 3) something on the Christian life.

Below the 7th Grade, each age group will use a kit of two or three brief texts, each covering a subject in one of those three basic divisions. Thus, in the lower age groups, more than one theme will be touched upon in the course of the year.

The pre-school books differ entirely from all the others, being very introductory to the whole idea of God, faith and the Church.

For editorial comment see "What About the CLC" on p. 14 of this issue.

## Adults

Adults will be offered *The Christian Life*, by Waldo Beach, Methodist professor of ethics at Duke Divinity School and director of graduate studies in religion at Duke.

Dr. Beach describes his course (and the theme for the year) as an attempt "to spell out what it means morally to be a Christian," or "a reasoned attempt to articulate in their mutual interrelation, the guiding principles of the Christian life."

He is careful to warn that a study of ethics is not intended to prompt people to be good or to do the right thing, but rather to discuss and define *what* is good and to determine *what* is the right thing.

Crucial to the study, therefore, is the author's own theory of ethics,

which necessarily involves his theology-philosophy. These are unapologetically "liberal." That is to say, numerous Christian doctrines either are re-interpreted or discarded altogether. And as a Methodist, Dr. Beach concedes very little to Calvinism except that the impulse to moral living comes to man "from beyond himself."

Profound but never pedantic, the study stimulates interest, provokes reaction, challenges debate — always maintaining a high level of interest.

However, Dr. Beach is neither elementary nor simple. Here is study at the graduate level. But the author utters his profound sayings simply, often tantalizingly. Speaking of man's innate selfishness, Dr. Beach calls him an "ego-beaver." And speaking of legalism (any effort to *earn* goodness) he says:

"The idolatry . . . appears not in the responsibility shown for social action (by some social activists) but in the human pretension of storming the kingdom of God by a program of works. This bustling legalism forgets that the kingdom of God is given, not achieved, and that the moral works of men's righteousness in the kingdom, either private or social, are the fruits, not the intention, of a humble, God-centered faith."

Dr. Beach's ethical system is grounded in the *effect* of the love of God revealed in Jesus Christ. That is to say, he finds that the inspiration to good works is produced by the conviction of radical forgiveness given by God to turn man from disordered to ordered living.

## Two Questions

Any study course in ethics is necessarily preoccupied with two fundamental questions: 1) What determines ethical behavior (how do I

decide what is right and what is wrong)? And, 2) What motivates ethical behavior (what makes me do the thing that I ought to do)?

For Dr. Beach there are no written laws, no abiding rules to guide ethical behavior apart from "faithful love." The Bible is not to be taken as a schoolmaster or guide, or any kind of "rule book" or answer book. It is merely the story of God's faithful love and of how other men in other times responded to that faithful love. But the Bible stories are *illustrations* of ethical behavior, useful as guides, not as ultimate norms of ethical behavior.

People who want to follow the Bible more closely or literally are *bibliolaters* in Dr. Beach's view. He defines bibliolatry as something which "substitutes the external words of the Bible for the internal living Word, and worships the Bible, that is, worships all the printed words in the book, as a kind of God." The "ultraconservative," he continues, "in the name of honest piety and out of earnest and serious intent, confuses the Word with the words, the internal history of God's dealing with man with the external, fallible, human record of that history."

There is no "Thus saith the Lord" in the author's ethical system, except the "absolute law" of one's personal love of God and of neighbor in response to love from God. Presumably this would apply even to such detailed laws as the Ten Commandments although Dr. Beach does not expressly say so.

But he does say, with respect to the basis of ethics: "When it comes to the outer rules, relativity, flexibility, variation is the way of love. When Augustine wrote, 'Love God and do what you want,' he put into a short sentence both the tightness and the looseness of Christian ethics, both its care for law and its rejection of legalism. In other words,



# YEAR THREE

Christian ethics is single in its internal 'why,' but plural in its external 'whats' . . . at the level of 'doing,' flexible and free, fulfilling the law (of love) in many different ways."

Any study of Christian ethics, of course, must include an understanding of what makes a man behave as he does and what can be done about it. In other words, we cannot talk about human conduct without knowing something about human nature. And that brings up theology.

## Diagnosis

Dr. Beach believes man is a sinner and only a forgiven sinner can behave as a Christian. But in his understanding of "sinner" and "forgiven sinner" he is some distance removed from the Biblical view.

He believes that man is a fallen creature, in the sense that man constantly produces an "imperfect cultural condition" by misusing or abusing creation. The author writes:

"The Christian doctrine of the 'fall' of man does not mean that matter is corrupt or that the flesh of man is evil or that he is by nature depraved. The fall refers to a disorder in man's existence that happens within the basically good order of creation."

Dr. Beach does not believe in any real evil, in any real devil or in any literal hell. Evil, he writes in the teacher's book, "is not something inherently bad, but is a disordered good, the good out of its right place."

And, "It must be granted that the modern church is well rid of certain twisted and morbid forms of Puritanism, of scares and threats of medieval devils and sizzling hells. . . . The contemporary Christian may do without a visible devil with horns," although "there is always a certain 'hell to pay' when men practice their sins . . ."

Dr. Beach recognizes that you cannot have a literal heaven if you don't also have a literal hell. He writes: "Christians tend to dispense with the idea of hell but hold onto heaven . . . it might be pointed out that no one has the moral right to believe in the reality of heaven unless he also believes in the reality of hell." "Heaven," he says, "is right relation with God."

The author hints that he does not believe in the soul: "The Christian view of man does not first analyze him to find some basic 'stuff' of his nature, or any abstract, fixed entity, such as the biochemist or philosopher might settle on, like 'mind' or 'body.'"

He does not believe in salvation in any traditional sense. He refers repeatedly to the "flap-jack" view of the "tent revivalist," thus: "As against a kind of 'flap-jack' view, sometimes popular in churches, which believes that God, like a cook over the great stove of history, flips the sinner over like a pancake once and for all, from a complete state of sin to a complete state of salvation. . . . salvation is a social process."

He does not believe that rewards and punishments constitute any basis for ethical behavior. He speaks of God as judge, and of judgment, but invariably he means the *natural* consequences of our misdeeds which are visited upon us by a universe operating under regular and inexorable laws. Judgment, in other words, is that "inexorable cause-and-effect sequence of time and nature" by which "broken community" and "frustration of life" follow man's misconduct.

God's "judgments" invariably and inevitably aim at reconciling the offender. There is no death, in the traditional sense, as a consequence of sin. Death (as in "the wages of sin is death") is to him the fundamental disorder of human existence.

Because all of God's "judgments" aim at rehabilitating the sinner, so all of man's judgments (even upon the vilest of men, for the vilest of crimes) must also aim at rehabilitating the criminal. This, of course, eliminates capital punishment.

Ethical motivation, for Dr. Beach, is supplied by the experience of being made profoundly aware that one is a "forgiven sinner."

Dr. Beach writes of "grateful obedient love" responding to the "forgiving grace of God." Just what this means, however, is not easy to come by.

One is motivated, according to the author, or impelled to Christian behavior when his "tender conscience" is opened *outwardly* "from private self-concern to a consideration of the pressing revolutionary needs of the world and (opened *upwardly*) through the cultivation of disciplines of prayer and worship, to the will of God's order for the disorders of common life."

God "redeems" through "common grace" and "special grace." By "common grace" the author means "the ways of nature" or the natural laws of the universe. By "special grace" he means the influence and effect of Jesus Christ, which seems to be a way of describing a "difference" that is possible in the "style of life," changing human relations in their cultural context.

At the center of the process of "redemption" is the symbol, Jesus Christ: "At the heart of the Christian faith is the claim that uniquely in Christ is found the way of salvation. The exact sense in which Christ is understood as Lord and Saviour has been the point of continual discussion among Christians throughout history and is today clouded by all sorts of obscure if fervently held meanings. . . . In the total event of Jesus Christ, His life, teaching, death, and resurrection, as described in the New Testament, is



shown to man as by a prism the norm of divine love as the law of His life, the law of reconciliation of man with God and man with man, and the inspiration to fulfill the norm. In Christ, God's grace sets the perfect model of love; through Christ, God empowers man to love as Christ loved."

This, then, is the heart of the author's ethical system. For one who assigns Biblical meanings to the Biblical language profusely employed, suggestions for Christian ethics are helpfully made. For one who takes Dr. Beach exactly as he comes, however, there is a potential for vast confusion.

Essentially the system seems to be humanistic. It is certainly universalistic. There is a "supernatural" throughout in the sense that the author finds a source of healing and restoring for humanity "beyond" anything natural and temporal. However, his "supernatural" is carefully said to be not "anti-natural" or supra-natural. God's love in the form of grace is for him strictly a social phenomenon and "can be traced by the historian or the sociologist." It was to be seen, for instance, in the political decisions of Abraham Lincoln, "who knew deeply the paradox of God's judgment and God's grace."

This review, thus far, has concentrated on the first half of *The Christian Life*, which is upon ethical theory. The second half, taking up detailed ethical practice in concrete situations, is much less objectionable.

## Ethics—Selected Titles

Study groups taking up the theme of Christian ethics will want resource material which is evangelical and conservative to supplement (or replace) the resource material suggested in this year's CLC texts. Useful books include the following:

*Principles of Christian Ethics*, by C. B. Eavey. Zondervan Publ. Co., Grand Rapids, Mich. \$3.95. This is a theological approach to ethical theory, with very little of actual ethical practice. But for a systematic theology of Christian ethics from a truly Biblical standpoint this is helpful.

*Christian Personal Ethics*, by Carl F. H. Henry. Eerdmans Publ. Co., Grand Rapids, Mich. \$6.95. This

To be sure there is the lack of a firm Biblical basis throughout, as determined by the theory, even in such concrete matters as the determination of a proper basis for sexual ethics. And sometimes the material leans rather far left of center, as in the determination of a proper ethical stance towards the problem of war — the author clearly seems to favor the pacifist position.

A closing chapter so projects the great task of the Church as to combine into one the three major traditions in Christendom, namely the Roman Catholic, the Reformation and the Sects. From the Roman the Church must recover the renewal of worship, in the author's view. From the Reformation the Church must recover the concept of "community." And from the Sects the Church must recover seriousness in belief and practice. Then the "churches" will be "converted to Christianity." ☐

## Youth

### 11th and 12th Grades

The 1966 study book for 11th and 12th Grades in the CLC series, *The Worry and Wonder of Being Human*, may well be the most evangelical text in the whole CLC to date, if not one of the very best study books ever published by the official denominational educational arm of the Presbyterian Church US.

volume takes up both the theory and the practice of personal ethics. It goes deep and will be more valuable at a graduate level than the first book mentioned.

*Aspects of Christian Social Ethics*, by Carl F. H. Henry. Eerdmans Publ. Co., Grand Rapids, Mich. \$3.95. A somewhat simpler version of the second volume, above. The principal concern is that of social justice in modern society. Dr. Henry takes the approach that this is a concern for the redeemed individual person.

*Principles of Conduct*, by John Murray. Great Commission Publ., Philadelphia, Penna. \$4.00. Also a scholarly approach to the perplexing problems of Christian conduct. ☐

Dr. Albert C. Winn, president of Louisville Theological Seminary, has produced a study course which takes the Gospel and historic Christian theology more seriously than anything we can personally recall from the Board of Christian Education or any of its subsidiaries.

It is a real pity that all of the texts offered in the CLC do not measure up to the theological content of this one.

The course is unique in other respects. For example, the teacher's book is exclusively devoted to the problems of teaching and is not merely a modified version of the student's book, as a number of other CLC texts have been. Then the approach is frankly Bible centered in a way the other texts this year are frankly not. Whereas the other texts this year convey the impression that one need not always turn to the Bible for answers about every practical question of life, this text conveys the impression that there naturally is nowhere else to turn for authentic answers.

Says Dr. Winn: "If young people are to be led to live a Christian life, there must be a *confrontation with the Word of God*. . . the primary confrontation with the Word of God takes place when the whole congregation is assembled for worship and the Word is read and preached." (Italics his.) And, "Learning takes place as young people are led to (1) hear and listen to the Scripture, (2) participate in and identify themselves with it, (3) explore and analyze its meaning and relevance to life, and (4) assume responsibility for carrying out its demands."

The author develops his course in a study of eleven problem areas in the life of teenagers, each of which is treated separately and independently and each of which can be taken in sequence, out of sequence, or omitted altogether if the course stretches out over too long a period.

Some of these problem areas are delineated under such titles as, "Can I be Sure I Really Belong?" "I Want to Stand on my Own Two Feet," "What if it all Blows Up?"

His method is to present the problem through the medium of discussion, observation of life, fiction, the daily papers, etc. He then leads his readers into a consideration of pertinent Bible passages in an effort to find out what the Scriptures teach about the heart of the problem. F



nally he seeks to lead the students into practical application of their findings — to translate what they have learned into concrete ethical action.

A typical chapter is the one entitled "I Was a Teen-Age Status Seeker."

Dr. Winn begins this chapter by leading the young people to see the various ways they are caught up in a status-seeking culture, as, for instance, through high school fraternities and sororities.

Having established the fact that people are continually struggling for status, he then shifts gears: "Let us interject here, very abruptly and uncomfortably, the question of status with God. In all our scramble for status with our neighbors, have we stopped to ask how we stand with Him? How do we appear in God's sight?"

Next: "Behold the human predicament. We were made to have status with God, to stand secure in a right relationship with our Creator. We lost that status."

There follow study suggestions based on such passages as Luke 18 (the Pharisee and the Publican) and a word study on the meaning of "righteous" and "justify." Dr. Winn writes: "To be 'justified' is to receive God's approval, to be pronounced righteous by God. It is almost a courtroom word, as when a judge pronounces an accused man to be innocent."

Next the text goes to Philippians 3, and after a discussion of the difference between "flesh" and "spirit," takes up Galatians and the contrast between "faith" and "law."

Finally, after taking up Luther's struggle and the story of Bunyan's Pilgrim (including reference to a book, *Grace Abounding*, published by Moody Press!) Dr. Winn introduces the proper place of "good works" and makes suggestions for "accepting ourselves" and "accepting others."

The whole chapter has only one jarring note that we could detect. It closes with the suggestion that the students examine the possibility that divisions between the Churches are more social than they are theological, recommending Niebuhr's *Social Sources of Denominationalism*.

We do not mean to suggest, therefore, that the book is perfect. For another thing, the treatment of man's sinful condition does not include the idea that he is eternally

lost without Christ, condemned and under sentence of eternal death. But let's face it: you will not find the idea of eternal condemnation anywhere any more in anything published by official agencies of the Church. So if this thought is essential for consideration of denominational material, there is no need to read further.

Finally, there are suggestions in the chapter covering a Christian's responsibility in time of war that we would take mild exception to, and hints that the young people might want to adopt Barbara Ward's plans for a world in which all the rich will divide what they have with all the poor. But by and large we cannot see how any group of older young people could study this text seriously without considerable profit.

## 9th and 10th Grades

For 9th and 10th grade students the CLC textbook on ethics is, *How Do you Do — And Why?*

Written by Dr. Donald W. Shriver Jr., the title suggests the contents: a study of why human beings behave as they do, and suggestions for Christian young people to guide them in their own ethical decisions.

The campus minister at North Carolina State University, Raleigh, N. C., has prepared a readable, often Biblical based study on Christian behavior understood as the response of a forgiven sinner to the love of God in Christ Jesus. Passages such as the following, found in the middle of a very helpful study of Ephesians, abound:

"How much some Ephesians needed reminding of the basis of their membership in the people of the New Covenant — not money, not friends, not respectability, not reputation, not living in the 'right' section of town, but one huge act of divine love made evident in the world by the resurrection of Jesus Christ from the dead. Do the words come hard to your lips? It is by His grace that I am saved, through trusting Him; it is not by my own doing. It is God's gift, not a reward for work done. There is nothing for anyone to boast of. For I am God's handiwork, created in Christ Jesus to devote myself to the good deeds for which God has designed me."

Because Dr. Shriver is less inter-

ested in ethical theory and more interested in ethical practice at the age level to which his book appeals, there is far less objectionable treatment of basic Christian doctrine than in the adult study book. However, the underlying theory seems to be the same, including the thought of absolute freedom from any absolute laws laid down in Scripture, or any arbitrary rules laid down anywhere.

Thus he can conduct a very helpful discussion of sexual ethics with the young people without once mentioning the Biblical prohibitions against adultery and fornication. His appeal is consistently to reason, not to divine law. There is a dangerous bordering on easy forgiveness of "sexual sins."

Occasionally the author introduces the critical view of Scripture, as, for instance, when speaking of the Creation story in Genesis, he writes, "Genesis 2:18-25 was written by a man who was less at home with the majestic, snow-capped imagery of the creation story in Chapter 1 and more at home with stories told around a campfire . . ."

Most unfortunate is a section of the study text dealing with "War and Revolution." We would not recommend the reading of this section to anyone, 1) with a son staging for service in Viet Nam, as our son is; or 2) with patriotic inclinations and high blood pressure.

The danger to young minds of this chapter is so great that we are inclined to believe it outweighs most of the good contained in the rest of the book.

Discussing the problem of military service and the duty one owes to one's country in time of war, Dr. Shriver manages to suggest that there are two sides to the question. But he does it in such a way that the young person is left sick at heart over the necessity to prepare for military service, if not actively wondering whether he should picket his local draft board.

Four considerations respecting military service are given: 1) There is a strong obvious case for individual Christian pacifism; 2) There is an equally strong, obvious case for Christian military response to the need of a neighbor who is the victim of military aggression (during the discussion of which Dr. Shriver manages to be almost as pacifistic as under point no. 1); 3) Everything we do, especially here,



requires both repentance and hope; 4) A sovereign God can use both Christian pacifists and Christian soldiers.

Having sent off the young people no doubt disturbed and with no more encouragement than that "a Christian may carry a gun, but he carries it with a heavy heart," the author turns to the world-wide Revolution of our time. And it is of more than passing interest that a subtle condemnation of military action is followed, in the same chapter, with an equally subtle appeal for support of the world-wide Revolution.

"Communism," he says, "itself is not so important as are the facts and responsibilities to which it calls the modern Christian's attention."

In this connection he continues: "The world community is undergoing a four-fold revolution — political, economic, social and religious."

After determining that the Christian thing to do is to support revolution, he dismisses the Communist problem with this mild indictment: "The deepest division between Christians and Communists is probably right here: in the difference between the utter certainty of the Communist, who knows how the world ought to be ruled, and the utter humility of the Christian, who confesses that only God really knows."

Both, however, apparently aim for the same things. We looked in vain for any presentation of Communism as an evil.

Were we in the pastorate, under no circumstances would we agree to the use of this textbook in the congregation until, at the very least, this chapter were torn from all copies to be used.

## 7th and 8th Grades

If one can avoid the theological presuppositions of the author, *I Live in the World*, by William J. Fogleman, should be found a helpful course of study for 7th and 8th Graders.

Since this year's courses of study are in the general field of ethics, and *I Live in the World* is almost exclusively devoted to a young person's consideration of what and who he is in relation to others (rather than what and who he is in relation to God), the author's theological

presuppositions may be avoided if proper precautions are taken.

Then the course becomes usable as a suggestive stimulus to self-examination, on the part of the young people, of their lives at home in relation to their families, of their lives at school in relation to their schoolmates and of their lives in the community and culture of which they are a part.

At the outset there is a section stimulating self-examination, on the part of the young people, of themselves as persons, as children of God, who "cared enough for men to send His only Son to live among them and die for them." So in his direct dealings with the young people the author's theological presuppositions do not necessarily get in the way.

In the teacher's book, this is not always the case. Dr. Fogleman hopes that this study "will serve as a corrective of the tendency to categorize some matters as religious and everything else as non-religious." He believes that "what has been categorized as religious needs to be infused into what has traditionally been categorized as secular."

He warns his readers against those who prefer to teach "the faith" rather than ethics, reminding that "the call of God is always a call into the world. . . . Christians are needed not so much in the church as in the world."

"When," he asks, "will the church begin truly and fully to be what it was made to be? Consider this answer," he continues: "when Christian men and women renew their commitment to serve their Lord in the world that he loves."

The Bible is conceded to be "a rich fund of information about people who viewed the world in a way congenial with the stance of this course. The Bible is no textbook on social psychology, just as it is no textbook on any other science. But within its pages men whose experience extended across centuries in the life of God's people have set down what God revealed to them and helped them to see in their world. Their understandings enrich our study." Through the "understandings" of the people who wrote the Bible God has a "word" that He would speak to men today.

Dr. Fogleman warns rather sharply against necessarily opening every session of the class with worship, or even with prayer. And he sees no reason to close every session of the

class with worship or even with prayer. As a matter of fact he believes that "regularly to devote a part of the study session to worship may make it difficult for the group to make satisfactory progress in the course." However, he concedes, "in many study sessions there will be places for prayers of thanksgiving or confession or for other expression in worship."

Most of these curious ideas have been left out of the student's book, where the young people are regularly directed to the Scriptures for insights into problems they have under consideration and where prayer is encouraged.

Best chapter in the book, to this reviewer, was one entitled, "What's the Adult World Like?" In this chapter the author effectively presents the case for adulthood and what must take place before a young person can consider himself a mature adult. ☐

## Elementary

### 5th and 6th Grades

Below the 7th Grade each unit covers more than one theme. Grades 5 and 6 are offered two courses this year, one on the life of Christ entitled, *Jesus Christ, Son of God*, by Mary Leith Ellis, and *Story of the Church*, a survey of Church history by L. C. Rudolph.

These texts seem to be good and usable introductory material. The teacher's books are more elaborate than in other years, offering more varied suggestions. The courses evidently will be easier to teach.

If there is any fault noticeable in the 5th and 6th Grade courses, it is that they are quite elementary for children who presumably are ready for full church membership. But if the spiritual and Biblical level of knowledge throughout the churches is as low as recent investigations would seem to indicate, there is a need for the most elementary material conceivable, even in so basic a subject as the life of Christ.

We could wish that Mrs. Ellis had devoted some attention to the urgent need of young people this age to deal with the question of receiving or confessing Jesus Christ as personal Lord and Saviour.



### 3rd and 4th Grades

The texts offered to 3rd and 4th Graders are of mixed value. In three parts, the year's study will cover *The Book of the Covenant People* (about the Bible), *The Beginnings of the Church* (mainly the story of the Acts), and *Our Church at Work in the World* (stories about Christian living and Christian service at home and abroad. The students' book is very elementary with most of the "meat" in this section contained in the teachers' text.)

In some respects *The Book of the Covenant People* is one of the most remarkable texts prepared for 3rd and 4th Graders that we have seen. It is a story about how we got the Bible, beginning with those "wonderful stories of the past" allegedly handed down for hundreds of years before they ever were written, and ending with modern problems of translation, such as how to translate "lamb of God" for Eskimos who never have seen a lamb.

Although written in extremely elementary style, *The Book of the Covenant People* is a critical "introduction," taking highly advanced questions of date and authorship invariably from the "liberal" viewpoint.

The question of inspiration is settled thus: "The Bible is a book about God. . . . written by some of God's people." Some of the "very first things written" were "songs that Israel sang," such as Miriam's song.

Authorship is handled this way: "Moses had been told by God to write in a book the story of the battles in which God had given His people the victory. Moses also wrote God's law in a book called the 'Book of the Covenant.' Later men began to write the history of God's people. . . . all the records the Israelites had kept, the songs, the laws and the stories. They wrote them on scrolls which were kept very carefully. The people treasured their history. It reminded them that their god was the one true God."

Regarding the Old Testament canon, the children are told that some of the Old Testament "was accepted as sacred" about two hundred years before Christ, while much of the Old Testament was not accepted as sacred until about 100 years before Christ.

Turning to the New Testament, the children are told: "The Gospel of Mark is believed to have been

the first Gospel written. . . . Mark had heard Peter preach. Perhaps they were together in Rome just before Peter was killed for being a Christian. It may be that at that time Peter recalled many of his wonderful experiences with Jesus and Mark later wrote them down. . . . Matthew used Mark's Gospel to help him put his book together. He also had some earlier collections of the teachings of Jesus."

For 3rd Graders yet!

### 1st and 2nd Grades

Three texts are offered to 1st and 2nd Graders.

*God so loved the World* is a collection of Bible stories from the Gospels told faithfully and reverently. *Learning from Jesus* tells stories from everyday life (about life at school and life at home) and matches these with stories from the Gospels, of acceptance, repentance and forgiveness, such as the parable of the two brothers sent to work in the father's vineyard. *People of the Church* is a collection of biographical stories of heroes from Church history, such as Polycarp, Columba, Francis of Assisi, and Calvin.

If the textbooks are supplemented with real study and memorization of the Bible, there could be real profit from their use. ☐

## Pre-School

Kindergarten and Nursery texts in the CLC last year suffered from lack of content. This year, at both levels, there is an effort to get at the Bible itself, although the material is rather heavily weighted about the Bible rather than *with* the Bible.

For instance, two of the four Kindergarten booklets might qualify as Bible studies. One (*Praise God!*) is a collection of hymns, Bible verses and prayers for use by the children. The other (*The Book of God's People*) has a running text, with pictures, like this: "In the Bible we learn that God loves people so much that He wants them to love Him too. We learn about men who loved God. They worshipped Him in many ways. We learn about a

man named David who prayed to God and sang songs of praise. The Bible was written because the people of God believed it was very important to remember how God had spoken."

It does seem that five-year-olds might be farther along than that.

At the Nursery level, one of the four booklets, (*God Sent His Son*) introduces the children to stories from the Gospels. The others are like this:

### The Broken Vase

Judy was sitting behind the sofa. She felt all alone. Judy felt alone because she was mad at her mother. Her mother was mad at Judy, too. Judy had broken her mother's vase, A special vase from Aunt Elizabeth. So her mother was mad at Judy, and Judy was mad at her mother. That's why she felt all alone . . .

:- :- :-

Judy's kitten poked his nose around the back of the sofa. He came slowly closer. He sniffed her hand. Judy reached out to touch him. His back went up, his fur stood out and he said "SSSSSS!" at her. He turned quick as a wink and bounced off, stiff-legged . . .

:- :- :-

Judy put her head on the floor. She felt herself getting heavy, heavy. It seemed as if she would melt into the floor and be nothing but a rug. Afterward she woke up. Someone had picked her up and laid her on the sofa. The broken pieces of vase had been taken away. But the shelf looked very strange without that special vase on it . . .

:- :- :-

Judy got down from the sofa. Her mother wasn't in the kitchen. She wasn't in the bedroom. But she was upstairs, sewing. When she saw Judy in the doorway, Mother laid down her sewing and held out her arms. Judy climbed onto her lap. Her mother stroked Judy's hair. "I'm sorry I broke it," Judy said. "That's my sweet little girl," Mother said, rocking a little . . .

:- :- :-

It was better now. Nobody felt alone. [End.] ☐





## EDITORIALS

### What About the 1966-67 CLC?

Two sorts of Presbyterians will agree to use the adult study in the Covenant Life Curriculum for 1966-67, *The Christian Life*.

There will be those who would use any book produced by denominational sources — all they want to know is whether it is "official," and they are satisfied. The book conceivably could teach that God is dead or that Christ was an imposter — they would cheerfully accept it for use without bothering to look inside, if it came from an "approved" source.

Then there will be those who will agree with Dr. Beach's approach to religion. Note we did not say, his approach to *ethics*. Nobody would quarrel with high moral principles persuasively presented. But high moral principles must be undergirded with theology or they are meaningless. And no doubt thousands of modern churchmen will think the author's theology adequate.

On the other hand we cannot imagine an evangelical church wanting its adults taught what this book teaches about the Gospel. In other words, we believe that any study group taking the Biblical Gospel in any traditional sense will find this year's adult course in the CLC unusable.

This we believe: Count the number of copies of *The Christian Life* in regular use and you will have an approximation of the number of churchmen who are not as discriminatingly Reformed as we personally believe Presbyterians should be.

There are other texts we could not personally use, for other reasons. *How Do you Do — and Why?* takes an approach to political questions that raises our blood pressure. We have a son on his way to Viet Nam and it is a temptation to wish that the author were going with him. And we happen to think that some of the world-wide revolution is evil, in spite of the fact that America has been pretty well caught up in it.

Then there is that exercise in

higher criticism prepared for 3rd Graders, *The Book of the Covenant People*. Children who couldn't identify David, Samuel or Luke are counted ready for the theory that Matthew used unknown sources as well as Mark to put his own Gospel together; and that some of the Old Testament was "accepted as sacred" about two hundred years before Christ, while a substantial part of the Old Testament was not accepted as sacred until about 100 years before Christ. Says who?

It is probably ironic that the year which witnesses some of the poorest of the CLC offerings also witnesses some of the best to date. *The Worry and Wonder of Being Human* is the kind of Biblical study the Church has needed for a long time. Unfortunately it is pitched so directly at young people that it cannot be used by adults looking for alternate material.

And we noted with pleasure that this year even the Nursery material includes a booklet of Bible stories.

Sessions will not find it easy this year to oversee the Christian education of the congregation. But they dare not fail to try. ☩

### The C.L.C. And?

The Evangelical Covenant Church of America (the Church that sent Dr. Paul Carlson to Africa) has joined the number of denominations for which the Covenant Life Curriculum of the Presbyterian Church US (and four other denominations) is now an officially approved curriculum. (See story, p. 5.)

But the Evangelical Covenant Church of America did a curious thing when it adopted the CLC. It also adopted, as *officially* approved, Gospel Light Press materials.

We do not know of any other denomination which has *officially* approved both a strictly evangelical approach to its Christian education program, and also a more "progressive" approach.

This remarkable action suggests two things to us:

In the first place it suggests that one more strongly evangelical denomination is beginning to feel the inroads of "liberal" thought and influence. Obviously a number of the brethren were no longer satisfied with a strictly Bible-centered curriculum.

In the second place it suggests that the Evangelical Covenant Church of America, more frankly than most denominations, has faced up to the fact that a cleavage exists in the Churches and that all members cannot be forced into the same mold, whether of the left or the right.

In a sense the Evangelical Covenanters have acted in a most refreshing and constructive way. Some in the Christian world have mounted the "ecumenical" bandwagon, and some have even slipped their Christian moorings. These may be found in all Churches.

On the other hand, some in the Christian world stand fast on the Biblical Gospel of sin and salvation, and the Biblical mission of the Church to win men to Jesus Christ. These may be found in all Churches.

The Evangelical Covenanters apparently have decided to see if the two groups can co-exist. ☩

### A Source of Confusion

Somebody should say a strong word about the popular libel that evangelical Christians are so "spiritual" that they are out of touch with the practical, ethical application of the Gospel.

The charge appears over and over again in the 1966-67 Covenant Life Curriculum books: "Some Christians want to withdraw into the sanctuary and not become involved in the world . . . some Christians believe the church should limit its interest to spiritual things and not concern itself with the needs of the world."

It is repeatedly implied that evangelical Christians are not interested in studying ethics. Therefore if anyone should object to some of the suggestions in these books he is some sort of nut.

There are poor representatives of every point of view, of course. We would not want to be held responsible for the views of everyone calling himself conservative. Many true Democrats would not want to be held responsible for every idea advanced by the official Democratic party. And many Americans are



not worthy of the citizenship they abuse so easily.

But to say that evangelical Christians are *by their profession* so "spiritual" as to be of no earthly use, is at least unfair.

The evangelical Christian draws a distinction between what the Christian faith calls a believer ethically to do, and what the mission of the Church is all about.

Is that so hard to understand?

As an evangelical Christian, I believe that my faith in Jesus Christ calls me to ethical behavior, including racial, political and economic concerns. I am very much involved in what the Congress does with Section 14 of the Taft-Hartley Law.

But the Church, the Body of Christ, has not been placed on earth by God to tell the Congress what to do about Section 14 of the Taft-Hartley Law.

Is that distinction so hard to understand?

We continue to be convinced that those who cannot understand the difference are those who do not understand the Gospel. Among these are some who even believe that what the Church does about Section 14 of the Taft-Hartley Law is its proclamation of the Gospel.

They understand least of all. ☩

## It's in Order to Help Union Along

For a long time we have wondered why modern "ecumenical" churchmen not only put works (social action) ahead of faith but sometimes seem to replace faith with works altogether.

We've just seen a statement which seems to suggest an answer. Speaking to a National Workshop on Christian Unity in St. Louis recently, Dr. John T. Middaugh of the UPUSA Church said that common social action is essential if the churches are to make effective "ecumenical" progress.

In other words, theology gets in the way when churchmen sit down to talk about union. But "there is great ecumenical significance in common action, whether it be race, poverty or peace," said Dr. Middaugh, "rather than abstract truth."

In still other words, the churches are expected to unite, not as they agree on points of religion, but as they work together. ☩

## A LAYMAN AND HIS CHURCH



### 'The Whole Gospel For the Whole Man'

Dr. L. Nelson Bell

*"Every error in religion has been said to be truth abused." Anon.*

How very true today!

The failure to compare Scripture with Scripture, the attempt to take an isolated verse and on it build a doctrine or system of doctrines, is exceedingly dangerous. Such a procedure can lead to those extremes which disturb the Church from time to time, hurting her testimony and confusing the unwary.

Some twenty-five years ago the writer was on a commission of the General Assembly to study Dispensationalism and its relationship to the Reformed Faith.

Among other things it became clear that, in part, this teaching was based on a misinterpretation of II Tim. 2:15: "*Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth*". The last of that verse has been used to compartmentalize the Scriptures into unwarranted divisions, negating some areas and distorting the meaning of others. "Rightly dividing" does not mean dividing up, rather it means "rightly handling," "hewing to the line," or "cutting straight."

Again, some professional "healers" seem to base much of their theology on a misinterpretation of Heb. 13:8: "*Jesus Christ the same yesterday, and today, and for ever*," thereby making the healing of the body a part of the atonement. Failure to be healed is attributed to a "lack of faith."

Recognizing the reality of our Lord's power to heal miraculously today, and knowing that there are instances where He does just that, a misapplication of this verse has led to some strange phenomena within the Church. (But if "faith" will always heal, how is it that all of us die some day?)

Now the Church is faced with another system of teaching which seem-

ingly rests on the interpretation of one Scripture passage without reference to the clear teaching of the Bible as a whole. From this there is, we believe, emerging a monstrous heresy.

The passage in question is II Cor. 5:18,19: "*And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.*"

In direct contradiction to the principle that Scripture must be compared with Scripture and that no interpretation of an isolated passage is valid which directly contradicts the general teaching of the Scriptures, there are those who interpret this statement of Paul to mean that all men are already saved and that to "evangelize" means merely to tell people of that accomplished fact.

The necessity of repentance, confession and forgiveness because of faith is bypassed in this universalistic theology which is far removed from historic Christianity based on the clear statements of the Word of God.

Furthermore, this passage is being misinterpreted to primarily mean *man's reconciliation to man*, omitting or bypassing the underlying necessity of man's reconciliation to God through the person and work of His Son.

Consequently, social action, legislation, and social engineering is replacing the preaching of the cross of Jesus Christ and all that implies, for the individual Christian and for the Church. As a result a "new society" of unredeemed men is the best that can be hoped for.

But even if possible, one wonders if a social order brought about by (Cont. on p. 27, col. 2)





# SUNDAY SCHOOL LESSON

For July 31, 1966:

## Remember the Lord's Day

Rev. Wick Broomall

**INTRODUCTION.** The Fourth Commandment has occasioned more controversy among professing Christians than any of the other Nine. Interpretation prompts two questions: Are Christians justified in worshipping on the Lord's Day rather than the Jewish Sabbath (Saturday)? Should the rigidity of Old Testament legalism characterize our observance of Sunday today?

The first question separates the vast majority of Christians from the Seventh-Day Adventist groups; the second, our modern spirit of latitudinarianism from the quasi-legalism of the Puritan era.

The law of Sinai was given to the Israelites as an integral part of their national life but no such historical situation exists today. Christ reminds us that the Sabbath "was made for man" (Mark 2:27), which means it was designed for man's physical, social and spiritual well-being.

**I. THE FOURTH COMMANDMENT** (Ex. 20:8-11). Let us examine what the Bible says in:

A. *Old Testament.* Genesis 2:2-3 shows that the law of the Sabbath was instituted at man's creation in Eden. Both marriage (Matt. 19:4-6) and the Sabbath were appointed for man's "good."

1. *Observed before Sinai.* Genesis alludes to the sabbatic cycle and there is definite historical record in Exodus 16:21-30. "Remember" is used in the Fourth Commandment.

2. *Incorporated in the Ten Commandments.* The law of the Sabbath is stated often in the Law given at Sinai and Moses repeats this law in Deuteronomy 5:12-15. The references emphasize its parallel to God's creative rest (Ex. 20:11); its demand for complete rest from toil (20:9-10); its terrible penalty for violation (31:15); its special import as a "sign" of the covenant between God and Israel (31:13); and its

**Background Scripture:** Exodus 20:8-11; Isaiah 1:12-17; Luke 6:6-11; Mark 2:23 — 3:6; John 5:16-18

**Key Verses:** Exodus 20:8-11; Luke 6:6-11; John 5:16-18

**Devotional Reading:** Psalms 84:1-6, 10-12

**Memory Selection:** Revelation 1:10

character as a "holy" day (31:14-15).

3. *Observed in Israel's history.* Although there are very few references to the Sabbath in the historical books, still it is quite evident that the Sabbath was observed throughout Israel's history. From the time of the conquest of Palestine to the time of the captivity in Babylon, the Sabbath is traced back to Sinai. God gave the Sabbath to Israel (Neh. 9:13-14) for a perpetual "sign" of the covenant between God and Israel (Ezek. 20:2, 20).

1) *Rituals.* Rituals for proper observance were enacted in accordance with the law of Moses given at Sinai (I Chron. 9:32; Neh. 10:33) and there is no evidence that the rituals were contrary to the law of Sinai.

2) *Prophets.* In all periods of Israel's history the prophets inveighed against profaning the Sabbath. Indeed, they reminded the people of its sanctity (Isa. 1:11; Ezek. 20:12-26); and gave instruction regarding the sanctification of that day (Isa. 56:2, 4; Jer. 17:19-27; Ezek. 20:12-26).

3) *Observance.* Proper observance was made a test of Israel's obedience (Jer. 17:21-27), showing three distinct blessings attached to the Sabbath: the survival of the line of David, the continuance of Jerusalem, and the peace and prosperity of the nation.

4. *Disobedience.* Israel's downfall was caused in part by disobedience to the law of the Sabbath. National destruction was threatened as a consequence of profaning the Sabbath (Jer. 17:24-27); the captivity in Babylon is measured in time (70 years) according to the time of Israel's disobedience (II Chron. 36:20-21); and the post-exile violators of the Sabbath are strongly reminded of the judgment that fell upon Israel because of disobedience to the law of the Sabbath (Neh. 13:15-18).

5) *The spiritual nature.* Several passages point to the Lord's Day of the Gospel period or modern Church. "This is the day which the Lord hath made; we will rejoice and be glad in it" (Psa. 118:24). Since this statement immediately follows the verse that speaks of Christ's rejection (v. 22; cf. Matt. 21:42; Acts 4:11), it has been taken as a prophetic forecast of the Lord's Day which replaced the Jewish Sabbath (cf. John 20:1). 2) The statement in Isa. 56:1-8 clearly anticipates the Gospel age. The "eunuchs that keep My Sabbaths" (v. 4) are the Christians of the age of grace. The "others" in v. 8 are the "other sheep" of John 10:16 (cf. 11:52). The worship described in v. 7 surely speaks of God's "house of prayer" now open to all who worship "in Spirit and in truth" (John 4:22-24; Phil. 4:18; Heb. 13:15-16). 3) The statement in Isa. 66:23 appears to point forward to the spirituality and universality of the Gospel age (cf. Psa. 65:2; Zech. 8:20-23; Mal. 1:11; John 4:23; Rev. 15:4). 4) The statements in Ezek. 40-48 (44:24; 45:17; 46:1-4, 12) seem to describe, in view of the symbolic character of these chapters, the Sabbath of Gospel times.

B. *The Sabbath of the New Testament.* In the intertestamental period the Jews had developed a very intricate set of rules in regard to the strict and legalistic observance of the Sabbath. This legalistic concept was concentrated in the system

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known as Pharisaism. Minute prescriptions were made regarding what one must not do on the Sabbath. But this concept ran contrary to the *intent* of the Scriptures, which had taught that this should be a day of spiritual delight (Isa. 58:13-14); to the *example* of Scriptures, where are found the cases of David and the priests (Matt. 12:2-5); and to the *practice* of the Pharisees themselves, for they even circumcised a man on the Sabbath so as to keep the law of circumcision (John 7:19-24).

1. *The Christic Sabbath.* As in so many other cases dealing with Old Testament legislation, Christ lifted the Sabbath out of the mire of legalism and placed it in its proper place in the economy of God. Christ condemned the Pharisees for their inconsistent legalism (John 7:20-24); their heartlessness toward human need (Luke 13:14-17); and their illogical behavior when their own property was involved (Luke 14:1-6). But Christ's teachings regarding the Sabbath were not altogether on the negative side. He enunciated clearly three basic principles: that He Himself was Lord of the Sabbath (Matt. 12:8); that the Sabbath was made for man, not the reverse (12:8); and that it was lawful to do good on the Sabbath (Mark 3:4-5).

2. *The transitional Sabbath.* Even the Law itself anticipated a change in the fundamental basis of the Sabbath. In the original commandment given at Sinai the Sabbath is made a memorial of God's work in creation (Ex. 20:11; 31:17); but in the second edition of the Law given before the conquest of Canaan the Sabbath is made a memorial of God's (typical) work of redemption in saving Israel from the Egyptian bondage (Deut. 5:15). Likewise the Psalmist, by the Spirit (Matt. 22:43), foresaw that the Lord's Day "This is the day which the Lord hath made" — that is, divinely instituted) would be based upon the death and resurrection of the Messiah (Psa. 118:22-24). Thus it is that the Old Testament Sabbath died when Christ died; when He arose from the dead it was the Lord's Day — the first day of the week (Matt. 28:1; Mark 16:1-2; Luke 24:1; John 20:1).

3. *The Christian Sabbath.* Although the word "Sabbath" is found in Acts as a description of the seventh day in the Jewish religion, there is no place in the New Testa-

ment where the Christian day of worship is called "Sabbath." Two other expressions are used to designate the Christian day of worship: "the first day of the week" (Acts 20:7; I Cor. 16:2) and "the Lord's day" (Rev. 1:10). The first of these is based on the fact that Christ arose on "the first day of the week" (Matt. 28:1; etc.).

Thus the Christian day of worship is a memorial of the resurrection of Christ. Every Lord's Day is a reminder that Christians worship a risen Lord. The other term — "the Lord's Day" — is a reminder that the Lord Himself instituted this Day (Psa. 118:24) and is Lord of it (Mark 2:28). God the Father instituted the Sabbath as a memorial of creation (Gen. 2:3; Ex. 20:11); Jesus Christ the Son instituted "the Lord's Day" as a memorial of His resurrection.

Let us not go back to the Jewish Sabbath (Saturday). Seventh-Day Adventists have insisted that the proper day of worship is the old Sabbath of legalism, but "the first day of the week" is the proper day of worship.

Let us not fall into the prevalent habit of the world today in referring to Sunday as "the week-end." Sunday is the first day of the week, as our calendars constantly remind us.

Let us not insist, as some groups erroneously do, that the Christian day of worship must be called "Sabbath." This term is never used in the New Testament to designate the Christian day of worship. We should follow Apostolic example, and should not revert in our language to the remnants of Judaism.

4. *The ceremonial Sabbath.* In the Book of the Acts and in the epistles, a very vocal group appeared in the Christian Church insisting that certain elements of Judaism, such as circumcision, should be retained in the Christian Church. The reference to "sabbath day" in Col. 2:16 indicates that this Jewish day was being reintroduced as an integral part of the Christian's life and service. But this day of Jewish legalism must not be observed by Christians.

5. *The symbolic Sabbath.* The Sabbath of God's creative rest is made a type of the believer's present rest in God's work of redemption in Christ.

6. *The eternal Sabbath.* As Canaan of old was the promised "rest"

(Deut. 3:20; 25:19) to the people of God, so now the people of God have a promised "rest" (II Thess. 1:7; Rev. 14:13) awaiting them in the eternal world. It will be the Sabbath rest of "the day of eternity" (the literal translation of "for ever" in II Pet. 3:18).

II. *THE PERVERSION OF THE SABBATH* (Isa. 1:12-17). This passage is a vivid reminder of the ways the religion given to Israel at Sinai was perverted in the course of time. This corruption had reached such a low level in the time of Isaiah that religion had become a matter of form. The real nature of man's worship of God had been lost in the multiplicity of rites and ceremonies that had only a nominal resemblance to the religion given at Sinai. Thus there are these contrasts: 1) between the original (at Sinai) and the perverted (in Isaiah's time); 2) between the simple (as God-ordained) and the multiplied (as added by man); and 3) between the acceptable (as coming from a clean heart) and the unacceptable (as coming from "hands full of blood").

III. *CONTROVERSY BETWEEN THE JEWS AND JESUS ABOUT THE SABBATH* (Luke 6:6-11; Mark 2:23 — 3:6; John 5:16-18). The Sabbath became a fundamental point of controversy between Jesus and the Pharisees.

A. *The Importance.* The difference between Jesus and the Pharisees was so far-reaching on this issue that the Pharisees considered it necessary to kill Jesus (John 5:15, 18; 7:1). This difference is later accentuated by the charge made against the early Christians that they were changing "customs" given to the Jews (Acts 6:14; 16:21).

B. *The Nature.* The center of this controversy about the Sabbath revolved about the question concerning the true design of the Sabbath. Was this day given to man for the purpose of imposing upon him heavy and unbearable legalistic requirements of behavior? So the Pharisees affirmed. Their whole system was built upon this untenable position. Here at this point Christ and the Pharisees met head-on. Christ dealt with the Pharisaic perversion of the Sabbath in the same way in which He dealt with their perversion of other laws of God (cf. Matt. 5:17 — 6:18). ☩





## SUNDAY SCHOOL LESSON

For August 7, 1966:

### *God's Way in the Home*

Rev. Wick Broomall

**INTRODUCTION.** The Fifth Commandment begins that portion of the Ten Commandments that deals primarily with man's relationship with himself and with his fellowmen. The sixth Commandments in this part represent basic principles of conduct that are just as valid today as when first uttered on Mount Sinai. The Fifth Commandment is specifically cited by Paul in Eph. 6:2-3 as a part of his admonition to children and it takes on new importance in our modern era of juvenile arrogance against parental authority.

**I. THE FIFTH COMMANDMENT** (Ex. 20:12). The verb translated honor refers to that awe and respect that should be shown toward those whom the Lord has placed over us. This word is applied to that absolute respect that we render to God (I Sam. 2:30; Prov. 3:9), and that designates the honor that we should give to our parents (Deut. 5:16; Mal. 1:6). It is also used of the "honor" properly belonging to those who occupy governmental positions (I Sam. 15:30; II Sam. 10:3; cf. Rom. 13:9).

**A. Position.** The importance is evidenced by the fact that it begins those six commandments that deal with human behavior in the family and in society. Paul calls it "the first commandment with promise" (Eph. 6:2). If not observed in the parent-child relationship, human society has lost its basic foundation for all law and authority. Its position in the Decalog emphasizes its paramount importance.

**B. Principles.** In the basic and God-given order in human society the child is in a place of obedience to his parents. The word "obey" definitely designates the attitude of the child toward his parents (Eph. 6:1; Col. 3:20). A twofold responsibility is implied: the parent is to govern the child in the fear of the Lord (Eph. 6:4; Col. 3:21), and the child is to render due respect and

**Background Scripture:** Exodus 20:12; Proverbs 4:3-5; Mark 7:9-13; Luke 2:51-52; Ephesians 6:1-4

**Key Verses:** Exodus 20:12; Mark 7:9-13; Luke 2:51-52; Ephesians 6:1-4

**Devotional Reading:** Proverbs 4:1-5  
**Memory Selection:** Ephesians 6:1-4

obedience to his parent. Each parent is to be obeyed by the child, according to God's command. This honor belongs to both the father and the mother (Lev. 19:3; Prov. 1:8-9).

**C. Punishments.** God does not look lightly upon those who break this commandment. Those parents who give more honor to their children than to their God are condemned (I Sam. 2:29) and those who pervert their children for unholy purposes are severely punished (Lev. 20:2). Children who despise and curse their parents are put under a heavy penalty (Ex. 21:15; Matt. 15:4). The Law (Deut. 21:18-21) lays down the specific procedure how "a stubborn and rebellious son" is to be stoned to death.

This commandment is so important that punishments for disobedience are vividly set forth in certain proverbs (Prov. 20:20; 30:17), and they should be carefully read by all children who may be inclined to murmur under parental restraints. The Bible calls a man a "fool" when he despises his father's instruction" (15:5). An obedient son is contrasted with a "scorner" (13:1).

**D. Practice.** All godly children since the beginning of time have given proper "honor" and obedience to their parents. Esau and Jacob are contrasted as disobedient and obedient sons (Gen. 28:6-9). Joseph obeyed his father (37:13). The Rechabites are commended because

they obeyed the precepts and practices of their father (Jer. 35:18-19). The Lord Jesus Christ obeyed His earthly parents (Luke 2:51).

In a spiritual sense all men are classified as "children of obedience" (I Pet. 1:14) and as "children of disobedience" (Eph. 2:2; 5:6) to the Heavenly Father. Earthly parents are highly commended for the way they train their children in God's Law and Word (Gen. 18:19). Many injunctions are found in the Scriptures for parents to teach their children the principles of God's Word (Deut. 4:9-10; I Chron. 28:9; Isa. 38:19). Timothy is described as a child who was instructed "from a babe" in God's Word by his godly mother and grandmother (II Tim. 1:5; 3:15 ASV). A basic qualification for becoming an elder or a deacon in a church is that such a person must "rule well his own house, having his children in subjection with all gravity" (I Tim. 3:4-5, 12).

**E. Promise.** Originally given to the Israelites, the promise is still valid in the Gospel age (Eph. 6:2-3). The Fifth Commandment promises to the obedient child that his day will be "long in the land which Jehovah thy God giveth thee" (Ex. 20:12 ASV). The verb "be long" describes how God will "prolong the days" of those who obey His Law (Deut. 4:26,40). Paul in Eph. 6:2-3 quotes the Fifth Commandment from the Greek Version of the Old Testament. He omits the reference to the land of Canaan found in the original command (Ex. 20:12; Deut. 5:16), taking it out of its original Jewish reference and applying it to Christians universally.

Two parts to this promise are given by Paul: "that it may be well with thee"; "and thou mayest live long on the earth." The first refers to temporal and spiritual prosperity generally; the second pinpoints this prosperity in one realm, length of life.

Note these principles of the di-

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vine government: A righteous life (that is, a life lived in obedience to God's Law) is generally conducive to health and length of days (Psa. 92:12-15; Prov. 3:1-2). An ungodly and wicked life is often shortened by disease and death (Psa. 37:9-10, Prov. 10:27). However, in God's wise providence, the righteous are sometimes cut off before old age and the wicked are sometimes allowed to live to old age (Job 21:7-16; Eccl. 7:15; Jer. 12:1-2). All these principles are summed up in Psa. 34:12-15 (quoted in I Pet. 3:10-12).

F. *Perversion*. The sin of being "disobedient to parents" is described as a characteristic of the Gentile world (Rom. 1:30). This is part of that general breakdown of morality that followed man's sin in the Garden of Eden. Disobedience to parents is a natural consequence of disobedience to God. This does not mean, of course, that obedience to man and to parents are on the same level, for obedience to God must always rank higher than obedience to man (Acts 5:29). However, a child's disobedience can never be justified except when obedience to his parents would clearly violate some command or teaching of God's Word.

The prevalence of the sin of disobedience to parents in the Gentile world may be attributed to the in-born depravity of man's heart from birth (Psa. 51:5; Prov. 22:15; Eph. 2:3); the perversion of the true knowledge of God originally given to Gentiles (Rom. 1:18-23); or the absence of the Holy Spirit as a restraining power in the lives of the unregenerate (Rom. 8:1-11; I Cor. 2:14-15; Jude 19).

G. *Prophecy*. Paul tells us in II Tim. 3:2 that in the "perilous times" characterizing "the last days" children will be "disobedient to parents." The alarming increase in juvenile delinquency in the last few years reveals how rapidly Paul's prophecy is being fulfilled right before our eyes. The Bible speaks of "a generation that curse their father, and bless not their mother" (Prov. 20:11) — which could well be our present generation.

Three factors undoubtedly have a part in the situation: 1) the breakdown of the authority of God's Word (II Tim. 4:3-4); the prevalence of a spirit of irreligion and immorality (3:1-9), or of lawlessness (Matt. 24:12 NASB). In such a situation children will naturally absorb and show the leading traits and

characteristics of the times in which they live. Disobedient children in the home become ringleaders and promoters of civil disobedience and lawlessness in the streets and in the schools. Undoubtedly one of these will eventually become "that lawless one" (II Thess. 2:8 NASB) who will head "the mystery of lawlessness" (2:7 NASB). Such a possibility appears to be at the time of realization as we witness the yearly increase in lawlessness of all kinds in our young people.

II. *A FATHER'S INSTRUCTION* (Prov. 4:3-5). This passage is summed up:

A. *The Son's Position*. He speaks of himself as "my father's son" and also as "tender and only beloved in the sight of my mother." This privileged place in the life and affection of both parents adds weight to his words of instruction to those whom he speaks of as (spiritual) "children" (cf. I John 2:1,12,28; 3:7,18).

B. *His Instruction*. Look carefully at these points:

1. "*Let thine heart retain my words.*" His words must be "retained" in the heart... The word retain means "to grasp, support, attain." The KJV translates it by such words as "uphold" (Psa. 41:12), "take hold" (Job 36:17; Prov. 5:5), "retain" (Prov. 3:18; 11:16), "maintain" (Psa. 16:5), etc.

2. "*Keep my commandments and live.*" This simply means that obedience leads to life. This obedience is expressed in "keeping God's commandments" (John 14:15; 15:10; I John 2:3; Rev. 12:17). The Bible constantly describes obedience as characteristic of Christians (Matt. 7:24-27; Acts 5:32; Rom. 1:5). Read John 12:50.

3. "*Get wisdom, get understanding.*" The word get is also translated as purchase (Gen. 25:10), buy (49:30; Ruth 4:4-5), possess (Prov. 8:22), etc. In Prov. 8 "wisdom" appears to personify Christ; if this be so, then this admonition ("buy wis-

dom") may be explained by Matt. 13:47.

4. "*Forget it not.*" David frequently states that he has not "forgotten" God's law (Psa. 119:61,83). Jeremiah just as frequently complains that Israel has "forgotten" God.

5. "*Neither decline from the words of my mouth.*" The verb "decline" designates a "turning aside" in a literal sense (Num. 22:23) or in a moral sense (Ex. 23:2; I Sam. 8:3). David maintains that he has "not swerved from Thy law" (Psa. 119:51,157 ASV). "Turn not to the right hand nor to the left" (Prov. 4:27) — that is, maintain a straight course in God's Word (cf. Deut. 5:32; Gal. 4:9; I Tim. 1:19).

III. *THE FIFTH COMMANDMENT* (Mark 7:9-13). Four logically related truths stand out:

A. *Rejection of Revealed Religion*. Christ quotes the Fifth Commandment and another passage condemning insubordination in children (Ex. 21:17; Lev. 20:9). These commands the Jews had "nicely set aside" in order to keep their traditions.

B. *Rationalization of Religion*. The Pharisees concocted a scheme whereby a child could justify non-support of his parents by using a man-made formula by which something could be dedicated to God's service that naturally belonged to his parents.

C. *Repudiation of Responsibility*. By the formula just referred to, a child could repudiate his financial responsibility to his needy parents.

D. *Repealing of God's Revelation*. Such a contemptible act on the part of the child amounted to "repealing the Word of God in the interest of the traditions which you keep" (Moffatt).

IV. *JESUS: A MODEL OF AN OBEDIENT CHILD* (Luke 2:51-52.)

The obedience of Christ to His parents was natural (as part of His humiliation in coming into this world; cf. Heb. 2:14,17); it was exemplary (as a model of childlike obedience before His brothers and sisters and before all children; cf. 2:10-13). It was consistent with His absolute sinlessness (for never could He yield to any unwise or sinful demands of His earthly parents; cf. John 2:14); and with His Divine Sonship (as designed by God for His unique place

## Notice

In keeping with our combined (July only) schedule, this issue of the Journal represents two issues and there will be no Journal dated July 27. We will resume weekly publication Aug. 3.



in the plan of redemption; cf. Luke 2:48-49; Heb. 5:8-10).

"And Jesus kept increasing in wisdom and stature, and in favor with God and man" (NASB). Christ's growth is a model of how a child should grow: intellectually ("in wisdom"), physically ("in stat-

ure"), spiritually ("in favor with God"), and socially ("in favor with man").

V. *THE ABIDING VALIDITY OF THE FIFTH COMMANDMENT* (Eph. 6:1-4). Paul gives New Testament authority for the contin-

uing validity of the Fifth Commandment. The father's place over his children is especially emphasized (v. 4) both negatively ("provoke not your children to wrath") and positively ("nurture them in the chastening and admonition of the Lord"—ASV; cf. Deut. 6:7; Prov. 22:6). ☐



## YOUTH PROGRAM

For July 31, 1966:

### *The Furniture of Faith*

Rev. B. Hoyt Evans

*Scripture: Exodus 25:10-40*

*Suggested Hymns:*

"My Hope Is Built on Nothing Less"

"Take Time to Be Holy"

"What a Friend We Have In Jesus"

**PROGRAM LEADER'S INTRODUCTION:** It is interesting to note that instructions were given for the main furnishings of the tabernacle before instructions were given for the building of the tabernacle itself. This is not as strange as it may

seem, for the furnishings symbolized fundamental aspects of God's relationships to His people that were far more basic than the building itself. The tabernacle was of secondary importance compared to the truths symbolized in the furniture. Apart from the relationships symbolized by the ark, the table, and the candlestick, the tabernacle by itself would have been meaningless.

In this day and age, we sometimes make the mistake of confusing the church building with the essential nature of the church. The building in which we worship and which we often call the church is not really the Church. A college pastor has a more accurate term. He calls it the "church house."

The building houses a people who are related to God in certain fundamental ways. These people in this relationship, together with Christ to Whom they are related as their Head, are the Church. Our relation to Christ involves certain truths. These fundamentals of our belief, the basic furniture of our faith, are really more essential to the nature of the church than the building in which we meet.

**FIRST SPEAKER:** The first article of furniture for which God gave directions was the ark. Everything else centered around the ark with its cherubim and mercy seat. The ark was the symbol of God's abiding presence with His people. The mercy seat over the ark suggested that God's presence was based on His own intervention on behalf

of His sinful and unworthy people.

God is with us not because He is obligated to us, not because we have merited His presence and blessing, but because He has loved us and condescended to us in mercy. He has done for us what we could not do for ourselves.

"In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (I John 4:9,10). "For He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him" (II Cor. 5:21). "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God" (I John 4:15). God is eternally with us to forgive and bless because He has come to us in mercy and love.

**SECOND SPEAKER:** The second article of furniture which God directed to be made for the tabernacle was the table. Always, in the East, the table is a symbol of fellowship. This table for the tabernacle symbolized God's fellowship with His people. It was to be continually set with utensils and supplied with bread. God's presence among us through propitiation is not merely a legal arrangement for the remission of our sins. It is that, of course, but He is also here to have loving fellowship with us. He is not only our legal sin-forgiver, He is our lov-

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ing friend.

"That which we have seen and heard declare we unto you, that ye may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ" (I John 1:3). "And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him" (I John 4:16). "He that hath My commandments and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him . . . If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him" (John 14:21,23).

We have tables for communion in our church buildings, but the crucial question is this: do we have a vital experience of fellowship with

God in our hearts?

**THIRD SPEAKER:** The third article of furniture for the tabernacle was the golden candlestick. It, with its light, was a symbol of witness — of the people's obligation to tell of God's presence through propitiation and of their fellowship with Him. This message of God's presence, redemption, and fellowship is the good news, the Gospel.

The church today has the same good news to tell, only we have it in greater and more beautiful detail. The Christ to Whom these symbols pointed forward has already come to us. The church today which has no candle of witness ceases to be the true church. Our obligation to witness is unmistakable. Jesus said, "Go ye into all the world, and preach the Gospel to every creature" (Mark 16:15).

Again He said, "But ye shall re-

ceive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

**PROGRAM LEADER:** Does our church have these furnishings, these articles of spiritual furniture? Do we have the assurance of God's presence through propitiation? Do we have an experience of vital fellowship with Him? Are we really dedicated to the task and privilege of witnessing?

Unless we have these spiritual furnishings, we are not really the Church. If we do have them, what is their state of repair? May God help us to renew and appreciate the fundamental furniture of our faith.

*Closing Prayer.*

✠

## YOUTH PROGRAM



For August 7, 1966:

### *Need For Knowledge*

Rev. B. Hoyt Evans

*Scripture: Proverbs 10:14 and II Timothy 2:15*  
*Suggested Hymns:*

"All the Way My Saviour  
Leads Me"

"Now in the Days of Youth"  
"Take Thou Our Minds,  
Dear Lord"

**PROGRAM LEADER'S INTRODUCTION:** Have you ever known anyone who was always trying to impress people by the brilliance of his personality? He seemed to be convinced that he was a real gift to society and he wanted everyone to see how attractive he was. Have you ever known a person who tried to cover up his own shallowness with sham and loud talking? Have you ever been tempted to follow this line yourself when you have realized that you were inadequate for some particular situation?

Many of us do meet that tempta-

tion, and it takes real strength of character to admit with frankness and honesty that we are inadequate. The real solution, of course, is to be adequate for as many situations as possible, and that often calls for a large store of knowledge.

A timid freshman from a little known college found himself pitted against a senior from a leading eastern university in a college debating tournament. The university senior was an eloquent speaker, and naturally thought to make quick work of the freshman. Then came the surprise. The freshman in his opening speech set out fourteen solid, factual propositions for this opponent to disprove.

The youngster was not very polished in the way he presented his argument, but his knowledge was staggering. For all of his eloquence, the senior could not answer all of those factual arguments, and he lost the debate by a unanimous decision.

Sometimes we hear a person say, "Knowledge is not everything." That is true, but in the case of the debate it was very important. It always is. There is no substitute for it.

In this program we are to be thinking about the importance of knowledge in our lives as young people.

(Call name of first speaker). Why is knowledge important in our jobs?

**FIRST SPEAKER:** There is a saying: "Anything that is worth doing is worth doing well." This applies to the jobs we have . . . the jobs we have this summer. We can't really do these jobs well unless we understand what we are doing and why. It is true that a person can simply do what he is told to do in a purely mechanical way. This requires no understanding and no thorough knowledge, but if that person wants to appreciate his job and



enjoy it, he must know what he is doing.

Work is more than a means to an end. It is more than a way to make money. It is a part of life which ought to give us some joy. Let us determine to learn all we can about whatever jobs we find to do, and we shall find that our appreciation of them will multiply.

If we do a job well, we can find satisfaction in it. But we cannot do that job as it should be done unless we have some knowledge about it. It is likely that most of us do not intend to continue with the kind of work we are now doing for the rest of our lives.

If this is the case, we may have decided not to put very much zeal and enthusiasm in our temporary jobs. We are unwilling to learn much about these jobs because we are so little interested in them. When we take this attitude we not only fail to give our employer the kind of enthusiastic service he has a right to expect, but we rob ourselves of the satisfaction that comes from a job well done.

**PROGRAM LEADER:** If knowledge is needed on the job, it is certainly important in our school life.

(Call name of second speaker). Tell us about the place of knowledge at school.

**SECOND SPEAKER:** There are other valid reasons for our going to school besides the accumulation of knowledge, but the gaining of knowledge is fundamental. The knowledge we gather in our studies

is valuable for its own sake. There is a definite usefulness about it. Many of the things we are learning will be profitably used as long as we live.

This kind of knowledge is obviously practical, but not all of the things we learn come under this classification. Some students ask, "What is the value of learning a foreign language? I never expect to use it. What good will it do me?" What really is the value of such studies?

The learning of things which may never be of any practical benefit is important for the sake of mental discipline. The student who conscientiously masters studies which he thinks he will never use is learning to control his mind and his will. This kind of discipline and self-control is necessary to success in any area of life. The people who try to bluff and "charm" their way through life are usually those who have failed in this basic matter of self-discipline. Knowledge, then, is needed both for its own sake and for the strength of character we attain through gaining it.

**PROGRAM LEADER:** (Call name of third speaker). If there is a need for knowledge on the job and at school, is it also needed in the church?

**THIRD SPEAKER:** We sometimes talk as though spirituality were the opposite of intellectuality. It is certain that the one is not a substitute for the other, but knowledge is absolutely essential to spirit-

ual life. A person must *know* some things in order to be saved. He must know that he is a sinner, that he is lost, that Christ died for sinners, and that Christ saves those who believe in Him. There is no substitute for this knowledge. (Read John 17:3).

Knowledge is important to personal Christian growth. Once a person has become a Christian, he ought to continue developing spiritually. In order to attain this spiritual growth he needs to know the will of God for Christians. Knowledge of God's will comes through a knowledge of the Scriptures. A person cannot grow as a Christian without growing in knowledge. (Read II Peter 3:18).

If we will look at the adult members of our own church who are most useful to the Lord and to His Church, we will find them to be the people who know what is going on. They know about the things of God, and they know about the life and work of the church. Knowledge, then, is needed by those who want to be useful in the life of the church.

If we are dedicated to the goal of serving Christ in His Church, it is important that we begin to gather the necessary spiritual knowledge now.

**Closing Prayer:** (In the closing prayer let there be a dedication of your minds to the learning of the things that are pleasing to God. Perhaps you can best do this by making the suggestion and then allowing a time for silent prayer.) ☩



## WOMEN'S WORK

Supplementary Circle Bible Study

### ACTS—August: 'A Democratic Church'

Manford Geo. Gutzke, D.D., Ph.D.

Acts 1:15-26; 6:1-6

Whenever any group of persons seek to live and work together there must always be some sort of control or direction if the group is to live in harmony and accomplish anything.

This month we want to look at the

early Church as it is described for us in the Acts to see how those Christians governed themselves — what pattern of control or direction was

followed.

It is of the very nature of the Christian faith that we who believe in the Lord Jesus Christ ascribe all authority to Him. Christians acknowledge that the One who should



direct them is the Lord and believers look to Him for guidance. Christians have the Holy Spirit for their guide, both personal and in the congregation, and He works in them to show them, and to activate in them, the will of the Lord Jesus Christ.

Another way of putting it is to say that we are members of the Body of Christ and as members the control of our activities is from the Head of the Body. Both motivation and direction come from Him through His Holy Spirit.

Now ideally this would be all that we would need to say about guidance and direction in the Church. If Christians are together and agreed to be led by the Holy Spirit and all directed by the same Head, it would naturally seem that there would be need for nothing more. The congregation would make out all right because the one Spirit in them all would guide them into unanimity and unified action.

### **Sometimes The 'Old Man'**

But somehow it doesn't work out that way. And as events develop in the Church complications seem inevitably to arise. There are differences of opinion, sometimes sharp differences. And equally sincere Christians reach diametrically opposed conclusions when they seek to learn the will of God. Why is this?

It seems to be a matter of clear fact that not all believers are equally sensitive to the Holy Spirit. The Apostle Paul made it plain that the gifts of the Spirit differ and that some believers may have keener discernment given them as a gift of this self-same Spirit (1 Cor. 12:5-11).

Too, many believers, perhaps all, have some (or more) of the "old man" in them. Although we have accepted Jesus Christ as Saviour and believe in Him, there is still much of the human in us that is bound to show up when we have decisions to make, and when we exercise our judgment in such decisions.

Our differences, both natural and spiritual, get in the way of our perfect obedience to the Holy Spirit.

Some people are strong, others are weak. Some people are naturally intelligent, others are less intelligent. In Christ some people seem to grow faster than others. Some seem to remain babes in spiritual understanding even though they have been believers for a long while.

Some believers are troubled about

many things, while others seem untroubled. Some are greatly disturbed by almost everything that comes along, and others seem to find it hard to keep jealousy and envy out of their hearts.

Now it seems evident that if you have two people trying to reach a decision about a matter that concerns them both and one of these people is an envious person while the other is very unselfish, there will be different reactions to the problem they are trying to solve. If one person feels deeply hurt and is carrying a resentment, while another is meek and does not resent anybody, there will be different reactions to a problem they may approach together.

Such differences get in the way of that clear and uncomplicated obedience to the Holy Spirit we were talking about earlier. So while Christians act together under the guidance of the Spirit, they also recognize the necessity for leadership in their actions.

### **Some Are Called To Lead**

You have heard the saying, "Everybody's business is nobody's business." This is true in the Church as it is anywhere else. The practical problems of living together and serving together as believers in Jesus Christ require practical leadership. Like a choir, singing together and motivated by the same appreciation for music, must have a director.

Because we differ in spiritual understanding and because we are limited in spiritual wisdom, it is the Presbyterian way of doing things, based on certain important passages of Scripture that we will look at, to commit the matter of practical and spiritual decisions in the church to qualified men who have been chosen and authorized to make these decisions.

For leadership in the church we do not just choose anybody. We select men who are qualified for the job to be done and we ordain them elders, or deacons. We ask these men to handle the business for us, and we give them authority to make spiritual and practical decisions for us.

This is not as strange as it may sound. In the practical world of everyday living we recognize specialists in various fields. We may know a bit about automobiles, but when something goes wrong with the car we take it to a man who is a special-

ist in automobiles. We may know a bit about medicine, but when a member of the family is sick we take him to a specialist in medicine.

In the same manner, while we all walk in faith with the Lord, in matters of spiritual discernment affecting the congregation we are willing to depend on spiritual "specialists" to make the decisions for us. We choose these men because of the evidence in their lives that they have the necessary spiritual gifts. Paul said, you will remember that *some* have been given the grace of apostleship, of prophecy, of the ministry (Eph. 4:11).

### **From The Acts**

There are two classic illustrations given us in the Acts of how the early Church selected its leaders. The first of these is the story of the election of Matthias to replace Judas in the company of the twelve apostles (Acts 1:15-26).

Now all the believers were together in the upper room and all would soon be filled with the Holy Spirit in a special way. But they recognized that among them there were *specialists* and these they identified as "apostles." One of the twelve had proved himself a traitor and now was dead. There was a gap in the ranks of the twelve, similar to the gap which would be left on the Session of a congregation after one of the elders moved out of town. And they acted to fill that gap.

First I want you to notice that the need was pin-pointed and verbalized. Peter did this. There were about 120 people in that gathering and they all may have felt the need in one way or another but the need was not laid before the group concretely until Peter arose and put it into words.

Furthermore, Peter outlined the qualifications that this leader should have, who was about to be chosen. Peter said, (vv. 21-22), "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John unto that same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection."

Notice that this leader of the congregation would be one who had known the Lord Jesus from the beginning and who could be a witness of His resurrection.



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And how would we translate this concern into modern terms? None of us, of course, have known the Lord Jesus Christ physically. But I think it would be fair to say that a leader in the congregation, say as a member of the Session, must be a man who knows the whole Gospel from the beginning, who understands the call to repentance, the call to follow the Lord Jesus, the meaning of Calvary and the power of the resurrection.

He must be a man who has experienced personal repentance and personal commitment to Jesus Christ. He must know that the Lord Jesus Christ died for him and he must know that in the resurrection of the Lord Jesus Christ he has received new life. Such a man is eligible for consideration as an elder in the congregation.

Notice the interesting description of the method the disciples used to select the right man. It is said (v. 26) that they "gave forth their lots." To "cast lots" in those days was almost like pulling straws or like flipping a coin. There was an element of chance in it—not blind chance but rather of trust in divine choice. Those believers wanted God to have as much to do with the selection of their spiritual leaders (apostles) as possible. So after choosing the candidates to be considered they left the final choice, as much as possible, to the providence of God, so that it would be *His* selection.

## The First Deacons

There are some significant differences in the selection of the first deacons to serve the church. (Acts 6:1-6).

You will remember that the condition which arose was with respect to the distribution of food. Practical matters were being left without specific guidance and direction and some of the believers felt that they were being neglected.

Once again it was Peter who arose and put the matter into concrete terms. Please notice two things about Peter's action. In the first place he did not undertake to solve the problem. Stop and think a moment. If anyone *could* have solved the problem it would have been the apostles, don't you think? Had they (or Peter) offered to appoint a committee to settle the matter it surely would have been accepted by the company of believers. But Peter did





not undertake to settle the matter. He offered to let the people themselves settle the matter.

Notice, too, the humility of Peter in this incident. There was criticism voiced about the distribution of food among those in need. And who was being criticized? Those in charge, of course. And who were in charge? The apostles.

It would have been easy to react against the implied blame which was being leveled against the apostles, but Peter did not do so. He did not defend himself and the other leaders by saying that no discrimination had taken place. He went straight to the heart of the solution which would bring peace and harmony back to the group.

Notice, also, the qualifications which were suggested as necessary for these first deacons (v. 3). They must have a good reputation in the community and they must be deeply spiritual persons. Without those qualifications they were not eligible to serve as deacons.

Now the apostles intended to be the final judge of the spiritual qualifications of the men selected (they "laid their hands on them"), but the people themselves made the selections. In other words, there was a screening process and the screening was done in terms of certain necessary qualifications: a good reputation and evidence of being accepted by God.

Finally, I want you to notice the names of those first deacons. Almost all of them had Greek names. And who had first complained about discrimination? The Greeks in the congregation. It was a feeling of some that in this predominantly Jewish church the Greeks were being discriminated against. And who did the congregation elect to take care of the distribution of food? Greeks. Surely this little thing demonstrated dramatically how fully led of the Holy Spirit those early Christians were.

In this study we have seen how the Christians of the apostolic age handled the practical matter of leadership in the church. I hope we have been very conscious of the fact that their confidence throughout was completely in the Lord. Outwardly the people acted, but only as they were convinced they were inwardly led. In this way they were able to live together in such peace and with such a testi-

Rev. Paul G. Settle

#### 54. Q. What is required in the Third Commandment?

**A. The Third Commandment requireth the holy and reverent use of God's name, titles, attributes, ordinances, word, and works.**

Our Christian attitude toward God and the things of God, includes our use of God's —

1. Names — God revealed Himself through His Names. He is "God" (Almighty), then "Jehovah" (Eternal, Personal), and so on, until we know Him in Christ as "Father."
2. Titles — these describe what God is — Creator, King, Truth, etc.
3. Attributes — These describe certain characteristics of God. He is wise, holy, just, etc.
4. Ordinances — the things God has commanded to be used in the Christian life — prayer, preaching, etc.
5. Word — the Bible, given by inspiration. The Christian's "final word" in matters of faith and life.
6. Works — everything God does in creation, providence, or redemption.

\* \* \* \*

#### TEST YOUR UNDERSTANDING

mony that multitudes were added to the church daily.

\* \* \* \*

*Dr. Gutzke is the retired professor of Biblical Exposition at Columbia Seminary, Decatur, Ga., and broadcaster of "The Bible for You." This study is available on tape recording, No. 65-3 (June-Sept. lessons) \$4.00 postpaid. Set of three tapes for the year, \$12.00. Write, The Bible for You, Box 15007, Atlanta, Ga. 30333.* ☩

The Bible claims to be the very Word of God. Are men profaning God who deny its full inspiration and authority?

SEARCHING THE SCRIPTURES  
Memorize Psalm 107:21-22.

\* \* \* \*

#### 55. Q. What is forbidden in the Third Commandment?

**The Third Commandment forbiddeth all profaning or abusing of anything whereby God maketh Himself known.**

In this commandment, Christians are warned against:

— blasphemy (speaking against God), cursing, using God's Name lightly or thoughtlessly in conversation, mocking sacred things, misusing God's house, God's Day, or God's Word, using God's Name to support lying oaths or vows.

\* \* \* \*

#### TEST YOUR UNDERSTANDING

Is a man profaning God who simply ignores the things of God?

SEARCHING THE SCRIPTURES  
Read Malachi 2:2. What happens to those who ignore God?

## What Happened?

Members and friends of the Presbyterian Church US are continuing to ask, "What happened at the General Assembly?" Straightforward answers to many of their questions are available in the special reprint on the 1966 General Assembly. This compilation of articles and editorials from three May issues of the Journal tells of the significance of the vote to join COCU (the "Blake-Pike" Consultation on Church Union), of the unprecedented social actions and of some other far-reaching but possibly more subtle decisions. Order for the officers of your church and for friends that might not have seen these Journals. \$1 per dozen or \$5 per hundred from The Presbyterian Journal, Weaverville, N. C. 28787.





## BOOKS

**WHAT'S THE DIFFERENCE? A COMPARISON OF THE FAITHS MEN LIVE BY**, by Louis Cassels. Doubleday and Co., Garden City, New York. 221 pp. \$4.50. Reviewed by the Rev. Adrian De Young, pastor, First Presbyterian Church, Hazelhurst, Miss.

One difference between Louis Cassels and many authors who undertake comparisons of religions and branches of the Christian church is his self-admitted lack of neutrality. Though he is always charitable, his judgments are from the position of one who professes to be a committed Christian, something many readers will appreciate.

Another commendable feature of Cassels' comparison is that it is understandable. Newspaper writer that he is, he reaches his point at once. His language is concrete and often colloquial. Laymen will love him. Preachers can learn from him. Young people can use him in discussions.

Most valuable are his treatments

of atheism, Roman Catholicism, the Reformation Churches, with a humbling evaluation of Presbyterian trends. Chapters of discernment are two entitled, "Is The Bible Infallible?" and, "Does It Matter What You Believe?" A hint of Cassels' viewpoint is found in the latter chapter under a heading, "Why Christians Can't Compromise." ☐

**DISPENSATIONALISM TODAY**, by Charles Caldwell Ryrie. Moody Press, Chicago, Ill. 221 pp. \$3.95. Reviewed by Dr. Newman Faulconer pastor, First Presbyterian Church, Greenville, S. C.

This book reputedly is the first book-length contemporary apologetic for dispensationalism to be written by a recognized scholar. Dr. Ryrie is indeed a scholar and a courteous Christian in dealing with the critics of dispensationalism, in which he firmly believes and which he ably and fairly defends. His logic and

convictions may tempt his readers to say: "Almost thou persuadest me."

His avowed purpose is twofold: (1) To try to correct misconceptions and to allay suspicions, and (2) to give a positive presentation of dispensationalism as it is being taught today.

The author endeavors to show that dispensationalism is not a heresy but a helpful explanation of the philosophy of history and God's purposes as revealed in Scripture. He indicates the large areas of agreement between dispensationalists and non-dispensationalists and makes a plea for integrity and charity in dealing with areas of variance — "speaking the truth in love" (Eph. 4:15).

His comments on covenant theology and salvation are intriguing and thought-provoking. According to Dr. Ryrie, "The unifying principle of covenant theology is soteriological, (while) the unifying principle of dispensationalism is doxological." He believes that covenant theology does not have the solution to the problem of salvation under the Mosaic law economy, and claims that dispensationalism does have the

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**THEOLOGY FOR EVERY MAN**, by John H. Gerstner. Moody Press, Chicago, Ill. Paper, 127 pp. \$.39. Reviewed by the Rev. Peter De Ruiter, Pastor, Petal Presbyterian Church, Petal, Miss.

This is a fine little book for laymen and ministers as well. It deals with the doctrines of Providence, Sin, Jesus Christ, Atonement, Justification, Assurance, the Church and the Future Life. Dr. Gerstner does not intend to treat these doctrines in detail, but does go to the heart of each doctrine, and is a study in depth if not in detail.

Dr. Gertsner begins by stating that one might choose to be a farmer, electrician, plumber, etc., but one must be a theologian. A theologian is one who knows about God and knows God. Not to know God is perilous. "A layman may have knowledge of God and not be saved, but he cannot be saved without the knowledge of God" (John 17:3, Rom. 10:17).

This is a very helpful presentation of important teaching of the Bible put freshly, tersely, and clearly. ☩

**THE ENCYCLOPEDIA OF PSYCHOLOGICAL PROBLEMS**, by Clyde M. Narramore. Zondervan Publ. House, Grand Rapids, Mich. 278 pp. \$5.95. Reviewed by the Rev. Adrian R. Munzell, Pastor, Kendal Presbyterian Church, Miami, Fla.

It is evident that Dr. Narramore is a Christian, for this book is based upon counseling in the purest Christian aspect. Not using words of jargon beyond the reach of the average person, the writer displays compassion to bring light upon the many and common problems of psychological nature.

As one instance, the chapter entitled "Exhibitionism" presents a (1) description, (2) etiology, (3) illustration, and (4) treatment. The latter has a very practical leading

concerning treatment which includes a Scriptural basis.

One glance at this book, which is well written and indexed, easily convinces the reader that this is a book of valuable assistance to counseling in light of salvation which is in Christ.

Dr. Narramore was consulting psychologist for thirteen years on the staff of the Los Angeles County School system which has one and one-half million students enrolled. He has written other books on child guidance and is featured on a daily radio broadcast "Psychology for Living." ☩

**BEHOLD YOUR GOD!**, by Mrs. E. M. McClusky. Miracle Book Club, Inc. 50 Avery Drive, N.E., Atlanta, Georgia. 90 pp. \$1.00. Reviewed by the Rev. Robert C. Duhs, pastor, First Presbyterian Church, Biloxi, Miss.

Mrs. McClusky uses the four titles given to Jesus in John 1 to show how Christ is the Lamb of God, Dove, Son of God, and King of Israel. A great deal of detail is given to Old Testament references in the Gospel of John, showing how these are fulfilled in Jesus Christ.

I personally was blessed in the reading of this volume. However, I did feel that in the interpretation of some of the symbols a little too much liberty may have been taken. For example, on page 28 the author states that a red heifer was used in the Old Testament sacrifice because one day she would give milk and Jesus is the One to furnish the milk of His Word.

In spite of this, the book radiates the presence of the Lord Jesus and the power of the Holy Spirit. ☩

## Layman — from p. 15

governmental legislation and money and by coercion rather than by conversion may not prove worse than anything the world has ever experienced — a utopian society without God and without Christ — in the end a hell on earth.

This new philosophy is insidious and desperately dangerous because it either denies or ignores the need for personal salvation. It ignores the necessity of preaching salvation from personal sin by the atoning work of Christ. It interprets sin and salvation in sociological terms, not spiritual. And it does not hesitate to enlist the powers of govern-

ment and legislation to accomplish by force a result which has little meaning unless coming from a redeemed heart.

Instead of recognizing unbelief as denial of God and His redemption in Christ, "unbelief" becomes a matter of blurred social consciousness. The sins of the spirit and the flesh (the basis of all personal and social evil) which grieve God and for which He sent His Son, seem, in this new theology, or philosophy, inconsequential in the light of the inequities of material existence.

If the present emphasis on social betterment and the call to apply the Gospel of Jesus Christ to this "revolutionary age" was basically a call to Christians to recognize their responsibility to love their neighbors as themselves it would be applauded. But when one reads the articles and hears the statements of many of these activists one sees that, for them, social revolution is an end in itself without reference to the salvation of men's souls.

We close with this categorical question: If the Church shifts her emphasis to secular and material matters, who is to take up the torch of preaching salvation from personal sin by the blood of the Cross?

We know the "Gospel is for the whole man" and to that we subscribe. But the "whole man" includes his eternal soul.

Shall the Church's chief concern be about the physical and material welfare of the body?

Not if she is true to her divine calling and mission! ☩

---

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Wednesday, August 17, 1966

- 9:30 a.m.—Registration
- 9:45 a.m.—Devotional Moment .....*Dr. G. Aiken Taylor*
- 10:00 a.m.—“The Word of God” .....*Dr. James I. Packer*
- 10:45 a.m.—Special Music .....*Mr. Douglas Bolton*
- 10:55 a.m.—“Visitation Evangelism” *Rev. D. James Kennedy*
- 11:45 a.m.—Some Facts for *Journal* Supporters
- Staff Reports
- 12:30 p.m.—Lunch
- 1:30 p.m.—The Basic Issue .....*Dr. L. Nelson Bell*
- COCU .....*Dr. John R. Richardson*
- Concerned Presbyterians *Mr. Kenneth Keyes*
- Benevolences .....*Rev. Harry Hassall*
- The Legal Question .....*Mr. W. Jack Williamson*

## There Will Be a Continuing Presbyterian Church U S

(See p. 12)

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## MAILBAG

### THIS IS WORLD MISSIONS?

Several days ago I visited the World Mission Building in Montreat looking for books stressing our Lord's Great Commission of preaching the Gospel of personal salvation to lost souls throughout the world. To my dismay and sorrow, all I found were titles such as *No Biscuits at All* and *Strangers Outside the Feast*, study books for Juniors; *Youth Guide to Affluence and Poverty* and *Can't We All Be Rich*,

study books for Senior High; *Wealth and Want in our World* and *This is the Puzzle of Poverty*, study books for adults.

Under the title of "General" were *Race Relations and Christian Missions*, *A Christian's Handbook on Communism and Cooperation in Compassion*, the last being the story of Church World Service.

There were no books on display, as far as I could see, on the lives of our missionaries.

Now you can see what the emphasis is — on man's relationship to man and not man's relationship to our Lord. This is a heart-breaking picture.

—(Mrs.) Anne S. Harrison  
Black Mountain, N. C.

Most "mission" policy and programs today can be traced to COEMAR or the National Council of Churches. This is why concern for poverty is replacing the Gospel.—Ed.

### FRAUGHT WITH DANGER?

The determined effort of the "liberals" within the Presbyterian Church, US to effect a merger with the other participants in COCU is fraught with real danger. Most reasonable people will agree that sharply conflicting beliefs will not promote spiritual unity and harmony.

An Episcopal priest mentioned in a recent sermon the results of a survey. This survey indicated that only 63% of Episcopalians believed without reservations that a personal God really existed. Unbelievably, 41% of Episcopalians did not believe or expressed doubts about Jesus being the divine Son of God.

More than 60% did not believe Jesus was born of a virgin. Tragically, more than 50% did not believe that belief in Jesus was necessary for salvation.

It is manifest that heresy and apostasy is rampant in some Churches. Perhaps the advocates of abolition of the Presbyterian Church, US and its absorption into COCU will explain how this merger will strengthen our Church.

—George A. Miller  
Miami, Fla.

They don't care to explain, they just vote for it, as the Synod of Florida has just done.—Ed.

### VOTE LIKE A MAN!

May I share this memory with you?

Fifty years ago Savannah Presbytery met in my father's church. As a teenager I was impressed by the following incident. The vote was being taken on whether to license a young man to preach who had no seminary training. Dr. Bitzer of Valdosta, Ga., asked to be excused from voting. He did not wish to vote against the young man and he could not vote for him.

Mr. Varnado, Dr. Bitzer's elder, in a voice heard by everyone in the room, spoke out: "Vote 'No' like a

# the PRESBYTERIAN JOURNAL

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Rev. Henry B. Dendy, D.D.

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L. Nelson Bell, M.D., F.A.C.S.

Associate Editor

Arthur H. Matthews

Assistant Editor

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**THE PRESBYTERIAN JOURNAL**, a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered to the saints, published every Wednesday by the Southern Presbyterian Journal Co., Inc., in Weaverville, N. C.

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man!"

Suppose it would be asking too much to long for all church members to stand by the ancient Confession and church government that our fathers lived and went to glory by.

—(Mrs.) Marguerite M. Jervey  
Powhatan, Va.

It must be too much to ask for but  
not too much to pray for.—Ed.

### THIS AND THAT

The 1966 General Assembly needs to be informed that there is still an infinite and unchangeable God who is very much alive and does not adjust to the whims of any of the would-be most learned. Also, that He has revealed to us the Father, the Son, the Holy Ghost through His inspired Bible and woe to the one who adds to or takes from it. The loser is he who does not study it.

—F. J. Watson  
Kingstree, S. C.

### MINISTERS

George S. Calhoun from Concord, N. C., to the Thyatira church, Salisbury, N. C.

Robert C. Korn from Bethune, S. C., to the First Church, Manning, S. C., and the New Harmony church, Alcolu, S. C.

Wm. M. Plonk, Columbia, S. C., has been called by the Covenant church, Spartanburg, S. C.

Mills Peebles from Charlotte, N. C., to the First Church, Greenwood, S. C., as associate minister.

Fred J. Harmon from Cleveland, N. C., to the Indian Trail, N. C., church.

Ralph L. Underwood Jr. from Williamson, W. Va., to the Clements, S. C., church.

Walter L. Bader from Baton Rouge, La., to the First Church, West Point, Miss.

Lin D. Crossman Jr. from Houston, Tex., to the Oak Park church, New Orleans, La.

Frank L. Crown from Andrews, Tex., to the First Church, Ruidoso, N. Mexico.

Frederick R. Horner from graduate study to the Harvey Browne church, Louisville, Ky., as assistant pastor.

George A. McCall from Silsbee, Tex., to graduate study, SMU, Sulphur Springs, Tex.

Kenneth A. Reeves from Gurdon, Ark., to the First Church, Mangum, Okla.

William R. Reily from San Antonio, Tex., to the First Church, Crystal City, and First Church, Co-tulla, Tex.

James William Young Jr. from Louisville, Ky., to the St. Charles Avenue church, New Orleans, La., as associate pastor.

Robert S. Link from Chadbourn, N. C., to the Chesterfield, S. C., church.

E. D. Byers from Effingham, S. C., to the First Church, Hinesville, Ga.

### DEATHS

Mrs. J. Hershey Longenecker, a member of the Congo Mission for 34 years, died in Morristown, Tenn., June 23.

Mrs. S. M. Erickson, a member of the Japan Mission for 39 years, died on July 2.

• Do you know anyone serving on a pulpit nominating committee? If so, you may want to call their attention to the article on p. 7 of this issue. We expect to put this information in permanent tract form, for the help of future pulpit nominating committees.

• The editorials in this issue (p. 12) are among the most serious and sober ever carried in the *Journal*. They are unquestionably timely, for a dramatic change continues to accelerate in the orientation of the Church. Some of the Church's educational material has taken a sharp new turn away from the Biblical Gospel (*Journal*, July 20); in world missions the emphasis has swung to social action and church union (see the Mailbag, p. 2 this issue, reminding that the Great Commission is now interpreted to mean, "Go ye and relieve poverty"); at home, church extension is being diverted into "experimental" channels including "forms" of the church which are far removed from traditional patterns; while pressure mounts in support of a monster "super-Church" which will be neither catholic, re-

formed nor evangelical.

• We have just come from a presbytery meeting in which so-called evangelicals were outspoken in opposition to criticism of COCU (the Consultation on Church Union, or "Blake-Pike" Plan). Most evident was a misunderstanding as to what COCU really is — is it merely talks among Christians or is it an approved plan of union ready to be submitted to the presbyteries for vote? Well, it is neither, exactly, but it also is both. In order to help dispel misunderstanding and identify the issues and their supporters more accurately, we believe you will want to order a copy of the formal plan, entitled, *Principles of Church Union*, adopted by COCU with the help of Presbyterian US delegates, in Dallas in May. Order from the *Journal* business office, or from For-

ward Movement Publications, 412 Sycamore St., Cincinnati, Ohio 45202. 25 cents.

• As of this writing, assistant editor Arthur Matthews is in Geneva, reporting on the social conference of the century, called by the World Council of Churches. Official delegates are present from every major Church in the world, including the Presbyterian Church US. You may have been reading some of the shocking stories of this conference carried in the daily papers. Our own complete coverage begins on p. 4 of this issue and will continue next week. We have just one question in mind as we make this report to you: Have Presbyterians become to immune to shock that nothing the Churches do bothers us any longer; or is this really what the average "Christian" has come to? ☐

## ACROSS THE EDITOR'S DESK







## Churches Called to Join The Revolution

*(Editor's note: Following is a preliminary report on the social conference of the century now meeting in Geneva. The rest of the story and editorial comment will appear in succeeding issues.)*

GENEVA, Switzerland — "The Churches of the West have been ignorant, even complacent," about the gaps between the thinking of people, in different nations on social questions. But by the end of the first week of the World Conference on Church and Society here, "the illusions have been swept away," its organizing secretary declared.

"There has been plain speaking," said the Rev. Paul Abrecht, the executive of the World Council of Churches who is directing the meeting. "We are moving to a more constructive stage."

Any of the approximately 400 participants who sat through the first week of the talks with their

translation equipment tuned in could not possibly have remained ignorant of the many revolutionary ideas presented.

The WCC-sponsored gathering is the first international "ecumenical" meeting in nearly 30 years to study the Church's role in relation to world social issues. It has brought together representatives from the council's member denominations all over the world, with a larger proportion than ever coming from Asia, Africa and Latin America. With revolutionary ideas sweeping the world since the 1937 Oxford (England) Conference on Church, Community and State, the participants in the 1966 edition simply had to sit back and listen while all the pet ideas were put on the record here.

At the half-way mark no papers had been adopted, and the little bit of discussion which had taken place could not have been described as full-scale debate. Debate in earnest

was expected as the second and final week began, with the participants from some 80 countries trying to get their colleagues to accept their points in the proposed documents.

An accomplishment of the first week, according to Mr. Abrecht, was simply the confrontation between the points of view of Western and developing nations. Not all the "confrontation" was between representatives of "developed" and "developing" nations, however. Speakers from a wide spectrum of national backgrounds spoke out against "nationalism," often thinly veiling attacks on the United States under this guise. But some of the early defenders of "nationalism" were from Latin America and other developing nations.

### Attack The West

Some of the defenses of "nationalism" were coupled with attacks on the West. Western representatives who might be inclined to do so, however, did not "hit back" during the week of speech-making.

"We are not here to say that we should love one another," said Conference chairman M. M. Thomas of India. "We are here to find what structures are needed to express love of our neighbor in the world today; what sort of economic and political structures are needed, both nationally and internationally."

As the conference began, the WCC's retiring general secretary, W. A. Visser 't Hooft, outlined the task of the participants by asking them to "work out what the position and action of the churches together as a world-wide community must be with regard to the problem of overcoming the chasm between increasingly-affluent nations and nations threatened by poverty and famine."

Dr. Visser 't Hooft noted that the earlier conferences emphasized economic justice within each nation. "We have come to see far more clearly that the crucial issue now is that of international economic justice," he said.

"Society" as the word is used in this meeting means the whole world. As the program has progressed it has meant world government, universal



## THE CHURCH OVERSEAS

NEW YORK — In politically tangled Indonesia the growing hunger for the Word of God is evidenced by the avalanche of requests for Scriptures, according to the American Bible Society.

Religious instruction in Indonesian schools is mandatory but the government's embargo on importing books in that language caused severe shortages.

The Indonesian Bible Society recently opened its own plant in Bangor with a new translation of Philipians printed in modern Indonesian. Production of Bibles is slated to begin in 1968 and is expected to reach 100,000 by 1970.

Prior to the embargo, an agreement had been made with Japan to print more than 250,000 Bibles and these were delivered last year.

Through the efforts of the Bible Society, these were printed as part of Japan's war reparations since half a million copies of the Koran had already been delivered as part of the reparations.

Another method of reaching Indonesians with the Word of God is a 24 lesson correspondence course on the Gospel of John. This is conducted by one of the American churches. A single newspaper advertisement brought enough requests in three months to exhaust the Bible Society's supply of the Gospel of John.

Celebrating its 150th anniversary this year, the American Bible Society is the world's largest nonprofit organization devoted exclusively to translating, publishing and distributing Scripture here and abroad without note or comment. ☐



taxation and international economic controls. The WCC general secretary asked the delegates to help the Churches become responsible partners in making the decisions concerning the future development of "society" — "choices in which nothing less than the meaning of human life is at stake."

One of the prominent speakers unable to come to Geneva until the conference was half through found himself wondering what it was all about in view of the questions asked him in the meeting. Jean Rey, Belgium's former finance minister and a member of the European Economic Commission (the "Common Market" organization), said after a floor discussion, "I'm getting to think this is about the Common Market, but I didn't think this was the purpose of the meeting!"

### **What's It All About?**

A number of participants, observers and journalists found themselves asking what it was all about too.

In his opening address, however, Dr. Visser 't Hooft emphasized that an assumption of the meeting was to be that the Church's social obligation was to be coupled with its evangelistic duty. He stressed that it should not concentrate on establishing better human relations without a concern for also establishing the proper relations between man and God. There was little echo to this emphasis during the remainder of the first week's proceedings though.

Most of the talk on the floor was about "revolution" of one kind or another, with speakers from all continents advocating it in one sense or another. Princeton Seminary's Professor Richard Shaull told conferees he found himself "theologically obligated to support" revolution. He suggested that even in "some situations" change can be obtained only by "the threat or use of violence."

The early days of the meeting heard calls for first a one per cent worldwide tax to support development and then from successive speakers calls for two and three per cent taxes.

It heard the United States blasted for its Viet Nam policy. It heard Socialism praised repeatedly. It heard

### **'Authentic' Martyrs Are Called For By WCC Head**

GENEVA, Switzerland — Christian "integrity and love puts Christian bodies where the action is" resulting in "authentic martyrs" in the fight for social justice, Dr. Eugene Carson Blake told the World Council of Churches' Conference on Church and Society here.

Participating in a panel discussion, the new general secretary of the WCC stressed that the churches must pioneer social changes. Stressing that "political power for the poor — in cities this means 'black power' — is important," Dr. Blake continued: "Putting one's body in the right place at the right time often is the only way the Christian can help the Church be a part of the transformation of society."

One of the pioneers in civil disobedience, the former stated clerk of the United (UPUSA) Church once was himself arrested while participating in a march to integrate a private park in Maryland. ☐

### **Roman Priest Joins NCC**

NEW YORK, N. Y. — The first Roman Catholic priest to be added to the staff of the National Council of Churches has been named here.

The Rev. David J. Bowman, Society of Jesus, has been appointed assistant director in the NCC's Faith and Order Department, it was announced by Dr. R. H. Edwin Espy, NCC general secretary.

Father Bowman comes to the Council from Loyola University in Chicago, where he has taught theology for the past year.

"The contribution of Fr. Bowman's services to the work of the National Council of Churches will be a concrete indicator of the Roman Catholic Church's commitment to the ecumenical movement," Dr. Espy said. ☐

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hearty endorsements of world government. Little of the opposite viewpoint was voiced in plenary session.

But the voting had not started yet. Voting was expected to bring the issues into sharp focus. ☐

'Ecumenical' Synod To Vote On Members

WENHAM, Mass.—Preliminary approval was voted here by the Interim Committee of the Reformed Ecumenical Synod, on membership applications of two denominations seeking admission to the synod. Vote by the synod itself will take place in its next meeting in Amsterdam, Holland, in 1968.

The Independent Presbyterian Church of Mexico and the Presbyterian Church of Korea (Hap Dong), when admitted, will bring the total number of denominations of historic Reformed persuasion who belong to the ecumenical organization throughout the world, to 25.

Existing mainly for fellowship and theological dialogue, the RES in the past has consisted in the main of strong Calvinistic churches in the Netherlands, South Africa, and in parts of North America. ☐

'Peace Pledge' Causes Church Resignations

PHILADELPHIA (RNS) — Officials of the United Presbyterian Church (UPUSA) are making informal contacts with the Defense Department concerning a controversial peace statement in the denomination's new Confession of Faith which has caused concern among some Presbyterians holding government posts.

In scattered instances, government-employed elders in local congregations have resigned from church offices over the controversial pledge asking them to pursue peace "even at risk to national security."

The reaction is "a little unexpected," said William P. Thompson, new stated clerk of the denomination, who told of the "informal contacts" in an interview.

Mr. Thompson said he knew of two cases where elders had resigned because of the controversial passage. One was in Washington and the other at Wichita, Kansas.

At issue are several sentences in the Confession of 1967, still up for approval by two-thirds of the Church's 188 Presbyteries before it takes ef-

fect.

One declares that the Church is called "to practice the forgiveness of enemies and to commend to the nations as practical politics the search for cooperation and peace." It continues:

"This requires the pursuit of fresh and responsible relations across every line of conflict, even at risk to national security, to reduce areas of strife and to broaden international understanding.

"... When the Church allows some one national sovereignty or some one 'way of life' to be identified with the cause of God it denies Christ the Lord and betrays its calling."

Misgivings about it are said to arise among members of the armed forces and civilians at the Pentagon. They have been asking: Does the peace statement conflict with our obligations to the government?

Instances of church officers quitting their posts include a Marine enlisted man with White House security clearance. He resigned from a suburban congregation in Maryland, he said, upon advice of a Marine legal officer.

In the other case, Mr. Thompson related, a trustee of Grace Presbyterian church in Wichita also resigned because of the disputed peace pledge.

Concern over the statement in the new creed has centered in Washington where Dr. Edward L. R. Elson, pastor of the National Presbyterian church, has found that it has created division in Church ranks.

Dr. Elson has been quoted as saying that the passage might deter some people in government or military service from accepting offices in their churches. ☐

Hospital Receives Grant

DALLAS, Tex. (PN) — The Presbyterian Hospital at Dallas has received a \$600,000 grant from the National Institute of Mental Health, to be used for psychiatric facilities.

The gift will make available a full range of mental health services at the hospital, offering ten psychiatric services and including in-patient and out-patient facilities.

Facilities will be located on top of the new nine-floor hospital. ☐



THE CHURCH AT HOME

Presbyteries Act on Assembly Questions

BLACK MOUNTAIN, N. C. — After voting to appoint a committee to "study the actions of the recent General Assembly as these bear upon the integrity of the Reformed faith and order," Asheville Presbytery moved in its summer meeting here to ask the 1967 General Assembly to send down the "outline of Church union formally called 'Principles of Church Union' submitted by COCU for adoption" to the presbyteries for an affirmative or negative vote.

Some opposition was expressed in the presbytery meeting by members of the court who said they did not like to see a lower court criticizing the General Assembly. And there were expressions of support for the principle of conversations among Christians of different traditions.

But the chairman of the standing committee considering the overtures pointed out that the document adopted by COCU (the Consultation on Church Union, or "Blake-Pike" planning group of churches) and sent down to the eight participating Churches for approval, contains concrete proposals for the projected plan of union, such as bishops. Approval of the COCU plan by the General Assembly would constitute approval of radical constitutional changes, hence the request to submit the decision to the presbyteries.

During the debate several references were made to actions of the 1966 General Assembly approving in principle moves away from the existing constitution of the Church.

KNOXVILLE, Tenn. — In its summer meeting here Knoxville Presbytery adopted an overture asking the court to "totally reject the radical re-structuring and alteration of our theological standards and form of government as this is called for in the study, *New Wineskins*."

The presbytery also voted to ask the General Assembly's Permanent Judicial Commission to declare that the 1966 General Assembly acted unconstitutionally when it made the Presbyterian Church US a full participating member of COCU (the Consultation on Church Union). ☐

'Journal Day' Address To Be On 'The Word of God'

Major address of the morning will be brought on Journal Day, 1966, by a noted British author and theologian.

Dr. James I. Packer, Warden of Latimer House, an Anglican evangelistic study center at Oxford, will speak on "The Word of God" during the annual meeting of *Journal* friends and supporters August 17.



The noted apologist for the evangelical faith is best known in America for his books, among which are, *Fundamentalism and the Word of God*, *Evangelism and the Sovereignty of God*, and *God Has Spoken*. ☐

Birthday Offering Comes To Largest 'Home' Total

MONTREAT, N. C. — Women of the Presbyterian Church US have contributed the largest amount ever given to a project in the homeland through the annual Birthday Offering, it was announced here.

The 1966 Birthday Offering amounts to \$295,830 and will be used by the denomination's Board of Church Extension in a poverty program in eastern Kentucky.

The amount was about one half the highest total to an overseas project however. The 1965 offering, dedicated to two objectives in Korea, totalled nearly \$600,000.

Also announced during the Women's Conference here was the 1967 Birthday objective. Gifts next year will go to Kinjo University, Nagoya, Japan, and Shikoku Christian College, Zentsuji, Japan.

Virginia led all synodical gifts for 1966 with a contribution of \$44,209.25. North Carolina ranked second with \$39,637.70.

Kentucky, the synod to receive the gift, and Appalachia, ranked first and second in per capita giving. ☐

. . . Just Looking, Thanks

(Or, So You're On a Pulpit Committee!)

(Editor's note: From several sources and several pulpit nominating committees, a JOURNAL staff member has compiled these suggestions. Consequently any resemblance to an actual congregational or presbytery situation is to be taken as coincidental.)

If you were asked what is like a classroom without a teacher, an army without a general, or even a little bit like Cub Scouts without a den mother, you might answer that a pastorless church is somewhat like all three.

For of all the elements that make up a church — doctrine, buildings, program, organizations, music, people — certainly the minister is the most important. It is he who knits the parts into a consecrated, integrated whole.

And when a church loses its minister by retirement, a call somewhere else, or death, the bereft congregation naturally feels that the solution is to find, as quickly as possible, his successor.

This really oversimplifies the problem as you may learn as a member of a pulpit nominating committee. One committee worked 13 months, analyzed 115 recommendations, heard two visiting ministers holding services at local churches, visited ten out-of-state ministers and made 31 plane trips before nominating a minister.

Aims

While the goal of all pulpit nominating committees is the same, it would be impossible to formulate a detailed set of rules and recommendations applicable to each.

The General Assembly's *Manual for Nominating Committees for Pastorless Churches* is relatively brief. It

includes what *must* be done with only limited advice on *how* to do it. Therefore, the experiences of other committees may be of some value to you. However, any advice offered here merely supplements what is in the manual.

The Committee

The good and usual place to begin is at the beginning. How did you get on the committee?

The Book of Church Order requires that the Session call a congregational meeting at the regular place of worship to elect the pulpit nominating committee. Since it is representative of and responsible to the whole congregation, its duty is to nominate a minister. The committee will try to be unanimous in its choice (like a jury) and its decision will almost certainly be accepted as final, so membership on this committee is most important.

Procedures vary for proposing candidates for the pulpit nominating committee. Usually a slate is prepared by a nominating committee previously elected by the congregation or by the Session.

Speak Your Piece

In any case, the government of the Presbyterian Church US requires that nominations for any election may be made from the floor and any standing rules on procedure for election may be set aside by vote of the congregation.

Now if you have a point of view, this is the time to express it. A modest bit of spunk pays off handsomely, for the truth is that convictions carry no weight if they are kept to yourself or expressed only behind your hand in confidence. And no one is entitled to grumble that

"they" are taking over the church if he has never stated his preference for the type of minister who is faithful to his ordination vows to preach the Gospel.

So if you are evangelical in your theology, seek to elect to the pulpit nominating committee those who share your convictions. And if you, as an evangelical and a theological conservative, are asked to serve, accept that responsibility.

Work And Weigh

There is no substitute for prayer as the pulpit nominating committee approaches its task. You should open and close every meeting with prayer and ask the congregation as individuals and organizations to pray that the Holy Spirit would guide and direct your work. And of course each member of the committee will pray individually that God will help find the man of *His* choosing as minister of *His* Word.

After prayer, two good watchwords for the committee are, *read* and *evaluate*. Before you begin scouring the countryside, do your homework carefully and thoroughly!

Read the manual to learn the correct procedure.

Read everything submitted to the committee in the way of suggestion, reference, recommendation, information about a prospective minister.

Read the published works of ministers you are considering.

Check the Assembly Minutes on the record of their congregations.

If all this seems a lot of work, you're right. But reading is the logical, sensible way to gain knowledge and it saves time in the long run. What you learn from your reading enables you to make tentative choices from your armchair — certainly it helps to winnow out the least likely among those you are

considering.

While in the process of securing data on ministers who seem suitable, you may find that intra-committee communication is easier, less time consuming, more sure and effective if done in writing rather than by telephone.

If at all possible, copies of pertinent information, letters and reports should be sent to all committee members. From these, the list of prospects can be narrowed. It is always better to have only one minister under consideration at a time.

As a part of evaluation, you first will want to make a careful and realistic assessment of the needs, potential and outlook of your congregation to reveal its "flavor," for a congregation has a distinct personality and its characteristics determine what is sought in a minister.

The Search Is On!

Having analyzed the church and considered what it wants in a minister, the pulpit nominating committee begins to look.

And listen.

The first step in the manual calls for a meeting with the Presbytery's Commission on the Minister and His Work. The Commission can be expected to have some names to suggest. A notice in the church bulletin that *written* recommendations are welcome will yield a few more prospects; others will come from sources outside the church. Ministers will even write to suggest themselves to the committee! All suggestions will, of course, be acknowledged promptly in writing.

Most of the ministers in the Presbyterian Church US have cooperated with the General Assembly's Commission on the Minister and His Work in filling out a "data form." Pulpit nominating committees have access to copies of these records about ministers in whom they are interested.

The Data Form

The standard data form is designed to reveal such objective information as age, family, education, previous pastorates or other experience; health, remuneration, hobbies, and study conferences or institutes attended.

In addition, the minister is asked if he has a communicants' class and if so, for what ages; what Christian

education materials are used; his preference as to geographical location and why.

The data form inquires if the minister is happiest and does his best work as pastor; preacher; teacher, administrator; or as youth, recreation, community service, or evangelistic leader.

Finally, the minister is asked to describe his objective and program in pastoral attention as well as his schedule of study and sermon preparation.

From the data form you get a brief biography and probably not more than a one sentence summary of his pastoral priorities.

And remember that the minister himself filled out this form. Your problem will be to separate the objective from the subjective information.

But since service on the pulpit

Freedom of the Pulpit

Too often we hear of the freedom of the pulpit in terms of privilege, but actually the pulpit is a place of obligation under constraint. As ministers we are not free to preach what we like, for we have been called to preach the Word. None of us has reached such a state of blessedness that we can say that what we think and like is identical with the Word of God.—DANA PROM SMITH, in *Monday Morning*.

nominating committee is the most important duty a church member can have, you will feel that it is not possible to look too closely, to examine too carefully the faith and practice of a man who might occupy the pulpit of your church.

85 More Questions

So to supplement the data form, one committee compiled a questionnaire of nearly ninety questions designed to reveal opinions and attitudes. The answers to questions on this evaluation check list gave a comprehensive picture of the minister under consideration.

This committee tried to find out the minister's attitude on such more or less controversial subjects as divorce and remarriage, the Assembly's Equalization Fund, the NCC, union with RCA, UPUSA or others.

They wanted his views on women elders, the ecumenical movement, strict adherence to policies of the General Assembly, use of the Covenant Life Curriculum or alternate material, memory work in the Sunday School (including the Catechism) and so on.

Then they wanted to know how the man had taken his stand for his principles in the pulpit, the presbytery, the synod or the General Assembly.

They asked: What is his record in Stewardship? Evangelism? New members on profession of faith? Is what he does compatible with what he says? Are his sermons Biblical?

Four other pulpit nominating committees have used this supplementary questionnaire and those who have used it feel convinced of its worth.

The Appraisal

Now with all this information in hand and head, you begin to evaluate it.

Differentiate carefully between *information* and *recommendation*. Distinguish carefully between what is comment or suggestion and a real estimation; between what was solicited by you and what was volunteered.

At the outset, no small amount of information will automatically be yours by knowing who makes the recommendation — as well as by knowing all about the one recommended. Of course you will give more weight to recommendations coming from sources you *know* are reliable.

This is so important that it should be said again: You need to know something about those who supply information and recommendation. What is meant by "He's a good man" depends on who said it: it might describe a God-fearing, Bible-preaching evangelical — or it might mean a God-denying, Bible-doubting "Christian atheist." Dr. Billy Graham's definition of a "good man" would not necessarily be the same as Bishop James A. Pike's!

Solicit the opinion of laymen in the proposed minister's church and presbytery. Ask disinterested but knowledgeable people in his community about him. If the man was once in business, try to get a word from informed business associates. These lay estimates often may be

more revealing and therefore more valuable than those of a minister who may be reluctant to tell you what he really thinks.

You Visit Him . . .

Remember that you were elected to use your own good judgment. What you think of those who speak for a man may be as important as your opinion of those who speak against him. Sometimes a minister may be best judged by knowing who his detractors are!

But some of your prospects will look very good on paper and you will be eager to visit their churches. Here careful planning of your trip avoids wasting time and money.

Your reception as a "stranger within the gates" indirectly tells you something about the minister—what kind of people does he attract? Test the friendliness of the congregation:

Speak to them and see how they speak back. Keep a copy of the bulletin; peek and see what's in the tract rack.

Begin making notes on the data form and evaluation check list immediately after the service while your impressions are fresh in your mind. If the report is favorable, have a committee meeting early in the week to plan a followup.

. . . And He Visits You

As the pulpit nominating committee begins to feel growing enthusiasm for a particular man, ask yourselves what he might like to know about your church and community. One committee tried to anticipate such inquiries by preparing a scrapbook — a large notebook with clear plastic pockets is ideal for this purpose. For his information this committee included data

on:

Church plant — photographs, indebtedness, anticipated building programs, manse with sketch of floor plan.

Congregation — number of families, age groups, growth potential, Sunday and day school, men's and women's work, ministry of music; samples of church bulletin, copies of the budget for three years; a list of the pulpit nominating committee with address and telephone number of the chairman.

Community — map of city showing location of church, manse and schools; shopping centers, recreational facilities; highways and points of interest; any brochures from the Chamber of Commerce.

Presbytery — list of the ministers. The man will want to know with whom he is expected to work as a presbyter.

(Cont. on p. 22, col. 3)

A UPUSA minister reflects on certain slings and arrows from . . .

A 'Liberal' Presbytery at Work

I am not a heresy hunter to the left or right. I am a conservative Presbyterian minister in good standing with my presbytery.

I have always given only half an ear to the reports I have heard about "liberal" churchmen and I have given the "liberal" men involved the benefit of the doubt. I would not have believed that there was a vicious element in the "liberal" fields of theology, program and polity if I had not been the victim of this movement.

Since I had served at the same church for some time, I felt it was time for a new challenge in another pastorate. Daily I prayed for the leading of the Holy Spirit. After some months, I received a long distance call from a church in another state. The chairman of the pulpit committee wanted me to fly there to speak with the committee after

(The unsolicited article came from a UPUSA minister whose name is withheld for obvious reasons. It could just as easily have happened in the US Church.)

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preaching in a neutral pulpit.

At first I said yes. But because of my heavy schedule of preaching missions I wrote him that I did not feel it would be good for me to consider a move at that time. Besides, the Lord had been working in my pastorate and I felt that the Holy Spirit wanted me to stay where I was.

About two months later I received another call from the church. Their committee had met for special prayer and felt that I was the man they wanted to lead their congregation in worship and evangelistic outreach. I decided I'd better listen to that second call and after much prayer and serious thought, my wife and I

decided we would make the trip.

Preaching for a pulpit committee is always an awkward situation — there is a temptation for the flesh to preach to please men rather than God. To combat this I decided I would go out of my way to please God rather than men so I preached on "What It Means to be a Born-Again Christian."

The situation was in the hands of the Holy Spirit for my wife and I did not particularly want to go into a new state, although we were determined to do the will of God.

The pulpit committee took me to lunch after the message, then to the pastor's study where they asked me questions about program, polity and my intentions for evangelistic outreach. After answering and asking questions for over two hours, we had a season of prayer.

They told me they had heard a



number of men and that they were considering two others. I suggested that if I did not hear from them within two weeks, I would consider the matter closed. To this they agreed; we left each other and the matter of the call in the hands of the Lord.

## Getting To Like You

In two days the chairman of the pulpit committee called us, saying that he and the committee had met on two occasions for special prayer. Then, as individuals, they wrote on secret ballots their choice for a pastor. The chairman told me the committee unanimously elected to call me. When I heard this I was both humbled and scared.

My reply was that we would pray about it and call him in a week. He responded that the presbytery's committee on ministerial relations met in four days and that if I wanted to accept the call, I would have to let him know soon enough for him to arrange for our appearance before the committee for approval of the pastoral relationship.

In the meantime, my wife and I were fighting the Holy Spirit's calling us. But through the sickness of our two-year old daughter, the Holy Spirit brought us to the place of yielding to His will. At three o'clock in the morning my wife and I fell on our knees and said, "Lord, if You want us to go, we will go; if You want us to stay, we will stay. We know that Your callings are Your enablings!"

The next week I took a plane to the distant city to appear before the presbytery committee with the chairman of the pulpit committee. He was first asked, (not in my presence), why they wanted me and how they selected me for their pulpit. In detail, the chairman of the pulpit committee told them of the many prayers and the lengthy deliberations which went into the call.

## Q's and A's

Then it was my turn to be quizzed:

Why did I want to accept this call? I thought it was the leading of the Holy Spirit.

What was my main area of concern in serving a church? The preaching and proclaiming of the Gospel of Christ.

What did we do in my current

pastorate with our missions money? We gave some to Ecumenical Mission and Relations and we sent part to missionaries in other reliable callings.

Did I cooperate with Youth for Christ? Yes. Child Evangelism? Yes.

What action had I taken in civil rights? We were involved in civil rights personally by being an example: we have a Negro student living in our home and worshipping with us, and I thought example went further than words. (I began to feel they would have preferred me to be a marcher.)

What did I think of the Faith and Life Curriculum? I very kindly told them it left a lot to be desired as far as its being the answer to spiritual needs of adults and children.

What did I think of the camping and conference program of the Church and what did we do in these

## Flows From Christ

The true joy which cuts us free from the world's clutter and sets us at liberty to do things right for God is always based on an intimate relationship with Christ on His terms. — CHARLIE W. SHEDD.

areas? I said the camps were little more than a Boy Scout type of situation and that the program lacked spiritual depth and commitment. I told the truth. I told them we have an inter-denominational Bible conference where students come to know Jesus Christ as Lord and Saviour.

## A Rude Awakening

After just half an hour of questions and answers, and a half hour of consideration, the presbytery's committee decided that the pulpit committee, which spent hours in prayer and deliberation and unanimously voted to call me, was wrong; and that the move to establish a pastoral relationship between this spiritual church and me should not go further.

They advised the church to seek another man. Their reasons for this decision? I was not "enough of a Presbyterian" to serve in that church or in that presbytery!

How many souls did you lead to Christ? What kind of prayer life

do you have? Is your theology Biblical? These and other questions of major importance were not even hinted.

The basic question underlying all their other questions was whether or not I would go along with the political machinery. I tried to tell them what I had been doing for Christ and the Church; and what I thought to be the best way, with the guidance of the Holy Spirit, I could accomplish my mission to be both evangelical and evangelistic. They were not impressed.

## Other Eyes Opened

This experience did not embitter me. It helped me (and the church which wanted me) to see just what is happening in the UPUSA Church.

We saw that the "liberals" are not ecumenical in the true sense. Their "ecumenicity" is confined to those of like thought. We saw that the pulpit committees of local churches are really *puppet* committees in the hands of denominational machinery which wants less and less power in polity to reside in the local church — more and more in the hands of the presbytery and higher courts.

We saw that in essence the "liberals" are saying, "We have all the truth and if you are not going to do things our way then there is no room for you or your kind among our fellowship."

We saw that a man is not judged by his spiritual life but by his ecclesiastical political life.

## Credo

This experience also helped the church and me to clarify our stand. Today I more firmly stand for conservative, evangelical and evangelistic Christianity.

I believe more firmly than ever that humanity is not as important as individuals; that civil rights is not as important as bringing people to see that our "kingdom is not of this world," and that church union is not half so important as individuals being in union with the Holy Spirit of Christ through fasting and prayer.

God has renewed my spirit and call to the church in which I now serve. Our ministry here is growing and my people and I are moving ahead in an evangelistic effort to make Jesus Christ real to our community, our country and our world.



**N**ever in the history of the Presbyterian Church US has the outlook been more difficult. We are confronted by problems which are fraught with the gravest danger.

Many within the Church are ignorant of that which is taking place. Others are indifferent. Some individuals are depressed and afraid. Others are angry and resentful. Still others are leaving, or contemplating leaving, the Church—for they know not what. Many are anxiously awaiting some kind of leading — almost any kind. "Something must be done," they say. And, "Why no steps to form a new Church?"

One of the dangers faced by the Church is that actions may be taken in anger, in the arm of flesh, and without the leading of the Holy Spirit, either by supporters of the trends, or their critics. There are those who now say that COCU is the way of the Holy Spirit. Others are equally convinced that such is not the case.

### **More Than 'Talks'**

Here are some of the facts which must be faced:

The action of the last General Assembly with reference to COCU involved the Church in far more than those who voted to "join in a Consultation" realized. Actually we were voted into "full participation" in the work of fashioning out a new United Church. We are now actually *participants*, whether we like it or not.

When our representatives to the Consultation met in Dallas the week following the General Assembly, they were told in effect that all actions taken by the Consultation to date were irrevocable and not debatable. In other words, the Church was confronted with a *fait accompli* and told that participation in COCU meant acceptance of all actions already taken.

Dr. Blake's statement in the original "Blake-Pike" plan, that the Church emerging from COCU would be "truly catholic, truly evangelical, and truly reformed," can only be interpreted as of dubious reality. Certainly, it will not be "evangelical" in the sense that word is now used, nor will it be "Reformed" in the sense of the Presbyterian and Reformed faith.

It is obvious that the COCU leaders' prime concern has to do with

*Recent developments suggest three courses of action —*

# **A Dilemma And Some Possible Solutions**

**DR. L. NELSON BELL**

polity and the structure of the new Church; with bishops, episcopal rights, etc.

It is equally obvious that consideration of doctrine — the very heart of a Church's life (things having to do with the person and work of Jesus Christ as revealed in the Scriptures) — are being carefully postponed until *after* union is effected.

### **We Are Involved**

Note the following *facts*:

We are now involved in COCU, just as one person who has agreed to marry another is involved in a wedding. We are involved by our commitment, to "full participation."

We believe this involvement is *contrary to the Constitution of the Church*; for the Book of Church Order specifically states that the General Assembly has authority "to unite with other ecclesiastical bodies whose organization is conformed to the doctrines and order of this Church." But COCU does not fall under this category.

Four previous General Assemblies have recognized this limitation, and the sooner the Permanent Judicial Commission of the General Assembly acts on the constitutionality of the Church's involvement in COCU, the better it will be for all concerned.

It is a fact that any ultimate Presbyterian participation in the new emerging Church faces one obstacle — the final union must be ratified by one General Assembly, then by three-fourths of the presbyteries, then by a succeeding General Assembly.

It is recognized that General Assembly approval can be secured almost any time by the judicious selection of commissioners.

### **The Dilemma**

But it is equally true that the securing of a favorable vote by three-fourths of the presbyteries of the Presbyterian Church US seems a *virtual impossibility*.

When this impossibility has been demonstrated, those determined to create the larger "ecumenical" Church will be confronted with a genuine dilemma.

But once this impossibility has been demonstrated, those determined that the Presbyterian and Reformed witness shall continue in America, also will be confronted with a dilemma — the retention in our communion of many who are restive, unhappy and resentful.

*We believe there is a solution:* First it must be admitted that all concerned hold their convictions honorably and in good conscience. It also devolves upon us frankly to admit that we are confronted with two concepts of the Church that are wholly different. One is unequivocally organic and inclusive within the "ecumenical" context. The other also is ecumenical, but convinced that the Presbyterian and Reformed concept of the Church and her witness are Scriptural and therefore valid and necessary as a defense *against* an inclusive Church. In other words, there is the conviction that spiritual values take precedence over structural ones.

*(Cont. on p. 23, col. 2)*





## EDITORIALS

### Who Are 'Reliable'?

In an issue of the *Journal* devoted to the calling of ministers, it would seem appropriate to say a word about the special difficulty which evangelical (conservative) ministers experience in the matter of calls and especially in the matter of gaining the approval of commissions on the minister and his work.

One of the seamy aspects of the Church's life today is the vilification often experienced by evangelical, Reformed and conservative men at the hands of their brethren of the cloth, both off and on official committees.

At the 1960 General Assembly a resolution was introduced seeking the support of the Church on behalf of ministers suffering persecution because they were attempting to carry out the social teachings of the Church. An effort was made to have the resolution amended by adding the support of the Church to those ministers also suffering mistreatment because they were attempting to be utterly true to the Reformed faith. The amendment failed.

Let a pulpit committee become interested in a conservative minister (and more and more pulpit committees *are* determined to locate a conservative minister) and a campaign of vilification often begins. It's not that commissions on the minister and his work candidly disapprove of conservative ministers on frank and truthful grounds. It's that too often commissions misrepresent things — sometimes to be sure, because the facts have been misrepresented to them.

It is seldom done publicly, of course, or in such fashion that you can write about it in print. A notable exception seems to have occurred recently in Northeast Texas Presbytery.

The Minutes of Northeast Texas include records of its Commission on the Minister and his Work. Among other business reported was contact with a congregation's committee in

which the commission found it necessary to reject the nominee of the committee. It seems that the committee was considering a man the commission thought it had reason to disapprove of.

In the printed minutes it is stated that the commission had information to the effect that the man in question belonged to a group promoting a state of affairs "not in keeping with Presbyterian procedures." Consequently, the commission told the congregation in question that it could not approve the minister they wanted.

The commission had been in touch with offices at the General Assembly level. In the course of its contacts it had received the information upon which it acted.

Now because all this appeared in the printed minutes of a presbytery we set out to run down the truth

of the matter.

We discovered that the man in question is one of the truly outstanding evangelical ministers of the denomination with a record in evangelism that is the talk of the Church and an influence for good far beyond the boundaries of his parish.

This man belongs to *no* "group" within the Church. He is not a member of any "fellowship." No breath of controversy has ever touched his ministry to our knowledge.

In other words, the commission was mistaken about its man.

We discovered further that the false information the commission had received had later been called to the chairman's attention, months before those minutes went to press. We have been told that the chairman, when faced with the truth, shrugged his shoulders and replied, "It doesn't matter anyway."

Here's the point: There's a film strip which the Church puts out to be viewed by committees of pastorless churches and which has a sequence in which the committee seeking a minister is told to get information from *reliable* people.

That word "reliable" should get special attention. ☐

### Looking To The Future

There has been a storm of reaction to the William E. Hill Jr. article (June 29) proposing one answer to the problem of the irreconcilable division which already exists in the Church.

Most of this reaction has been by way of letters and comments. There has not yet been a statement sufficiently complete to serve as a counter-article to Mr. Hill's proposal that the Christian thing to do is to suffer the departure of the Church from the faith, and go along like Jeremiah went to Egypt with the people, continuing to bear one's personal testimony.

The sense of the reaction seems to be (and we agree) that the Christian is not called merely to continue his own personal testimony, but also to continue the testimony of the Body, the Church.

When an organized Church departs from both the historic faith

and her own historic constitution and by-laws, the faithful church member is called to stand fast collectively as well as alone.

In other words, Jude's admonition to "pull them out of the fire" should be applied to congregations, presbyteries and synods as well as individual persons.

The *Journal* intends to orient its editorials henceforth in terms of two considerations: 1) all thinking and planning must be done with presbyteries and synods in mind, not individual congregations; and 2) there must be no talk of leaving the Church but rather of *remaining*, of *standing fast*, of *continuing*, while others make the decision to *depart*.

Gradually, just a bit at a time, literature, programs and policies of the Presbyterian Church US have left the constitution and by-laws (Confession, Catechisms and Book of Church Order) to which the Church





## A LAYMAN AND HIS CHURCH

### Follies and Weaknesses

Dr. L. Nelson Bell

has been committed. Recent General Assembly actions have dramatically accelerated the departure, and the breach seems irreparable. What *can* remain, if we are steadfast and resolute enough, is the *original* Presbyterian Church US, in all its integrity, with presbyteries and synods and the General Assembly intact. This can eventuate even if a majority of the congregations should go with the departing group which even now is leaving the historic Presbyterian and Reformed faith and order.

We never intend to separate, or counsel separation from the historic Presbyterian and Reformed tradition, or from the Presbyterian Church as represented by those who committed their faith and lives to that tradition. Others, including some denominational leaders and executives, already are openly separating from that tradition and calling for the whole Church to leave it.

In view of the separation which has begun, and which can be abundantly documented, it should be said that the Presbyterian Church US, *as an organized Church*, must continue, yea, *will* continue.

The Church may be a bit smaller in size and numbers after the separation has been completed. But it will continue as presently constituted, by presbyteries (three congregations standing fast with the Church can maintain a presbytery), by synods (three presbyteries standing fast with the Church can maintain a synod), and as a continuing General Assembly of the Presbyterian Church in the United States. As a Church it will remain loyal to the faith it professed before the "wild ones" started their departure, standing on the historic constitution recognized by generations of constituents as well as by the civil courts.

We have no intention of being any part of a *withdrawing from the Church movement*. No. We intend to stay with the Church — with as much of the Church as proves willing to stand on the historic Presbyterian faith and order.

We believe there are enough faithful Presbyterians to keep intact the formal structure of nearly every presbytery and synod in the present organization.

And this: When the parting comes we also believe that suitable benevolence and missionary objectives at home and overseas will be raised up to challenge God's people. ☐

A deliberate rejection of divinely revealed truth is folly, never more clearly illustrated than by those who seized and sat in judgment on Jesus Christ.

Here were the religious leaders of that time—the high priest, the chief priests, the elders and the scribes. They deliberately sought testimony whereby they might condemn Him to death and they did not hesitate to try to secure witnesses whose testimony they knew was false.

Confronted by confused and contradictory statements the high priest turned to Jesus and said, "*Have you no answer to make? What is it that these men testify against you?*" Undoubtedly he had been impressed by our Lord's demeanor and even more so when He still refused to answer.

Then the high priest went to the very heart of the matter. He asked, "*Are you the Christ, the Son of the Blessed?*" (Mark 14:60b, 61b).

To this categorical question about His deity and messiahship Jesus replied, "*I am; and you will see the Son of Man sitting at the right hand of Power, and coming with the clouds of heaven*" (v. 62).

At no time in His earthly ministry did Jesus more clearly affirm that He was the Christ, the Son of the living God. And at no time in history was there a more overt rejection of this truth. The high priest made an Oriental gesture of dismay and disgust, tearing his mantle. He called our Lord's words "blasphemy" as he and those with him condemned Him to death. Then they spat upon Him and struck Him and, before many hours elapsed crucified Him on Calvary.

There was another who heard and witnessed all that took place. He was a disciple. He had followed at a distance. He had avowed his loyalty to his Lord and been told that that very night he would three times

deny Him.

In the stress of the moment, beset by fear and weak when he should have been strong, Peter denied his Lord, even to invoking a curse upon himself and the mouthing of oaths. Then he remembered his Lord's words and there swept over him such an overwhelming sense of shame and sorrow that he broke down and wept.

For the high priest and those with him their's was a deliberate rejection, an intellectual refusal to believe. For Peter it was a matter of physical fear and craven cowardice.

Apparently, after the resurrection, some of these men who shared in condemning Christ may have repented and believed. Of this we are unsure. But we do know that Peter came to genuine repentance and was forgiven and restored to fellowship. Thereafter he served his Lord, even unto death.

Surely there is a warning here for all of us. A blind intellectualism which rejects God's revelation of Himself in His Word, picking here and there for those things which are credible and rejecting other parts in the process denies the Christ revealed in Holy Scriptures.

And there is a warning to all Christians. Beware of self confidence. Strive at all times to walk humbly and close to the One who alone can sustain and strengthen. By God's grace we all can be forgiven but there must be repentance. To those who carry the heavy responsibility of teaching there is a special warning:

*Be sure to teach what God has revealed and not the opinions of men!* ☐

• • •

Until we can talk clearly and convincingly about the return of Christ we will not be talking clearly about any other phase of God's saving purpose. — STUART GARVER.





# SUNDAY SCHOOL LESSON

For August 14, 1966:

## Respect For Human Life

Rev. Wick Broomall

**INTRODUCTION.** Attention has been focused on the Sixth Commandment in recent years by the never-ceasing debate on capital punishment in modern society. In such a context, therefore, let us carefully examine what the Bible teaches. Then, casting our minds and hearts even further into the spiritual implications of this commandment, let us look at those other passages so that we shall be ready and prepared to meet the issues of the modern world.

**I. THE SIXTH COMMANDMENT** (Ex. 20:12). Our treatment will follow along these lines:

**A. The Killing of Animals.** The Bible teaches that animals may be killed for a source of food for man (Gen. 9:3); or if they endanger the life of man. Throughout the Bible the meat of animals is considered as a part of man's diet (Acts 10:12-15; I Tim. 4:3-5). God even gave specific directions as to which animals should be eaten (Lev. 11). The Bible also gives direction for the destruction of animals showing vicious tendencies (Ex. 21:28,32; cf. Lev. 20:15-16).

It does not appear that the Bible justifies the wanton destruction of animals purely out of the caprice of the hunter. "A righteous man regardeth the life of his beast" (Prov. 12:10; cf. Lev. 25:4). A certain man was rebuked by an animal which he mistreated (Num. 22:26-30; cf. II Pet. 2:16). Even Christ deigned to use an ass for His triumphal entry into Jerusalem (Matt. 21:1-5; cf. Zech. 9:9).

**B. The Killing of Men.** To clarify this very complex subject, consider killing in these circumstances:

1. *Without evil intent.* Specific examples and legislation were given to cover this case (Deut. 19:4-5). Certain cities were set aside as sanctuaries for such people (Ex. 21:13; Num. 35:10-34; Josh. 20:1-9). Such persons were not put to death.

**Background Scripture:** Exodus 20:13; Leviticus 19:17-18; Proverbs 25:21-22; Matthew 5:21-24, 43-44; I John 3:15-18; 4:20-21  
**Key Verses:** Exodus 20:13; Matthew 5:21-24, 43-44; I John 3:15-18; 4:20-21  
**Devotional Reading:** I John 4:19-21  
**Memory Selection:** I John 3:15

2. *In self-defense.* The case cited is that of a thief who is killed by the householder (Ex. 22:2). The person who kills under this or like circumstance is not accounted a murderer.

3. *In war.* Wars may be explained in these three ways: 1) at times they have been commanded by God (Ex. 17:8-16; 32:27; Deut. 7:12; II Sam. 5:22-25); 2) as necessary for the preservation of a nation against an aggressor (II Kgs. 19 — 20; cf. Rom. 13:1-7); 3) as part of the prophetic order of things in "this present evil age" (Gal. 1:4 NASB; cf. Matt. 24:6-8). The killing of an enemy in a justifiable war is not murder; the Sixth Commandment cannot be justifiably quoted for the pacifist position.

4. *In intent but without the physical act.* David ordered Uriah the Hittite to be sent where the battle was so fierce that his death would be almost certain (II Sam. 1:14-27). This is why David, in repentance, cried out for deliverance from "bloodguiltiness" (Psa. 51:14). He considered himself guilty of Uriah's death, although he himself did not actually slay him.

5. *Without intent but through personal negligence.* An ox gored a man after the owner had been told he should fence in such a vicious animal (Ex. 21:28-29). The owner is considered as a murderer. A modern case is the motorist who,

knowing the incapacitating influence of drink on his driving ability, kills an innocent man in another car.

6. *Of one's self.* Suicide comes under the prohibition of the Sixth Commandment. Saul (II Sam. 31:4) and Judas Iscariot (Matt. 27:5) are the Bible's most notorious examples of this act. There is no trial of life but that God will give us grace to endure (Isa. 43:2; II Cor. 27:7-10). Job is the outstanding example of fortitude under testing (Job 2:7-10; Jas. 5:11). Suicide is accomplished not only by violent and immediate means (by a gun or by poison) but also by means that are just as sure yet often imperceptible — such addictions as drinking and smoking, both of which are sure ways of early death by self-destruction.

7. *With evil intent.* This is what is actually forbidden in the Sixth Commandment. Repeated in these words: "He that smiteth a man, so that he dieth, shall surely be put to death" (Ex. 21:12 ASV), this is what is properly called murder.

8. *Without the act but in the heart.* The man who hates another man is really a murderer. This is what Christ (Matt. 5:21-22) and His apostles (I John 3:15) taught.

**C. The Punishment of Murder.** There is an increasing outcry against capital punishment in modern society; it is even called "legalized murder." Many plausible arguments are brought forth in the efforts now being made to abolish capital punishment entirely. The Bible is quite specific in its insistence that the murderer must be put to death.

1. *Destroys God's "image" in man* (Gen. 9:6). This basic command at the very beginning of human society after the flood sets the standard for all subsequent history down to our time. God has so high a regard for His image in man that He orders the destruction of that man

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who wilfully destroys that image by killing another man.

2. *Breaks God's law.* Although the Sixth Commandment does not prescribe a punishment for its infraction, the punishment is plainly indicated elsewhere (Ex. 21:12 — "he shall surely be put to death"; Lev. 24:17; Num. 35:16-21).

3. *Pollutes the land with innocent blood* (Num. 35:30-34). "No expiation can be made for the blood that is shed therein, but by the blood of him that shed it" (35:33 ASV). Only the murderer's execution can cleanse a land from defilement by reason of the death of an innocent person.

4. *Creates lawlessness in society.* The State is ordained by God to preserve order and decency in society (Rom. 13:1-7). The murderer creates a state of lawlessness and anarchy, so the State has the God-given right to execute murderers.

## II. ATTITUDES TOWARD OTHERS (Lev. 19:17-18). Wrong attitudes are:

A. "*Thou shalt not hate thy brother in thy heart.*" The classic example here is Cain's murder of his brother Abel (Gen. 4:5-8; cf. I John 3:11-12, 15). Joseph's brothers hated him (Gen. 37:4-5, 8). Amnon hated his sister (II Sam. 13:15), and Absalom hated Amnon (13:22). Christ condemns such hatred (Matt. 5:21-26).

B. "*Thou shalt not avenge*" (take vengeance) — ASV. God says: "Vengeance is Mine, and recompense" (Deut. 32:35). Absalom killed Amnon in revenge (II Sam. 13:20-29). Such conduct is unworthy of a Christian (Rom. 12:17, 19; Col. 3:8).

C. "*Thou shalt not bear any grudge.*" A child of God should not have a spirit of ill-will or animosity toward another. Such a spirit can easily pass into outward hatred. Cain is an example of a grudge that became hatred.

But right attitudes are:

A. "*Thou shalt surely rebuke thy neighbor*" (ASV). Even an ass on one occasion rebuked a man (Num. 22:26-30; II Pet. 2:16). Samuel rebuked Saul (II Sam. 15:17-23). Nathan rebuked David (II Sam. 12:1-15). Christ rebuked Peter (Matt. 16:22-23). Paul rebuked Peter (Gal. 2:11-15). "Reprove a wise man, and he will love thee" (Prov. 9:8). The Bible lays down principles regarding such rebuke (Matt. 18:15-17;

Gal. 6:1). There is a definite need for rebuke, Eph. 5:11; I Tim. 5:20).

B. "*Thou shalt not bear sin because of him.*" This is done by harboring ill-will against a brother (Eph. 4:26); by approving the sins (Rom. 1:32) or the heretical views of others (II John 10:11); by taking part in the sins of others (I Tim. 5:22); or by refusing to rebuke others who are living in sin (I Cor. 5:2; Rev. 2:20).

C. "*Thou shalt love thy neighbor as thyself.*" This command is found originally in the Old Testament. One of the two fundamental laws of Biblical religion (Matt. 22:36-40; cf. 19:19), it is a summary of evangelical faith (Rom. 13:9; Jas. 2:8).

## III. THE RIGHT TREATMENT OF ENEMIES (Prov. 25:21-22). This passage is quoted by Paul in Rom. 12:20.

The Law at Sinai prescribed regulations regarding the treatment of one's enemies (Ex. 23:4-5). Israel's history affords some examples (II Kings 6:22; II Chron. 28:8-15). Christ gave deeper meaning to this law (Matt. 5:44).

1. *The human side.* Three interpretations have been offered here: 1) of a figurative description of shame ("fire") coming over the enemy when he sees the good we do unto him; 2) of the prophetic judgment that will befall the enemy as he hardens his heart toward our good (cf. Rom. 2:4-10); 3) of the symbolic "coals of fire" (cf. Lev. 16:12-13), that the enemy, now converted, will offer to God as "sweet incense" of praise and thanksgiving for the goodness to him (cf. Phil. 4:18; Heb. 13:15-16). The third view has much to commend it.

2. *The divine side* ("and Jehovah will reward thee"). This reward will take place both in the present life (Prov. 11:31; 13:21) and also in the life to come (Matt. 10:42; Heb. 6:10). Christ comments on this passage in Matt. 25:31-46.

## IV. THE SIXTH COMMANDMENT EXPLAINED (Matt. 5:21-24, 43-44 (48)). Christ lifted this commandment out of the false interpretations placed upon it by the Jews and quoted from the Old Testament: "Thou shalt not kill" (Ex. 20:13; Deut. 5:17) and "whosoever shall kill shall be in danger of the judgment" (Ex. 21:12, 14; Num. 35:

12, 16-34; Deut. 21:1-9). The old law is interpreted by Christ:

A. *The commandment really deals with hate.* Christ gives three illustrations (in ascending order) to show how hate is the original sin of murder (cf. I John 3:15; 4:20). King Saul's hatred of David is a notorious example (I Sam. 18:8-9; etc.).

B. *Reconciliation must precede religious worship.* Christ teaches that we must "first be reconciled to (our) brother" before our gift that we offer upon the altar can be accepted. Esau's conciliation with Jacob (Gen. 33:1-16) and Joseph's reconciliation with his brothers who hated him (Gen. 44 and 45) are good illustrations.

C. *Love is the principle of the Christian life.* Christ is speaking of relationships existing in the kingdom of God. In such a realm, love must dominate all our attitudes toward others. This principle was taught back in the Old Testament (Lev. 19:17-18; Prov. 25:21-22) and is emphasized with greater force by Christ (Luke 6:27-28, 34-35) and by His Apostles (Rom. 12:14, 20-21; I Cor. 4:12-13; 13:1-13).

D. *Such love illustrates and confirms our sonship.* Our love illustrates the love of our Heavenly Father in His merciful blessings upon all men (v. 45); and differentiates us from the worst of sinners ("the publicans") (v. 46); and the pagan world ("the Gentiles")—ASV (v. 47). Our love prepares us for that final and ultimate fellowship with our Heavenly Father (v. 48; cf. I John 1:3; 4:16-21).

V. *LOVE DEFINED AND APPLIED* (I John 3:15-18; 4:20-21). Love and hate are never compatible, for hate puts a person in the state of (spiritual) death ("He that lov-

(Cont. on next page)

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eth not his brother abideth in death"); it makes him actually a murderer and hate certainly prevents a person from having eternal life.

But love is exemplified by Christ. In Him we know what *real* love is. Our knowledge is based upon an historic event (Christ's death for us)

and is productive of a divine imperative ("we ought"). We know these things about love:

A. *Incompatible with Selfishness.* True love for the brethren must express itself in sharing with needy brethren (Acts 11:27-30).

B. *Manifested in Action.* Love in the heart must find expression in

some positive action of help, not in mere words. Here John agrees with James (2:15-16).

C. *Based upon a Divine Command.* This commandment is in the Old Testament religion (Lev. 19:18) just as it is in the New Testament faith (Matt. 22:37-39; John 13:34-35; Gal. 5:6, etc.).



## YOUTH PROGRAM

For August 14, 1966:

### *Why Be Good?*

Rev. B. Hoyt Evans

*Scripture: Ephesians 2:1-10 and 4:17-5:2*

*Suggested Hymns:*

"Living for Jesus"

"So Let Our Lips and Lives Express"

"More Like the Master"

**PROGRAM LEADER'S INTRODUCTION:** Some people, even young people, live in a very openly sinful way and still seem to bask in fame and popularity. It appears that many who make no place for God and true goodness in their lives continue to prosper materially. When we make such observations, we may be tempted to ask: "Does it really pay to be good?" or "Why should I be good?" Even when we see good people suffering and the wicked prospering we must not be shaken in our faith or discouraged, because there are still many sound reasons for being good. Let us see what they are:

Before we start looking at reasons for being good, we had better ask what we mean by "being good." It means living as Christ would have us live. That calls for being strictly honest — no cheating or falsifying of any kind. It means being courteous and kind. It means being unselfish and showing true humility. It means being pure in thought, word, and deed. This involves our speech, our activities, the kind of recreation we take part in, and the choices we make of friends.

It means being helpful and cooperative at home. It means being conscientious and faithful at school and

at work. It means putting Christ first in our lives and living according to the teachings of the Bible. As Christians, this is the way we ought to live, and there are many good reasons for doing so.

**FIRST SPEAKER:** We are not to be good in order to be saved, but we are to be good because we are saved already. (Read Ephesians 2:8-10.) We become Christians by faith in the saving work of Christ, but we prove our Christianity by the way we live.

We can often tell that a person belongs to a certain family because he has the family's characteristics. One of the chief characteristics of God is goodness, and when we become His children through faith in Christ, the family characteristic of goodness ought to be seen in us. In order to be consistent with the profession we have made, our lives must be filled with goodness like God's.

When we say a Christian is consistently good, do we mean that he never commits any sin at all? Sinlessness is the ideal for Christians, but it is an ideal which we never reach in this life. The fact that a person sins does not mean that he is not saved. His attitude toward sin is probably the most important thing. If he hates his sins and loves goodness, he is likeminded with God and is surely a Christian.

On the other hand, if a person has no love for goodness and feels no real sorrow for his sins, but rather enjoys them, this person has good reason to doubt that he is a true child of God even though he may

be a member of the church.

If Christ has saved us and we have Him in our hearts — if we are really God's children through faith in Christ — we must be good. If we are truly Christians, the love of goodness will be a part of our Christian nature.

**SECOND SPEAKER:** We ought to be good, that is, God-pleasing, for the sake of those who love us. Our reputation and character are important to many people. We do not live to ourselves, and when we think we are harming only ourselves we need to remember that we are also hurting the many people who love us.

We have a great obligation to our Christian parents. Not only do they love us and suffer when we do something wrong, but their reputations are tied to ours. When our lives are less than they ought to be it reflects on our parents. Our brothers, sisters, and other relatives are involved with us in the same way that our parents are. When we fail to do what is right, we harm them too.

There are many others: friends, teachers, ministers, boy and girl friends, and future husbands, wives, and children. All of these have much at stake in the way we live our lives now. When we live up to the highest standards of Christian conduct, we make many people happy.

When we fail to measure up to these standards, many people are disappointed. We ought to be good for the sake of those who love us



**THIRD SPEAKER:** Not of least importance, we ought to be good for our own sakes, for conscience sake. We may be able to hide our wrongdoings, especially our thinking, from all other people, but we cannot hide from ourselves or from God. However well we may conceal it from others, consistent wrong thinking and wrongdoing will eventually cause our character to deteriorate. In other words, we may be able to hide it for a while, but sooner or later it will become evident.

Even if we could hide our un-Christian living forever, we cannot hide from ourselves, and we have to live with ourselves. A great deal of the emotional trouble people are experiencing today stems from the fact that it is painful for them to live with their own consciences.

One of the surest ways of insuring a happy, satisfied life is to live in such a way that God is honored, that our consciences will not condemn us, and that our memories will not make us ashamed. Sin is an offense to God, and there can be no satisfaction in a life that consistently offends God.

**PROGRAM LEADER:** If we honestly try to be good in the Christian sense, we are going to be different from many of those who are around us. We may as well face it, we will draw some criticism. Let us remember, however, much of that criticism will not be genuine.

Much of it will come from people who will be embarrassed because they know they ought to be taking the stands and doing the things we are. They will be embarrassed because of their failure to be good, and they will make fun of us in an attempt to justify themselves and to cover their shame. In any case, when we seek to do God's will, we have the satisfaction of knowing that we are pleasing Him and that He can use our efforts.

The Bible says, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (I Cor. 15:58). Also it is written, "And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9).

*Closing Prayer.*



Our time is not our own. Every moment belongs to God. the Lord's

## CATECHISM STUDIES



Rev. Paul G. Settle

**56. Q. What is the reason annexed to the Third Commandment?**

**A. The reason annexed to the Third Commandment is, that however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape His righteous judgment.**

No one gets away with sin! Human authorities cannot discover every crime or act of lawlessness, but God's Day of Judgment will surely come, when every law-breaker will be punished.

\* \* \* \*

TEST YOUR UNDERSTANDING

Treason against nations is punishable by death. Should we be surprised if "treason" against God is punished by spiritual death?

SEARCHING THE SCRIPTURES

Look up Deuteronomy 28:58-59. Law-breakers should fear the holy God!

\* \* \* \*

**57. Q. Which is the Fourth Commandment?**

**A. The Fourth Commandment is, Remember the Sabbath Day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.**

Day (Sabbath) should be set apart from the other days as a token to God that all our time is His.

\* \* \* \*

TEST YOUR UNDERSTANDING

Who is supposed to "rest" on the Sabbath?

SEARCHING THE SCRIPTURES

Memorize Exodus 20:8-11.

\* \* \* \*

**58. Q. What is required in the Fourth Commandment?**

**A. The Fourth Commandment requireth the keeping holy to God such set times as He hath appointed in His Word; expressly one whole day in seven, to be a holy Sabbath to Himself.**

Every Christian is commanded by God to reserve a seventh part of his time, to be used exclusively for the worship and service of God.

\* \* \* \*

TEST YOUR UNDERSTANDING

Does this commandment teach that if we keep one whole day for God, we may do as we please the other six days?

SEARCHING THE SCRIPTURES

Look up Leviticus 19:30. Why should we keep this commandment?

If you are moving to an area where there is no congregation of the Presbyterian Church in the U. S. you may find an Orthodox Presbyterian Church nearby. A Directory of Churches and Chapels of the Orthodox Presbyterian Church will be sent upon request. Please address: Orthodox Presbyterian Church Directory, 7401 Old York Road, Philadelphia, Pa. 19126.





## BOOKS

**A MANUAL FOR BIBLICAL PREACHING**, by Lloyd Merle Perry. Baker Book House, Grand Rapids, Mich. 215 pp. \$4.95. Reviewed by Rev. Richard Allen Bodey Sr., professor, Reformed Theological Seminary, Jackson, Miss.

For weal or woe, the fate of the pulpit is the fate of the Christian Church. Especially in this day when the dramatic arts and liturgical showmanship threaten to dislodge the sermon from its proud centrality, anything that will help to renew the integrity, power, and splendor of preaching is therefore a welcome contribution indeed. That is precisely what this how-to-do-it handbook is intended to do.

Written by a ripened teacher of preachers, it surveys from an evangelical viewpoint the terrain common to all homiletical texts, the nature, materials, organization, techniques, and varieties of Biblical preaching. Principles of selection are illustrated by a proliferation of classified homiletical suggestions from nearly every Biblical book. Oddly, the lone exception is that especially fertile field of sermonic vegetation: the Gospel according to John.

Step by step Dr. Perry traces the

process of sermon preparation on seven structural patterns, providing sample outlines for each. But — and this is the chief impediment in an otherwise commendable work — unless one purposes to make his sermons as dull and uninviting as a crop of fence-posts, he will look elsewhere for counsel in this area.

Other chapters provide useful guidelines for planning a preaching schedule and designing every sort of occasional address. Also included are a biographical guide to the history of preaching, classified bibliography, and index.

Any preacher whose pulpit stock is running perilously low or who needs to sharpen his homiletical skills will profit from this book. Novices and seminarians will find it a serviceable auxiliary. ☐

**FOUNDATIONS FOR PURPOSEFUL ADMINISTRATION**, by Alvin J. Lindgren. Abingdon Press, Nashville, Tenn. 302 pp. \$5.50. Reviewed by Dr. John R. Richardson, pastor, Westminster Presbyterian Church, Atlanta, Ga.

The objective set forth in this volume is to offer guidance for church administrators. The focus is upon preparing the minister to be a church administrator by interpreting what church administration is, the foundations on which it rests, and the prerequisites for leadership in this field. The author writes for the benefit of both the theological student and the experienced minister. The goals of church admin-

istration are outlined and signposts erected pointing toward those goals.

In all church administration a clear understanding of the Christian faith and the mission of the Church are essential. Church administration is designed to realize the Church's purpose. To the author's credit, it should be pointed out that he insists that there must always be a theological dimension to church administration, if it is to be worthy of its name. All who seek to be better equipped to serve Christ will welcome this God-centered view of the administrative task. Since local churches differ this material will necessarily have to be adapted to each situation, but all types of churches can profit from suggestions found here. ☐

**SIMPLE SERMONS FOR TIMES LIKE THESE**, by Dr. W. Herschel Ford. Zondervan Publ. House, Grand Rapids, Mich. 135 pp. \$2.50. Reviewed by the Rev. Samuel H. Christopher Jr., pastor, Rehoboth Presbyterian Church, Decatur, Ga.

This book is one of the series bearing the same title "Simple Sermons" on the various themes treated by the author.

The twelve sermons given in this volume reflect the insight and concerns of the pastor and the fervor of an evangelist both of which the author has been during his ministry.

The construction of these sermons is clear and easy to follow in their simplicity. They deal with a range of topics including the Church, Christ, Home, Salvation, Second Coming, and Christian living. They are written to all age levels with one pointed directly to young people.

Dr. Ford's sermons are fine presentations of Scriptural truth with a depth of concept and content presented in a most warm, winsome and

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simple manner. The author handles the apt illustration well and provides clear pictorial windows so that anyone can easily catch the impact of the Scriptural truth that he is seeking to get across to his hearers and readers. E

**THE ART OF PASTORAL CONVERSATION**, by Ebel Van de Schoot. Abingdon Press, Nashville, Tenn. 223 pp. \$3.75. Reviewed by Dr. John R. Richardson, pastor, Westminster Presbyterian Church, Atlanta, Ga.

The author is a professor of pastoral psychology at the University of Leyden in Holland. He served previously as pastor of a Dutch Reformed Church. He has been active in the work of several multi-professional psychiatric centers in Holland.

This book is a translation from the Dutch. The unifying theme is "Conversation," discussing why human beings engage in it, what role it plays in the church's concern, and what unique features a pastoral conversation might have. Principles and practices are demonstrated. He shows that the pastor's most casual conversation may be a healing in-

fluence.

Each chapter is penetrating and stimulating. The working pastor should be able to derive many practical suggestions from this new volume. It is not necessary to agree with all the author sets forth to receive benefit from it. Its emphasis upon the value of nondirective counseling is especially helpful. E

**THE INTERPRETATION OF THE NEW TESTAMENT 1861 - 1961**, by Stephen Neill. Oxford University Press, London. 360 pp. \$10.50. Reviewed by the Rev. James H. Patterson, pastor, First Presbyterian Church, Tuscumbia, Ala.

This book is the fruit of the author's study on this subject over a period of years. The material was first presented as the Firth Lectures at the University of Nottingham in 1962 and subsequently published in this present form.

Here is a broad and extensive subject and the author confesses that his book exceeded the limits first assigned to it. Nevertheless, he has succeed in presenting a very read-

able, perceptive, and rather comprehensive history of New Testament criticism and interpretation for his period of interest, and all in narrative fashion!

Some readers may be disappointed.

(Cont. on next page)

## What Happened?

Members and friends of the Presbyterian Church US are continuing to ask, "What happened at the General Assembly?" Straightforward answers to many of their questions are available in the special reprint on the 1966 General Assembly. This compilation of articles and editorials from three May issues of the Journal tells of the significance of the vote to join COCU (the "Blake-Pike" Consultation on Church Union), of the unprecedented social actions and of some other far-reaching but possibly more subtle decisions. Order for the officers of your church and for friends that might not have seen these Journals. \$1 per dozen or \$5 per hundred from The Presbyterian Journal, Weaverville, N. C. 28787.

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ed in discovering that the book is concerned mostly with English, and some continental scholarship on the subject, with sympathies manifested for Cambridge investigators.

The work closes with a summary of achievements in the field and areas of investigation calling for continued study. ☐

**T O W A R D U N D E R S T A N D I N G  
THESSALONIANS**, by Boyce W. Blackwelder. Warner Press, Anderson, Ind. 159 pp. \$3.95. Reviewed by the Rev. G. Daniel McCall, pastor, Brevard-Davidson River Presbyterian Church, Brevard, N. C.

The Chairman of New Testament studies in the School of Theology, Anderson, Indiana, has given us a brief but scholarly treatment of what he considers to be quite possibly the earliest extant letters of the Apostle Paul.

Though not offering extensive commentary on particular passages, Dr. Blackwelder does set forth a remarkably stimulating consideration of the background of the Thessalonian epistles. The author's observations of Paul's personality, of his Christian commitment, and of his intentions in service as revealed in these letters commend themselves to the reader as being of unusual value.

An impressive and helpful feature of the book is the author's fully annotated translation which is designed to draw out the fuller meanings suggested by the Greek text. The result of all Dr. Blackwelder's able efforts is a sound and well balanced work which is of potential help to the lay reader as well as to the minister. ☐

**WHAT ABOUT TONGUE-SPEAKING?**, by Anthony A. Hoekema. Wm. B. Eerdmans Publ. Co., Grand Rapids, Mich. 161 pp. \$3.50. Reviewed by Dr. C. Newman Falconer, pastor, First Presbyterian Church, Greenville, S. C.

Here is a helpful treatment of a timely, controversial topic, approached in a scholarly fashion with probity and fairness. The writer lays no personal claim to the "gift of tongues" — but recognizes the validity and (circumscribed) value of this experience for many. The book includes five illuminating chapters: (1) The History of Tongue-Speaking; (2) The Significance of Tongue-Speaking for Pentecostals; (3) A Biblical Evaluation of Tongue-Speaking (4) A Theo-

logical Evaluation of Tongue-Speaking; (5) What We Can Learn From the Tongue-Speaking Movement.

The historical sketch presents many pertinent, but little known, facts and incidents concerning glossolalia. The Biblical analysis and Scripture-based conclusions are of vital concern to all Christians. The writer infers that "glossolalia is not a part of the great tradition of historic Christianity, but is rather an isolated phenomenon which has occurred sporadically, under unusual circumstances." He differs with the "dominant" position of Pentecostalism, seeing no Scriptural evidence that every believer should seek a post-conversion Spirit-baptism, which is authenticated by glossolalia. He suggests that tongue-speaking is not the "best" gift of the Spirit and that it is not the sine qua non of mature Christianity. It is pointed out that Pentecostalism threatens the unity of the Church by inferring a "two-level Christianity" — consisting of elite (tongue-speaking Christians, and inferior or second rate Christians.

Dr. Hoekema recognizes a challenge in Pentecostalism for the church today, and a reminder that Spirit-filled living is a challenge of a lifetime. ☐

**REFORMED CONFESSIONS OF THE 16th CENTURY**, ed. by Arthur C. Cochrane. Westminster Press, Philadelphia, Penna. 336 pp. \$3.50. Reviewed by Dr. John R. Richardson, pastor, Westminster Presbyterian Church, Atlanta, Ga.

The twelve principal confessions of faith of the Reformed Churches of the sixteenth centuries are set forth in this rich volume. Here is confessional literature at its best. No Christian should be deprived of this information.

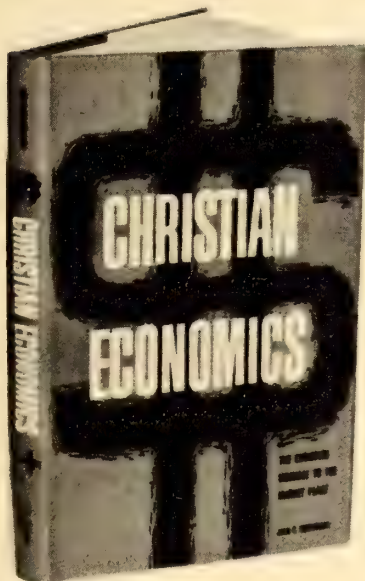
These Confessions are based upon the earlier creeds of Christendom and contain material omitted in them. The Westminster symbols are not included. Of these the editor says, "they are easily available elsewhere, and their inclusion here would have made the book unduly long." Furthermore, the Westminster documents are products of the 17th century.

These confessions reflect the spontaneity, the joyfulness, and the freshness of the Reformation. The editor is correct in stating "that if Pres-

(Cont. on p. 22)



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byterian and Reformed Churches today are 'to look to the rock from which they were hewn, and from the quarry from which they were digged' they must return to the Confessions of the 16th Century." ☐

**GOD'S REVOLUTION AND MAN'S RESPONSIBILITY**, by Harvey Cox. The Judson Press, Valley Forge, Penna. Paper, 128 pp. \$1.50. Reviewed by Dr. Lloyd F. Dean, Scotia, New York.

Now a member of the Harvard Divinity School faculty, Cox delivered these lectures before his best-known publication was written. He had just taken part in the 1963 March on Washington for Jobs and Freedom, and he found the annual Baptist Student Conference "jumping with the spirit of the freedom movement."

Cox differs with the "God is dead" theologians in this wise: "The God they [the orthodox] say is alive and the others say is dead is just not God." The key form of sin he finds in today's church and world is sloth, particularly in reference to social and political responsibility. It is the responsibility of the church to

"fall in" where "God's new kingdom" is taking shape in the world.

With Bonhoeffer, we must not "speak of the world as though it were lost . . . It is only in Christ that the world is what it is." Four things seem to stand in the way of effective ministry today: cultic worship — gathering at specific times and places "for ritually prescribed activity," otherworldliness, the division between the sacred and the secular, and an inclusive worldview. All people belong to Jesus, "if they would only recognize and respond."

To such sentiments Cox adds references to the Christian witness in the world and the fact that only God knows who are really His and who are not. All very confusing indeed. It is true that many incisive and even exhilarating things are said, but where does it all lead?

This reviewer believes that the underlying logic of Cox's viewpoint is simply that Christianity in its Biblical sense is not true. The author offers something which is in some respects new — at least different. It will appeal to many, especially those who have never felt at home with the Bible. As a new form of the

"social gospel," it will develop either into a secular humanism, or into that very "liberalism" which Barth condemned a generation ago. ☐

**CALVIN'S NEW TESTAMENT COMMENTARIES: GALATIANS, EPHESIANS, PHILIPPIANS, and COLOSSIANS**, tr. by T. H. L. Parker. Wm. B. Eerdmans Publ. Co., Grand Rapids, Mich. 369 pp. \$6.00. Reviewed by Dr. C. Gregg Singer, Professor, Catawba College, Salisbury, N. C.

This new edition of Calvin's Commentaries is a brilliant achievement and the "prince of commentators" is seen for what he has been and probably always will be in the history of the Church — the genius of Geneva.

This particular volume would be memorable if it only contained his exposition of Galatians and the first two chapters of Ephesians. For both the layman and the minister this series is indispensable for a solid knowledge of the Scriptures. ☐

### Just Looking—from p. 9

When you become sufficiently impressed with a minister that you decide to ask him to come to visit, ar-

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range for him and his wife to stay in the home of a committee member. This gives you a chance to get to know them really well.

The schedule should include a formal meeting of the minister and the committee and a tour of the church, manse and community. It is nice to arrange an informal dinner, too.

Don't hedge when he asks questions about the congregation and the community — tell all the good points but be frank about the shortcomings.

And bring out your questionnaire — some questions which cannot be answered by observing him must be answered by him.

Of course, all these proceedings take time and that is to be expected. So if the work progresses slowly, print interim reports in the church bulletin or have the chairman make announcements periodically. It is courteous to make progress reports to the Session, too.

In any reporting, however, it is prudent to avoid mention of specific individuals by name.

### **And Finally**

Expenses are always a matter of some concern. In some groups members are able and glad to pay their own. Whatever the committee budget is, however, certainly no one should feel barred from serving because he is unable to pay his own travel costs.

Some congregations are large and this is reflected in some of the suggestions that have been made. Pulpit nominating committees from very small congregations will face problems of a slightly different sort. The choices will not be so numerous, for instance. There may be discouragement from repeated contacts with ministers who (naturally) feel that a larger congregation than yours represents an opportunity for greater service.

But don't give up on men currently serving the larger churches—some want to take on lighter responsibility as they grow older. Still, face the fact ruthlessly and immediately that you may have to be satisfied with a man of modest abilities. And in such a case, above any other qualifications whatever, rate his love for the Lord Jesus Christ.

Beyond that, a good pastoral reputation is of infinitely greater worth than a notable preaching reputa-

tion. Churches have thrived under hard workers who were less than perfect pulpiteers. They seldom have thrived under merely good preachers who were lazy or poor pastors.

A final question: What about inviting the prospective minister to preach to your congregation? To some extent this is for the congregation to decide. But few ministers want to be put on "exhibition." And no committee's work is made easier by calling up a parade of "candidates" from which to choose. If the congregation is willing to take your recommendation and proceed to a call without hearing the minister, you can be glad. But if the congregation demands a "trial" sermon, so be it. Be sure you are convinced *this* is the man before asking him to preach.

The pulpit nominating committee that adheres strictly to the rules, realizes fully its responsibility to the congregation and approaches its work prayerfully and patiently, will almost certainly come with a sense of satisfaction to that point where it has a happy announcement to make to the congregation.

Don't allow yourself to become discouraged. Keep your sense of humor and remember that the job is not just to find a minister but the *right* minister. Remember, especially, that your work is the Lord's work, that you are on an errand for Him and He will guide.

Then, when your committee reports to the congregation and each member speaks on behalf of your choice, you can expect your nomination to be accepted unanimously! ☩

\* \* \* \*

*Order additional copies of this article from the business office, Weaverville, N. C. \$2 per doz., \$10 per hundred.*

### **What?—from p. 11**

When these two points are recognized, *then* an amicable and fair division must be arrived at by negotiation.

### **A Third Alternative**

It must be recognized that a *third alternative* exists, although it may operate concurrently in the solutions suggested above: The third alternative is that a *spiritual awaken-*

*ing within the Church* may sweep away indifference, prejudice, preoccupation with secondary issues, lovelessness and all such things which are hindering the witness of the Church *now*.

We should be willing to stand still and let God work out His holy purposes, praying for revival in our time.

A willingness to reinstate the Scriptures to their rightful place as God's Word—fully to be believed and fully authoritative — must be a part of the spiritual awakening which alone can transform the Church.

This is no time for hasty action. It is a time when all of us should pray for the peace and purity of the Church; when we should pray for Christian brothers with whom we heartily disagree; and when we should pray that the Holy Spirit may have His perfect will within our own hearts. ☩

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## First, Given to Christ

In my long experience in the ministry I have discovered, as every minister of the Gospel discovers, that it is just those people who have given themselves completely to Jesus Christ and are dominated by the Spirit of God who do most to relieve the poor and needy, visit the sick, and give themselves in unselfish community service. But they do it for a particular purpose. That purpose is not to renew society but to renew the individual in society in his personal relationship to Jesus Christ. This makes all the difference in the world. It is the difference between healing a diseased body or merely giving a sedative for the temporary relief of pain.

—Abram Miller Long

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### FOLLOWING THE UPUSA

I have been very much interested in following developments within the Presbyterian Church US as reported in the *Journal*. It seems that the course of events in the Southern Church is following much the same course that occurred in the "Northern" Church in the 1920's and 1930's, although my guess is that this time events will move much more rapidly. When the mod-

ernists are in the minority they usually are all sweetness and light; but when they gain the majority they usually become desperately intolerant and ruthless.

I was a student in Princeton Seminary, 1925-1929, at the very height of the controversy there. The seminary was reorganized the summer of 1929 and Westminster Seminary was established that fall. The climax came in 1936, with the estab-

lishment of the Orthodox Presbyterian Church.

—(Rev.) Loraine Boettner  
Rock Port, Mo.

There's one crucial difference in the picture today. This time it is the denomination which is moving away and into a new Church of a different faith and order. Those who are willing to stand fast will not be leaving but rather continuing the Presbyterian Church US in its full integrity.—Ed.

### FINDS REPRINT USEFUL

I have just come across a little "Manual for New Members" of the Presbyterian Church, reprinted from the *Journal*. It is an excellent booklet, and I want to get a supply to use in this church . . .

I believe this booklet has a particular value at this time when our church is being tugged away from its moorings by today's currents of change and even unbelief. I think I shall make this "Manual for New Members" available to all our present members who would like to read it; for the time may be nearer than we think when members of our local churches will be confronted with a choice concerning their continuation as Reformed Presbyterians, or becoming involved in something "new" and quite different — under the Presbyterian label.

—(Rev.) Horace L. Villee  
Columbus, Miss.

### NO SPECIAL 'GIFT'?

I am surprised that you published the article by the Rev. Hudson Taylor entitled "The Holy Spirit's Baptism" in the May 25 *Journal*.

Mr. Taylor's article was misleading and may cause confusion and trouble among those who are not properly versed in the Scriptures.

In the beginning Mr. Taylor exhorts people to "seek the Holy Spirit with persistent and earnest desire." This is not what Christians are commanded. The New Testament makes it clear that the Spirit is given to all who are saved by faith at the moment of their salvation, and He never leaves the person even though the latter by his conduct may "grieve" and "quench" Him . . .

Mr. Taylor also stated that after long and arduous religious exercises he received what he called "the blessing of a clean heart." There is no such doctrine as this in the

# the PRESBYTERIAN JOURNAL

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THIS WEEK—

Vol. XXV, No. 14, August 3, 1966

*Just Looking, Thanks* ..... 7

Suggestions for pulpit committees looking for a minister.

*A 'Liberal' Presbytery at Work* ..... 9

A conservative minister is rejected for other than theological reasons.

*A Dilemma and some Possible Solutions* ..... 11

Both "sides" in the Church must recognize that their aims are mutually exclusive. By Dr. L. Nelson Bell

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**THE PRESBYTERIAN JOURNAL**, a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered to the saints, published every Wednesday by the Southern Presbyterian Journal Co., Inc., in Weaverville, N. C.

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N.T. It would almost seem that the author was expressing his belief in some of the forms of "holiness" teaching, which is a delusion. It is true that in Psalms 51 David asks for a clean heart, etc. But that was under the dispensation of the law of Moses, when the Spirit came upon men and left them again — e.g. Saul, Bezaleel, and others including Samson.

—Clive A. Thomson  
Toronto, Canada

#### THIS AND THAT

For some little time now I have not been receiving the *Presbyterian Journal*. I am sure this is due to some oversight.

I find your *Journal* invaluable and feel absolutely lost without it!

—(Rev.) Goshen G. Gunn  
S. Aukland, N.Z.

You are doing an excellent job. I believe the Spirit is bringing faithful Christians together in a bond of Christian unity that will have power when it is needed.

—(Mrs.) Blanche M. Oldham  
Arlington, Va.

• In this issue of the *Journal* we are inclined to believe you will find the reports from Geneva of greatest importance—the story of the Conference on Church and Society by assistant editor Arthur Matthews on p. 4, and the accompanying editorial on p. 12.

• Someone has commented that recent issues of the *Journal* have been unusually heavy with shocking news, alarmed editorials, unprecedented suggestions. True. But that is because recent months have witnessed an almost overwhelming acceleration in certain dangerous trends within the Church. Like a landslide which begins with a small rumble and a bit of movement, but which grows in size and accelerates in speed as the mountain disintegrates and crumbles into the valley below, so the trends in the Church, which just a short while ago were so slight as to be hardly noticeable, have mounted into landslides of appalling action. The only prospect in sight is that they will become even more precipitous.

• Within the Church, however, a multitude have not bowed the knee. And near the head of the

#### MINISTERS

James B. Bradley from Lowell, N. C., to the Lemira church, Sumter, S. C.

John E. Kimbirl from Greensboro, N. C., to the First Church, Gastonia, N. C., as associate pastor.

Lewis W. Bledso from Newport News, Va., to the Guilford Park church, Greensboro, N. C.

Jack Wayne Heintzleman from Mebane, N. C., to the Bridgewater, Va., church.

William T. Perkins from Faison, N. C., to the Jonesboro church, Sanford, N. C.

Donald E. Trent from Santord, N. C., to the Glenwood church, Greensboro, N. C.

Wilkes D. Macaulay from Mooresville, N. C., to the Asheboro, N. C., church.

W. Marshall Tredway, graduate of Union Seminary, ordained and installed pastor of the Pink Hill and Pleasant Hill churches, Albemarle, N. C.

Frank E. Sith from Orlando,

Fla., to the Hope Mills and Campbellton churches, Fayetteville, N. C.

John N. Wilson from Raleigh, N. C., to the Concord church, Statesville, N. C.

Bernard V. Munger from Austin, Tex., to the First Church, Lake Jackson, Tex.

Douglas B. Finch, Haskell, Tex., has accepted a call to serve as organizing minister for a new church development north of Houston, Tex.

Hayden B. Streater from Marlin, Tex., to the First Church, Opelousas, La.

Gerald L. Bell Jr., Florence, S. C., will take a year of clinical training in Columbia, S. C.

Earl W. Hall from Trion, Ga., to the Blountville, Tenn., church.

Collier S. Harvey Jr. from Kingsport, Tenn., to the Tinkling Springs church, Fishersville, Va., eff. Aug. 15.

Neil C. Leach from York, S. C., to the Bow Creek church, Virginia Beach, Va.

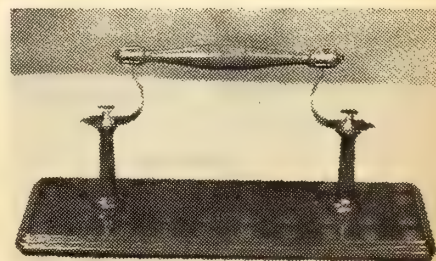
## ACROSS THE EDITOR'S DESK



line are those who faithfully teach the Catechism to their children. It is our great pleasure to recognize and congratulate, for perfectly reciting the Shorter Catechism, the following young people. They have been sent beautiful copies of the *Journal* award Bible:

Mrs. Herbert A. Smith and Claire Smith of the First Church, Montgomery, Ala.; Michael Ford Frazier of the First Church, Alexandria, La.; Faith Morse of the Brent, Ala., church; Annie Laurie Stoval and Jane Cleveland Spencer of the Rivermont church, Lynchburg, Va.; Robin Resler of the First Church, Hazlehurst, Miss.; Donald M. Dewey of the McIlwaine Memorial church, Pensacola, Fla.; and Casey Lamb, Frank Ellis Jr., Frances Waller, and Kenneth McKnight, of the Trinity church, Montgomery, Ala.

• The Mount Olive, Miss., church is very anxious to find out if anyone knows where they might locate additional communion trays of a historic pattern still used by the congregation. One of these trays is pictured below. Anyone with information about similar trays is asked to contact the pastor, the Rev. William H. Rose Jr. ☩







## WCC Calls Churches To Serve 'Man'

GENEVA, Switzerland — When the next General Assembly of the World Council of Churches meets in 1968 it will be showered with advice to invest more of its resources in social action. Assembly delegates will be faced with a volume of reports and recommendations from the two-week World Conference on Church and Society here.

The advice will run the gamut from planned parenthood to international organizations to missionary strategy, but it is all aimed at deeper involvement of the Churches in social action.

Most of the positions in the conference's final document were worked out during the second half of the meeting, but a tight schedule

and adjournment pressure often precluded precise formulation of statements. The 400 participants authorized an editorial committee to put into writing what it had decided.

Publication of the report is expected during the autumn. It will include three categories of findings: The "message," a two-page summary statement suggested by the steering committee on the last day; a lengthy commentary on the various areas of social concerns studied within each section of the conference (with this part of the document only being "received" in the plenary sessions and not subject to amendment); and conclusions and recommendations based on the sections' studies (and adopted in the plenary sessions).

Tone of the final edited report — if it follows the pattern of the speeches delivered here and the preliminary documents — will be that the Church will need to devote more attention to changing the structures of society. Making good people through a spiritual emphasis is not enough to produce good governments, according to the line of thought prevailing here.

Also prominent in the final report will be "revolution" — a key word at the meeting. Said the message: "At the present moment, it is important for us to recognize that this radical position has a solid foundation in Christian tradition and should have its rightful place in the life of the Church and in the ongoing of social responsibility."

Whether the 1968 WCC Assembly in Sweden will see the Churches' social responsibility in the same light as the 1966 Geneva conference remains to be seen, however. Time will be a factor. Much of the material adopted here is timely — on such present trouble spots as Viet Nam and Rhodesia — and may be out of date in two years.



## THE CHURCH OVERSEAS

WEST PAKISTAN — In the last days of April students of Gordon College organized a strike against the college authorities. The real reasons apparently were more personal than organizational and had to do with the Student Union president. However, public issues were selected designed to attract support and relieve the pressure on the president.

Two religious issues were included: 1) there must be a mosque built; and 2) the cross must be eliminated from the college emblem. Notwithstanding the fact that no student is compelled to join the college and knows that it is a Christian school when he comes, yet these issues created a fever pitch of emotion.

Students organized to lay the mosque's foundation by force and to conduct congregational prayers—this in spite of a clear Islamic law that such cannot be done without owner's consent.

Talks between the college's committee, students and a number of interested officials and politicians were held amidst rather chaotic circumstances. At this time mud was smeared on the cross of the college emblem. This produced a resentment among the Christian minority who were only just dissuaded from direct action.

Quite providentially the students were persuaded from forcing their will and by the next week the whole agitation had evaporated, and in particular the religious issues. Later, some of the student leaders tendered apologies for the desecration done to the cross emblem.

Many people were praying in those days, for which the college is thankful. However, the fundamental struggle which is the offense of the cross is not over. It is anticipated that more lies ahead. Continuing prayer is requested. — R. TEBBE.

## Not 'Delegates'

The 1968 Assembly will be constituted differently than the church and society conference, too. Member denominations will choose their representatives to the meeting in Sweden. Participants in the Geneva gathering were not called "delegates" because they were not chosen by their Churches.

Participants in this conference were chosen by a group authorized to do so by the WCC Central Committee, emphasizing lay representation and attendance by persons from Asia, Africa and Latin America. While denominational endorsement or nomination was asked for over three-fourths of those chosen, some were named without reference to the member Churches. The Central Committee had approved election of 50 in this category. In addition, some 25 younger participants came on the recommendation of the World Student Christian Federation (a WCC-related movement).

All shades of theological opinion



were represented in the gathering, from atheist to Russian Orthodox to Lutheran to classical Reformed. A self-styled atheist and Marxist, who is a scholar dealing with Church social thought at a Prague academy, came on recommendation of a Czechoslovakian Church.

If social, economic and political opinions came from as wide a spectrum, those opinions were not translated into floor speeches or conference documents. The calls heard by those on the floor were exclusively for socialism — from mild to total — and for world government.

### Bettering 'Man'

Nearly all the documents produced here call for the Church to direct more of its energies to serving man; to "humanizing" his existence; to preserving human life; to improving relations between men.

And to achieve these ends the conference recommended to the

### LBJ Feels Geneva Stand 'One-Sided,' Says Moyers

NEW YORK (RNS) — President Johnson feels that criticism of U. S. policy in Viet Nam by the World Conference on Church and Society in Geneva was "one-sided," White House Press Secretary Bill Moyers said on a CBS Radio network program.

In an interview with CBS Correspondent Robert Pierpont aired here July 28 on the "World of Religion" program, Mr. Moyers said the President "understands why men of the cloth particularly condemned aggression."

"But condemnation of aggression, in his judgment," the press secretary went on, "ought to take into account that the other side is the provocateur of aggression in South Viet Nam."

"Unfortunately," he added, "in this case, there was a lack of acquaintance with the facts in Southeast Asia. I think that too often clergymen express opposition on the basis of a moral principle without regard to the facts involved and I think that happened in this case."

World Council of Churches that it call a number of study conferences and promote other ones; enlarge and reorganize its staff; and provide more channels (such as publications) for discussion of social concerns. When the meeting ended, WCC retiring General Secretary W. A. Visser 't Hooft quipped that it was unfortunate that participants had not pledged to increase their denominational financial contributions to the WCC tenfold to support the recommendations.

Much of the implementation of the recommendations will be in the hands of Dr. Visser 't Hooft's successor, the Rev. Eugene Carson Blake of the United Presbyterian Church USA. Dr. Blake, who will take over the top WCC executive post Dec. 1, was one of the speakers toward the end of the meeting. Speaking on how the Church contributes to the transformation of society, he called for a strong Christian presence "where the action is."

### Four Influences

The general secretary-elect suggested that the Church influences society in four particular ways: through its worship (especially when the preaching is "relevant"); through its formulation of concrete

goals for society and means for reaching those ends; through its "pastoral care" of the individual leaders and opinion makers of society; and through its "identification" with victims of injustices.

Basis for the many social changes recommended in the conference report was largely an interest in "humanizing" humanity. There was little actual reference to Scripture and the Church's evangelization goals in the documents here. Eternal life was mentioned by a speaker or two during floor debate, but most of the talk was about the temporal.

When Scripture was mentioned in the documents the reference was generally less than reverent. In a section report on the place of women, it is treated this way: "Equality is a spreading secular idea, but what about the Pauline doctrine of subordination (Col. 3:18-21), and its inferential expression in the second version of the Creation myth in Genesis? Are these scriptures merely culture-tied and contextually dispensable?"

### Subject Of Studies

The four sections in which the conference was divided dealt with these four topics: "Man and Community in Changing Societies,"



Professor Richard Shaull of Princeton Seminary expounds his theories of revolution from the platform of the World Conference on Church and Society. Immediately to his left is Archpriest Vitaly Borovoy, Russian Orthodox clergyman on the WCC staff.



"Structures of International Cooperation—Living Together in Peace in a Pluralistic World Society," "The Nature and Function of the State in a Revolutionary Age," and "Economic Development in a World Perspective."

In addition, papers were produced by three working groups which included personnel from each of the four sections. Their topics were: "Potentialities of the Contemporary Technological and Scientific Revolution," "Theology and Social Ethics," and "The Church's Action in Society."

Most often mentioned as a means for reaching the human goals outlined at the meeting was supra-national organizations. The United Nations was cited in one of the conclusions as the best structure now available through which to pursue the goals of international peace and justice. Churches of the world were called upon "to defend it against all attacks which would weaken or destroy it. . . ."

### China Seat Urged

Chief limitation of the UN, as seen by the conference, was the fact that Communist China is not a member. The paper produced by one section meeting (including about a fourth of the total participants) said, "Unanimously it was deplored that she (Red China) was outside the United Nations Organization, and her seating therein was recog-

nized as indispensable for the dialogue which must begin regardless of differences in ideological position."

Another section reported that the nation-state as now constituted is too small unless it cooperates with others in political and economic matters. There were several calls in the documents for nations to give up some of their sovereignty in various fields.

There was strong emphasis on economic change, with governments of the developed nations urged to contribute up to two per cent of their gross national product to less-developed countries. While international taxation did not find its way into any of the final recommendations, the findings did call for the contributions to go through international organizations.

### 'Transfer Capital'

"Transfer of capital" was mentioned as a necessity several times in the documents, and redistribution of land also came in for a word of approval.

An earlier WCC statement saying that war is "against the will of God" was reaffirmed, but the conference went further and called nuclear war the "greatest of evils."

The conference turned down, in the midst of a parliamentary tangle, its own steering committee's proposal that it stage a march from the Place de Nations (the old League

of Nations headquarters and site of a number of UN offices now) to the Ecumenical Center (meeting place of the conference and headquarters of the WCC and other agencies).

A march was staged anyway on the final day, led by some of the youth participants who originally proposed the parade to the steering committee. They reversed the direction though, going from the center ("the Church") to the UN compound ("the world"). Many of the not-so-youthful participants joined them in their "bodily expression" of their interest in banning the bomb, changing economic structures and creating more powerful international agencies. A number of the placards condemned U. S. Viet Nam policy. ☐

### Soviet Radio Approves WCC Social Conference

MOSCOW (RNS) — The World Conference on Church and Society in Geneva received an unusual amount of attention from the Soviet press and radio.

Moscow Radio, in a domestic broadcast, noted that the conference had been sponsored by the World Council of Churches and attended by representatives from 70 countries — "not only clergy, but also economists, socialists and lawyers."

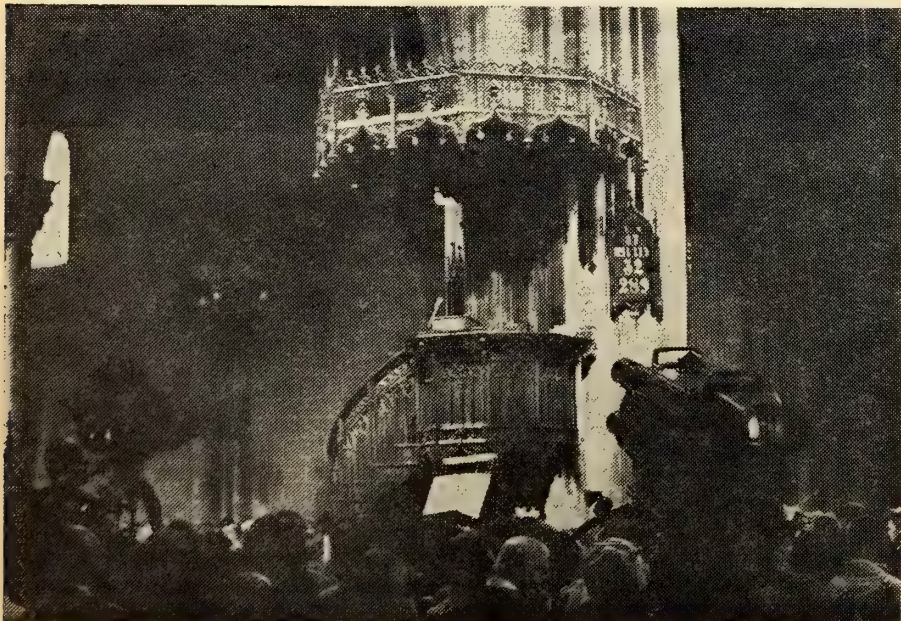
It said the conference, among other things, had been "profoundly concerned about the escalation of American aggression in Viet Nam."

It reported that a document approved by the conference asserted there was no justification for the presence of large numbers of U. S. troops in Viet Nam — nor for the bombing of villages in South Viet Nam and North Viet Nam.

Tass, the Soviet press agency also mentioned other subjects before the Geneva meeting, among them being peace in the "atomic century," the role of the state in the "revolutionary epoch," and the struggle for a new social order in Latin America.

Tass quoted Metropolitan Nicodim, head of the Russian Orthodox Church delegation, as saying that the conference had been unanimous in its approach to cardinal questions now "agitating" mankind.

(Editor's note: For an explanation of why the Russians were so generous with the World Council of Churches' conference, see editorial, "The Churches Join the 'Revolution,'" p. 12.) ☐



TV cameras focus on the empty pulpit of St. Pierre's in Geneva as a Sunday morning congregation of the Conference on Church and Society listens to the tape-recorded voice of Martin Luther King. Detained in Chicago by the riots, Dr. King was unable personally to occupy John Calvin's pulpit.



# The Deity of Our Lord

ROBERT STRONG, S.T.D.

Who is the center of the Christian religion? Jesus. Who died for our sins? Jesus. Who is the king of our life? Jesus. Who intercedes for us at God's right hand? The Lord Jesus. Who is coming at the end of time to sum up all things and make a new world for His own? Our Lord Jesus.

The text is Philippians 2:5-7: "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men."

## Christ's Person

I should think that any attentive reader of the Bible would regard as the problem above all other problems the kind of person who was Jesus of Nazareth. Who is this Man who moves through the Gospel record? Who is this Person about whom the apostles are preaching and writing? Who is this Person, the theme of prophecy and the central figure of the New Testament?

What a variety of answers have been given to these questions! Many of the answers have only to be mentioned to be as quickly rejected. Some have said Jesus was adopted as God's Son at His baptism and that the intimate relation between Jesus and God ended on the cross when He cried out, "My God, why hast Thou forsaken Me?"

Some have said that Jesus was like God. Some have said that Jesus was a mighty angel come to earth in human form. Some have said that Jesus was the very highest created being in the universe, next to

God, yet not actually God.

Every effort to describe that special quality which undeniably the New Testament sees in Jesus as something less than absolute deity has been rejected by Christians of all ages and is rejected by them today.

Even more objectionable has been the effort to make our Lord out to be only a man. Heaping superlatives upon Jesus, these scholars still will not accord Him His true Biblical standing.

They call Him revealer of God; they say that to find out what God is like look at Jesus; they say that as the ocean fills the bay so God filled Jesus; they call Him our perfect example; they praise Him as the supreme instance of suffering love; they acknowledge Him as the greatest teacher of all time; they will even refer to Him as a wonder worker; they will call Him the Lord.

But they will not say that He is God. In the last analysis Jesus is a man, the best of men, the incomparable one, the never to be excelled or equalled man — but a man, just a man.

In our times this kind of approach has been termed the search for the "Jesus of history." We call the result of their researches the "liberal Jesus." Strauss, Harnack, Holtzmann, Bultmann are some of the notable names in the effort to reconstruct the Gospels in order to find the so-called Jesus of history.

Quickly let me tell you what these sorts of scholars do. Holding a profound prejudice against the supernatural, they insist that the four Gospels must be put through a process of analysis. The miraculous must be stripped away, so that we may see the "true" Jesus. The early Christians, in order to impress the world with the personality that had captured their love and imagination,

assertedly adorned their accounts of His life and words and works with the drapery of legend. They wanted to impress men with the greatness of Jesus, and so they ascribed to Him exalted claims, such as that He was the very Son of God; and mighty works, such as the raising of a man four days dead from the grave.

As might be expected, the liberal scholars often contradicted and refuted each other in their theories. It has been supremely hard to twist the Biblical materials to make them conform to a preconceived scheme of a Jesus who is only a man.

I remember the thrill and the exalted feeling that were mine after hearing a lecture given by my major professor in New Testament at Westminster Seminary. He was Dr. J. Gresham Machen, esteemed by multitudes the greatest New Testament scholar of this century.

After dealing for weeks with the "liberal Jesus" and setting before us the reconstruction of the scholars already named and many more, Dr. Machen showed us the total inadequacy of the approach made by the rationalizing and demythologizing writers. He also made it crystal clear that it was absolutely necessary to accept the plain, Biblical account of Jesus.

First he showed how impossible it is to separate the interwoven strands of the natural and the supernatural in the four Gospels. He dwelt upon the fact that the extraordinary events in the life of Jesus are as integral a part of the text as the ordinary experiences that were His. The real Jesus is a supernatural figure with miracle-working power.

Then Dr. Machen developed the theme of the messianic "consciousness" of Jesus. This idea pervades the Gospel account. By it we mean

*The author is pastor of the Trinity Church, Montgomery, Ala.*



that our Lord showed an awareness of having come from another world into this one; that He indicated He knew that He stood in a unique relation to God the Father, of possessing divine authority.

We remember that our Lord accepted worship and high confessional statements made about Him by the disciples. Unless Jesus were mad or were a deliberate deceiver, He never could have made these claims nor could He have accepted the confessing words of Peter, Nathaniel, Thomas, and others who called Him God, Jehovah, the Son of God. These stupendous claims could only have been made because they were true.

Finally, Dr. Machen reminded us of the apostle Paul. He showed that within twenty years after Jesus' death the Christ-hating Paul, the fiercely loyal Pharisee, had become a worshipper and adoring follower of Jesus Christ. Paul, the trinitarian (believing in Christ's deity) has to be explained by the serious student of history.

It will not do to say that in twenty years the simple man of Galilee had been transformed at the hands of His first disciples into a deity. Such a rapid conversion of a mere man into the object of the worship of multitudes could not by the wildest stretch of the imagination have occurred in two decades. Neither can it be charged that Paul transformed the simple religion of Jesus, which, according to the liberal scholars, principally consisted of a teaching about the Fatherhood of God, the brotherhood of man, and a kingdom of righteousness on earth, into a religion about Jesus, in which He is the object of faith and the absolute Lord of life. The Jesus of Paul is exactly the same as the Jesus of the four Gospels: He is the Son of God with power, unmistakably manifested so to be by His resurrection from the dead. The witness of Paul joined to the witness of Matthew, Mark, Luke, and John utterly demolishes the liberal theories.

There is no possibility of explaining Paul the apostle except in his own way: He actually and literally met the risen Lord Jesus Christ. The towering figure of the great apostle to the Gentiles completely bars the path to all who would claim both to be scholars and to be able to take a low view of the person of Jesus Christ. The only Christ there is

is the Christ of the Bible, the Christ of the Gospels and the Christ of Paul.

## Christ Of The Bible

Jesus our Lord is a supernatural being. Jesus our Lord is what He claimed to be. Jesus our Lord is what the apostles said He was. Jesus our Lord is God come down to earth to take human nature and walk among men. Jesus Christ is the God-man. You must tear the Bible to shreds and presume to throw a major part of it away, or you must accept it when it says that Jesus Christ is Lord.

What says our text? The meaning of Philippians 2:5,6 and 7 is crystal clear. Our Lord was in the form of God, that is, everything that belonged to deity was His. Our Lord needed not to grasp equality with God, as though it were a prize to be snatched, for He was from eternity equal with God. But He hum-

### 'Prove' Christ?

It is strange indeed, and blind, that our generation should demand of faith in Christ "proofs" that could never prove, and evidence that could never convince. If we treated love with that rational shabbiness, that shabby rationalism, there would be no love.—*The Cumberland Presbyterian*.

bled Himself to take the form of a servant and to be found in the likeness of men. This great passage tells us unequivocally that our Lord Jesus Christ is the God-man.

Old Testament prophecy had said the Messiah would be such an one. Simply consider Isaiah 9:5. The prophet is speaking about a child that would be born, a son that would be given, One who would rule from the throne of David a dominion of increasing embrace. And His name would be called "Wonderful, Counsellor, the mighty God, the Father of eternity, the Prince of peace."

And did not David say in the 110th Psalm: "The Lord said unto my Lord, sit Thou on My right hand until I make Thine enemies Thy footstool"? Jesus claimed this prophecy as applicable to Him, setting forth both that He was David's Son and David's Lord.

What did the Angel Gabriel say

to Mary when he announced that she would become the mother of the Messiah? "That holy thing that shall be born of thee shall be called the Son of God." Was not even at His manger-cradle worship accorded to Him? Did He not again and again declare Himself to be the Son of God? Did He not claim as intimate knowledge of the Father as the Father had of Him? Did not the unbelieving Jews gnash upon Him because they rightly recognized in His claim to be the Son of God an assertion of equality with the Father? If their hearts were hard, who can find fault with their reasoning?

Are not John's opening statements in his Gospel transparently clear? "In the beginning was the Word and the Word was with God and the Word was God . . . all things were made by Him and without Him was not anything made that was made . . . and the Word became flesh and dwelt among us and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth."

How can anyone miss it that the Christ of the Gospels is God in flesh?

Again referring to Paul, do we not find him in Romans 9:5 speaking of Christ as "God over all, blessed forever"? Colossians 2:9 repeats the theme when it says that in our Lord Jesus Christ dwelt all the fulness of the Godhead after a bodily fashion. Can we forget I Timothy 3:16 with its great declaration that this is the mystery of Godliness: "*God was manifest in the flesh*, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory"?

Nor can we overlook Thomas, the doubting one, who now convinced of the fact of the resurrection adoringly says to Jesus, "My Lord, and my God." And there is John, now an old man, who says in his first letter that our Lord is "the true God, and eternal life;" and in the Revelation that our Lord is the First and the Last, the Almighty, the object of the worship of all the hosts of angels and the redeemed in heaven, the light of the city sent down from God out of heaven, the occupant of heaven's throne and equal in dignity, glory, and authority to the Father.

A reader of the Bible cannot gain-say it and be honest that Jesus of



Nazareth is presented in terms of deity come among us in human form, deity come among us in the flesh, deity come among us as one of our race. He is a man, but He is more than a man. He is a man and He is greater than the highest angel. He is the Lord of glory. He is Jehovah. He is God. He is the Maker of heaven and earth. Our Lord Jesus Christ is absolute deity.

### Our Motivation

Paul is a great theologian. But

Paul is ever quick to assert the connection between his doctrine and the Christian's duty. Observe his method in Philippians 2. He sees a number of problems among the Philippian Christians. They are not in full agreement about Gospel teaching. Some of them lack Christian love. Some of them have a quarrelsome spirit and others covet to be praised.

How does Paul deal with these internal problems of the church at Philippi? Does he simply say: stop arguing, be loving, don't quarrel,

cease hungering for praise, be humble and think well of others, have done with selfishness?

Paul was never one to stop with mere ethical demand. He made inspired use of the living power which motivates Christians. Always his way of motivating was by an appeal to the truth of God. He would woo the Philippians away from their faults by bidding them look at the Lord Jesus Christ. Let His mind be in them.

(Cont. on p. 22, col. 2)

Comparing the versions of the Holy Bible —

## KJV, ASV, RSV, NEB, NASB Or What?

REV. JOHN H. STEK

There was a time in the English-speaking (Protestant) world, when "the Bible" was simply the King James Version (1611). That was not always so, of course. The Bibles cherished by the Pilgrim Fathers, for example, were copies of the English version published in Switzerland, 1560, and popularly known as the "Geneva Bible." The English Puritans prized it also, and it was the version uppermost in the minds of the Scottish parliament when, by formal act, it required that "every householder worth 300 merks of yearly rent, and every yeoman or burgher worth 500 stock is to have a Bible and Psalm Book in the vulgar (common) language, under penalty of ten pounds."

Now again, the version authorized by the "most dread Sovereign," King James, does not stand alone, as we are all somewhat painfully aware. Translators, publishers, and advertisers have been so busy in recent years that every occasion calling for the purchase of, or use of, a Bible is inevitably complicated by the

troublesome question, "Which Bible?"

The present writer has compiled a list of fifty-five different English versions (or revisions of versions), either partial or complete, that have appeared since 1900 (some in a number of revised editions); and his list is not exhaustive. It is enough to irritate the most patient, and to vex the most learned.

It is understandable, therefore, that frequent debate breaks out concerning choice of versions for pulpit, classroom or family use. I write, however, not to debate, but to inform. Since we have come to the present situation, information is the first need of the hour.

There is, of course, no possibility of describing and evaluating here the several versions presently available. I can only urge that every church library be provided with a handy volume that details something of the origin, purpose, and character of these versions.

Happily there are a number of such works from which to choose. Here are three: E. H. Robertson, *The New Translations of the Bible*, Alec R. Allenson, Inc., 635 East Ogden Avenue, Naperville, Illinois, 1959, (paper); F. F. Bruce, *The English Bible: A History of Trans-*

*lations*, Oxford University Press, New York, 1961; H. B. May, *Our English Bible in the Making*, The Westminster Press, Philadelphia, Penna., second edition, 1965.

The information these surveys contain goes a long way to dispel confusion and make possible intelligent selection and use.

But why are we being bombarded with so many English versions in our generation? That is what puzzles the ordinary Bible reader, and to that question I will say a word.

### There's A Reason

First of all, let me assure those who may be growing a bit impatient with this flurry of activity that it is not to be ascribed merely to the perversity of scholars and churchmen, nor to the avarice of publishers and book dealers.

No doubt scholars are sometimes perverse, and publishers sometimes avid. But that aside, there are a variety of more worthy reasons that have motivated the several translation efforts.

Some have been undertaken in response to the demands of Biblical scholars for a more accurate version in the light of better knowledge of the original languages and of better materials for the reconstruction of

*This article first appeared in THE BANNER of the Christian Reformed Church and is reprinted with permission. The author is a professor at Calvin Seminary.*



the original texts. This is true of the Standard Version, both British (1885) and American (1901), and, in part, also of the Revised Standard Version (1952).

Others have appeared to fill the need voiced by teachers, evangelists, ministers, and the Bible-reading public for a version in the modern idiom that would speak more meaningfully to twentieth-century men. Such has been the motive for many "modern English" versions, both by individuals (for example, Weymouth, Ballantine, C. B. Williams, Moffatt, Goodspeed, Phillips) and by groups or committees (for example, Twentieth Century New Testament, the Revised Standard Version, The Berkeley Version, the New English Bible).

Still others have been undertaken to serve the needs (or purposes) of distinctive faith-groups (for example, The Holy Bible Containing the Old and New Testament, An Improved Edition — Baptist; New World Translation of the Holy Scriptures — Jehovah's Witnesses; the Berkeley Version — evangelicals in general; Westminster, "Confaternity," and Knox's version—Catholic; The Holy Scriptures and The Torah — Jewish).

Among the more recent versions have been those that expand the text in an attempt to convey more fully the meaning of the original language. Such are the Expanded Translation of the New Testament (Wuest), The Amplified Bible, and to some extent, the works of J. B. Phillips.

In addition, there have appeared a number of attempts to simplify the language of the English Bible for children, or for those on various mission fields whose native tongue is not English (for example, The Children's 'King James' Bible (Green); The Basic English Bible (Haupt, ed.); The New Testament; A New Translation in Plain English (C. K. Williams)).

### **'Ecumenical' Reasons**

In late years, a new motive for Bible translation has emerged, that of ecumenical concern. It was present already, although only embryonically, in the production of the Revised Standard Version. Subsequently it has produced its own offspring, The Revised Standard Version of the Bible: New Testament: Catholic Edition (1963). It will, and prob-

ably should, contribute to the making of still other translations in the future.

And there have appeared translations of portions of the Bible, especially of the New Testament, prompted by even more specialized interests. Most of these are works by individuals riding pet hobbies or working out private theories.

One notable exception is The New American Standard Bible (currently in process, the New Testament has appeared), a revision of the American Standard Version. This is an effort on the part of a group of evangelical scholars to rescue that worthy version from threatened oblivion. Unhappily this new revision employs some untried translation methods and reverts to an outmoded format.

To be sure, one does a serious injustice when he assigns one or two motivations to the production of the

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I'm not going to let nine men say to 190 million people, including children, when and where they can utter their prayers. — SEN. EVERETT DIRKSEN (R., Ill.)

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several versions, as I have done here. My purpose, however, has not been to detail all the factors in each instance but only to illustrate some of the main reasons for the rash of recent translation efforts. My hope has been that some knowledge of these reasons will make for greater patience with, and appreciation for, these many efforts.

### **Still Needed**

Paradoxically, the very number and variety of versions lately published creates a strong new motive for still another translation effort. For there is now the need, in the latter half of the twentieth century, to gather up the ripest fruits of all these extensive and varied labors into a single version, ecumenical in appeal, fully modern in style and idiom, up-to-date in Biblical scholarship, equally fitted for public and private use, and faithful to the demands of Scripture that it be "handled" (also in translation) as the Word of God.

Such an effort calls for the careful and patient labors of a commission of scholars, jointly representing competence in a wide variety of

fields: Biblical (languages, archaeology, history, interpretation), literary (modern English style and idiom), liturgical, pedagogical, ecclesiastical, linguistic, and so forth.

Their submission to Scripture as the Word of God must be complete; their respect for the tested results of recent Biblical scholarship high; and their interests as wide as the needs of the whole Christian community. With the blessing of God, a version so conceived might well become the true twentieth-century English Bible, embodying the best of its relevant scholarship, its literary powers, its translation experience, and its religious concerns.

For a number of years, the Bible translation committee of the Christian Reformed Church has been co-operating with a corresponding committee of the National Association of Evangelicals to lay the groundwork for such a translation effort. As the result of an ecumenical translation conference called by this joint committee and held in August, 1965, a "Committee of Fifteen" has been established to carry forward the project.

This committee held its first meeting on December 29, 1965, at Nashville, Tennessee. Dr. Marten Woudstra and Dr. Bastiaan Van Elderen of Calvin Seminary are members of the committee, and both were in attendance. Other members represent various conservative Presbyterian, Baptist, Methodist, Mennonite, and Anglican traditions.

For so large and complex a project much time, energy, and patience are required, and not least in the initial stages when organization must be effected and procedures clarified. On these matters the Committee of Fifteen has made a beginning. Plans have been set afoot for a more general Bible translation conference to be held in August, 1966, the purpose of which is to seek the interest and involvement of a large Christian community, and to solidify organizational structures.

And so the wheels begin to grind, and a project long envisioned by some is finally beginning to gain momentum. With God's blessing on our many tomorrows, we may hope for the eventual appearance of a more adequate twentieth-century English version of the Bible — perhaps by 1984.

*(Editor's note: Next meeting of the new translation committee will be in Chicago, Aug. 26-27.)* ☐



The rain is coming down so hard I can hardly see the road. But me, I like this kind of night. Rain, Thunder. That is good for my business.

Anyway, the pastor and church members are already in church. I don't like pastors, but I got to admit, this one must be plenty good. His members come to church even when it rains. You got to be smart to be in my business. People call me "Lucky" — they don't know my real name. But it is because I am lucky I do so well.

You see, you got to have brains. You don't just walk into a house and take things. You make your plans for a long time.

Yes — take this time right now. I came to this town two weeks ago. Right away I figure the pastor's house is good place to start business. I find out he keeps the church money in his bedroom.

So I watch the place. I see when he comes and when he goes. I see how he locks the windows.

Then I wait. Sometimes you have to wait long time. Maybe I am lucky this time. Sunday night the pastor is busy telling people to repent. Good, the house is empty. Then the rain comes. No one will see me come or go. The perfect night!

I have to walk past the church to get to the house. Brother, half the town must be in there. People are crazy after religion like that. Nothing in religion. In my business you don't get time for those things.

Reminds me of my brother. First time I stole a kola nut in the market he preached to me. Told me I would spoil my life. But look at me now—the smartest burglar in the country.

Wonder what happened to him? Probably died. We were both young boys when I left home.

The people start to sing. I go softly, softly between the church and the house. It is an upstairs house. Easy to get into. One foot on the window ledge downstairs a jump to the little roof over the door, and I am up to the bedroom window.

Hope the people keep singing. This window may make small noise.

*This article first appeared in MIS-  
SIONARY MONTHLY and is reprinted  
with permission. The setting of the  
story is Africa.*

## 'Lucky' The Burglar

MARIAN WILTERDINK

That hymn they are singing has three more verses.

You might wonder how I know that. I surprised myself too. You see, Mother always sang it. "Would you be free from your burden of sin?" Yes, that's how it went. Me, I don't believe there is "sin." Every man for himself. Funny how memories come back though.

Got to work quietly now. Jam this iron bar under the window small, small. Careful — the people stop singing.

The pastor must be reading his text. That makes me wait. You can never tell, someone maybe would hear me shake the window. Better to work quietly and wait a little bit to see what will happen.

Yes — that must be his text. He reads it again. Sounds like he is saying the wages of sin is death but the gift of God is some kind of life — eternal life, I think. Say, that was the verse my papa marked in the Bible he gave me when I left home.

Look, I got to get back to work. I don't know what is the matter with me tonight. Better keep my mind off religion.

I shake the window again. Ah, I hear the top bolt fall out. The rest will be easy.

Wish that pastor would not preach so loud. "The wages of sin is death," he shouts all the time.

I must not be felling well. Can't seem to hold this bar steady. Why should I worry about the wages of sin? I got rid of my Bible as soon as I reached the coast. Sold it for cigarettes.

There it is. Easy. The window

is open. One leg over. The other leg now. Softly. Fine. Now I am inside. What of the money box?

I use my light now. The pastor does not have much in the room. The box should be under the bed. Yes, I pick it up.

"The wages of sin is death," I hear the pastor shout again. Hasn't he finished his sermon yet? What would death be like, I wonder. I don't want to die. Maybe my brother was right after all.

Wait a minute. Is this Lucky the Burglar talking? Why am I sweating?

Something falls off the bed as I walk toward the window. I turn my torch on it. Must be one of the pastor's Bibles. The front page is open. What is this writing?

A funny feeling hits me. I put the box down on the floor and pick up the Bible to look at it well. The name I see written surprised me too much. I have been a fool.

I find myself waiting outside the church door. The pastor is shaking hands with the members. They must wonder who I am. My clothes look dirty beside their clean ones.

The pastor sees me. He doesn't mind to shake my hand.

"Pastor, is this your Bible?" I ask him. He looks funny at me, as if he thinks he has seen me before.

"Yes, how—"

"Where did you get it?" I say. He tells me he bought it from a trader.

"Why?" is my next question.

"Because the name of an old friend of mine was written inside," says the pastor. "I have been praying

(Cont. on p. 22, col. 3)





## The Churches Join the 'Revolution'

We trust that you have been reading the reports of assistant editor Arthur Matthews, who has been attending the Conference on Church and Society sponsored by the World Council of Churches in Geneva (see p. 4, this issue).

The main reason we were anxious to have someone personally on the scene, despite the expense, was that we wanted to make no mistake in our reporting, should it turn out that the aims of the "ecumenical" movement have become one and the same with the aims of the Kremlin.

Well, Barbara Ward of England was there with her theme that the rich nations must share and share alike with the poor nations.

And Richard Shaull of Princeton was there with his call to violent revolution which has caused so much distress in other areas of the world, notably in the Presbyterian Church of Brazil. (It has been directly reported to us from Brazil that there he has advocated a *blood* revolution.)

And Bola Ige of Nigeria was there, preaching the gospel of Communist China as the new saviour of the poor nations.

Professor Helmut Gollwitzer of Germany called on the churchmen to protest the U. S. government's "inhumanities" against North Viet Nam.

Dr. Gonzalo Castillo-Cardenas of Colombia said the Church in Cuba "is now passing through a very promising process of renewal which had not been possible before revolution."

Prof. Hiber Conteris of Uruguay called on Christians to recognize the insights of Marxism when seeking social justice, which he defined as "a levelling out of the social classes based on the fair re-distribution of wealth, equal opportunities, equal rights and equal privileges for all."

Then the whole conference told the U. S. almost unanimously to get out of Viet Nam.

The Politburo itself could not have improved on the parade of speakers.

To be sure the Revolution was offered as the "will of God" rather than as of purely materialistic origin. And frequent, pious usage of "the Holy Spirit" and of "Christ" put to rest any uneasiness which some of the delegates must have felt.

High point of the conference, for many, was when they all trooped to St. Peter's church, made venerable by the electrifying preaching of John Calvin, to listen to the tape-recorded voice of Martin Luther King, who was unable to preach the sermon of the day in person as he was otherwise busy in Chicago.

Most tragic, to us, is the degree to which most churchmen have been conditioned to accept the call to Revolution as the call of Christ in the world.

Last October's World Order Study Conference of the National Council of Churches heard repeatedly that Communism and the so-called free world are now agreed on economic policy — the Communist world has modified its socialism and the free world has modified its capitalism so that there is one overall economic philosophy now generally agreed upon throughout the whole world.

After this Conference on Church and Society in Geneva we can expect to hear that the social aims of the whole world are also identical for both East and West.

There will remain the problem of achieving unanimity of political aims — perhaps through the U.N. and the World Court — and then we will have the One World which Stalin said would be brought about when the West came into the Communist orbit of its own volition.

What a tragedy that so much of the movement has been paced by (often well-meaning) churchmen saying the Gospel must be made "relevant" to our day.

Geneva is a quarter of the world away. But it will come home next spring to US Presbyterians when its pronouncements are translated into social action resolutions enthusiastically offered to the General Assembly as the "leading of the Holy

Spirit."

It is for this reason (among others) that we have begun to say that churches, presbyteries and synods desiring to preserve the Gospel of Jesus Christ according to the Reformed faith and the Presbyterian order, will want to begin making plans *now* to stand together when the leaders of the denomination have completed their work of taking it into "the mainstream of ecumenicity." ☐

## What Is The Gospel

There have been a number of letters of inquiry since that editorial appeared in the June 22 *Journal* making reference to ministers from whom one would never hear the Gospel but who will hold forth at great length on the social issues of the day.

Some have written to ask if it was their preacher the editorial referred to? Others have challenged the suggestion that any preacher in good standing could occupy a Presbyterian pulpit for any length of time and *never* proclaim the Gospel.

Reading over the letters it has seemed evident that some people do not know how to tell whether or not they have been hearing the Gospel.

In other words, some church people are asking, "What is the Gospel?"

There are several tests that can be applied if you want to know whether or not you are being fed with the Gospel.

- Is anyone being led to a saving knowledge of the Lord Jesus Christ? This is not to ask if anyone is joining the church. It is rather to ask, how long ago since someone reported that a message from *that* pulpit led them from darkness to light, from the power of Satan to God? If the Gospel is being preached, people will be *saved*.

- What are the references to *death* in the sermons you hear — both the death of Christ and your own eternal death without Christ? There is no Gospel without reference to death: death in trespasses and sins, the death of Christ for *your* sins.

- What are the references to the resurrection in the sermons you hear — both the resurrection of Jesus Christ from the dead and your own resurrection into newness of life by the power of the Holy Spirit Who



brings a new birth unto freedom from sin and death?

• What are the references to forgiveness-justification in the sermons you hear — the Good News that you are forgiven, acquitted, justified before the bar of judgment because Christ took upon Himself your penalty? There is no Gospel unless the message constitutes Good News to a conscience burdened with *guilt*.

Now go read I Cor. 15:1-4; Acts 10:36-43; Acts 13:38-39. Do these passages agree with what you have been hearing?

If not, then read Gal. 1:6-9. ☐

## A Regrettable Action

Sometimes it hardly seems worth the trouble to continue publishing news of the irresponsibilities of church courts. In this day of theological and ecclesiastical confusion very few people seem to care when the integrity of the faith is further compromised or when more liberty is taken away.

The dismal toll of irregularities must be told, however, if for no other reason than to preserve the record for its historical value.

Latest inexcusable action called to our attention has been by Westminster Presbytery (Florida) which required all ministers to read a "pastoral" letter from their pulpits, "reporting to the stated clerk of presbytery as soon thereafter as possible, that these directions have been explicitly accomplished."

The letter deplored communications from groups within the Church which were "filled with bias and distrust" and it called on all church members to love one another and respect all men. But the good intentions of the letter do not excuse its illegality.

A presbytery does not have the authority to require that messages be read from the pulpits of its churches unless said churches are under judicial commissions which are in charge of the pulpits.

Furthermore, the much-prized "freedom of the pulpit" which so many of the brethren defend so vigorously should seem to protect the pulpit from coercion from any source, presbytery as well as Session.

Most depressing aspect of the whole matter would seem to be the fact that not one church of the presbytery, that we know of, has decided to protest to a higher court. ☐

## A LAYMAN AND HIS CHURCH



### God in Perspective

Dr. L. Nelson Bell

At a time when many question the reality of God or His relevance to man and history, we do well if we try to look at Him in the perspective of man and the total creation.

It is most profitable if we think of God in relationship to time, history, this world and the universe of which it is a part, and to man himself.

What could be more majestic than the affirmation, "I am the Alpha and the Omega, says the Lord God, Who is and Who was and Who is to come, the Almighty" (Rev. 1:8).

The God with whom we have to do sees all eternity at once — all of the past, the present and the future — in the sweep of His infinite knowledge. How small man seems by comparison! And, how marvelous that we have access to such an One!

At the beginning of our Lord's revelation to the Apostle John we read: "Grace to you and peace from Him Who is, Who was and Who is to come" (Rev. 1:4b), which relates the theme of the eternity of the Son with that of the Father.

At the burning bush God revealed Himself to Moses: "I Am Who I Am . . . the Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob" (Exo. 3:14-15). Our Lord confirmed this saying and this concept to the rationalistic Sadducees by quoting it and adding, "He is not God of the dead, but of the living" (Matt. 22:32).

How easy then to believe the words of the Psalmist, "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting Thou art God!"

Grasp the significance of this truth, believe it and act on it and man can sense himself in the per-

spective of the Eternal.

Not only can man grasp something of himself and of God in relationship to time, he can also see himself in the light of God's wisdom. The wisdom of the world is foolishness with God because at its best it is so imperfect and so incomplete. Through its wisdom man could not find God and it pleased Him to save us by the utter foolishness of the message of the Cross and all its implications. In Christ there is all power and all ultimate wisdom. For this reason Paul was determined to forego "plausible words of wisdom" in favor of a demonstration of the power of God in and through a message men called "folly."

(If the writer were a professor in a theological seminary he would require each student to frequently read, memorize and repeat I Corinthians 1:17-2:5, that he might bring his preaching into its right perspective with man's wisdom and God's.)

When we sense something of our own perspective and that of God we will understand the meaning of the prophet Isaiah's words, "You turn things upside down! Shall the potter be regarded as the clay; that the thing made should say of its maker, 'He did not make me, or the thing formed say to him who formed it, 'He has no understanding?'"

Little wonder that God requires humility of His children! Little wonder that our Lord demands of us that we "turn and become like children" that we may enter into the kingdom of heaven!

Living in a time of great sophistication, when the creature is worshipped more than the Creator, may God give us the grace and the wisdom to see ourselves in the light of His revelation in Jesus Christ — the One Who humbles us that He may glorify us with Him for all eternity! ☐





# SUNDAY SCHOOL LESSON

For August 21, 1966:

## Personal Purity

Rev. Wick Broomall

**INTRODUCTION.** The Seventh Commandment was given to preserve the sanctity of marriage just as the sixth to preserve the sanctity of life. The observance of both is absolutely imperative if society is to continue in order and decency. Lawlessness and immorality reign whenever these Commandment was given to preserve obeyed.

The Bible is the Christian's only authority in dealing with the great issues concerning marriage, adultery and divorce and it is important that we clearly ascertain the teaching of God's Word.

**I. The Seventh Commandment** (Ex. 20:14). In this commandment God forbids adultery.

**A. Place of Marriage in God's Plan.** Marriage is a divine institution, ordained by God in man's innocence (2:22-25). Protected by divine laws (Lev. 18:20, Matt. 5:27-28), it is sanctioned by Christ's presence (John 2:1-11) and is the fountain of many of the blessings of life (Prov. 12:4; 18:22; etc.).

That God made the sexes is clearly stated in the original creation of man (Gen. 1:27; 2:21, 25), and is confirmed by subsequent statements (Mal. 2:15; Matt. 19:4). Woman is called "the weaker vessel" (1 Pet. 3:7) — made of man's nature (Gen. 2:20-23), to be man's "helpmeet" (2:18).

**1. Monogamy.** From the nature of marriage as a union between "a man" and "his wife" (Matt. 19:4-6) and from the almost equal distribution of the sexes it seems evident that God ordained monogamy. It is represented in the Bible by the symbolic union of God with Israel and of Christ with the Church.

Polygamy began among the lawless Canaanites (Gen. 4:23). Although allowed temporarily among the patriarchs (Gen. 29, 30), it was always against the divine standard (Lev. 18:18). Solomon's "many wives" caused his downfall (1 Kings

**Background Scripture:** Exodus 20:14; Matthew 5:27-32; 19:3-9; Mark 7:14-23; John 8:3-11; Philippians 4:8

**Key Verses:** Exodus 20:14; Matthew 5:27-28; John 8:3-11

**Devotional Reading:** Ephesians 5:1-6

**Memory Selection:** Philippians 4:8

11:1-4).

**2. Celibacy.** That God did not place celibacy above marriage is indicated by the universal command to "multiply" (Gen. 1:27-28); the "honorableness of marriage in all" (Heb. 13:4); and the specification of marriage as a qualification for elder or deacon (1 Tim. 3:2, 4, 12). Christ's "brethren" and His apostles were married men (1 Cor. 9:5) and "forbidding to marry" was a sign of apostasy (1 Tim. 4:1-3).

All men are not under necessity to marry, however. Christ speaks of certain ones as "eunuchs" (Matt. 19:12) because of their complete dedication to His kingdom and Paul spoke of a special situation existing in the Corinthian church (1 Cor. 7). In Revelation 14:4 John mentioned certain ones as "virgins" because of their absolute fidelity to the Lamb.

**3. The Married state.** From the first marriage God has confined sexual relations to the married state as seen in God's dealing with Abimelech (20:19). Marriage itself is the solution to one's sexual urge (1 Cor. 7:2) and to forbid such an outlet is contrary to the nature of marriage (7:3-5).

**B. The Evils of Adultery.** What are the results of adultery?

**1. Causes disease.** The death threatened against Abimelech arose out of his attempted adulterous act (Gen. 20:1-9). The prostitute's "end is bitter as wormwood" (Prov. 5:4);

those who visit her will give their "years unto the cruel" (5:9). They will "mourn at the last when (their) flesh and (their) body are consumed" (5:11). Compare Num. 5:27. "Can a man take fire in his bosom, and his clothes not be burned?" (Prov. 6:26-29). This sin will cause "a dart to strike through his liver" (7:23).

**2. Merits death.** This was the law in the Old Testament age (Lev. 20:10), and was recognized among the Jews contemporary with Christ (John 8:4-5). Examples of this treatment of adultery are to be found in the episode at Sinai (Ex. 32:25-28). Such punishments are cited as examples of God's judgment (1 Cor. 10:7-11).

**3. Defiles the body.** Adultery and sanctification are irreconcilable opposites (1 Thess. 4:3-7). "Now the body is not for fornication, but for the Lord; and the Lord for the body" (1 Cor. 6:13). The works of the flesh are: "Adultery, fornication, uncleanness, lasciviousness" (Gal. 5:19). Adultery is a part of that "uncleanness" which characterized the Gentile world (Eph. 4:19; 1 Pet. 4:3).

**4. Excludes from God's kingdom.** Adulterers are excluded from the fellowship of God's people (1 Cor. 5:9-13) and severe judgments fall upon them (Psa. 50:18-22; Rev. 2:14). Indeed, they are excluded from heaven itself (Rev. 21:7-8; 22:14-15). Fornication is not to be "once named" among God's saints (Eph. 5:3).

**5. Puts one under God's wrath.** It is proclaimed in the Holy Scriptures (Mal. 3:5; Eph. 5:5-6; Heb. 13:4) that fornication is one of the sins that brings God's wrath upon "the children of disobedience" (Col. 3:5-6). Surely great wrath is upon a land where adultery abounds (Hos. 4:2-3, 10-15).

**6. Germinates evils in society.** Adultery produces poverty (Prov. 5:10; 6:26), illegitimate children (II Sam. 11:2-5; Isa. 56:3-4) and moral

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decay in society (I Sam. 2:22-25; Jer. 13:27; 23:10). Upon the adulterer, "it destroyeth his own soul" (Prov. 6:32). The house of the adulteress "inclineth unto death, and her paths unto the dead. None that go unto her return again, neither take they hold of the paths of life" (2:18-19). A social stigma shall rest upon such sinners: "A wound and dishonor shall he get; and his reproach shall not be wiped away" (2:33). Finally, adultery is often the cause of murder: "For jealousy is the rage of a man: therefore he will not spare in the day of vengeance" (2:34).

7. *Destroys the marriage union.* Natural death (Rom. 7:2-3) or adultery (Matt. 5:31-32) breaks the marriage union. The Bible presents marriage as a union ("one flesh" — Mark 10:8) that is dissoluble only by natural death and by adultery (10:11-12). The Bible declares that a person is living in adultery if he or she is married to another person while the first mate is still alive.

C. *Types of Adultery.* Various kinds of adultery are spoken of in the Bible:

1. *The heart.* This is what Christ described (Matt. 5:28) and what David committed before the outward act. It begins with the inner "lust" (Jas. 1:14-15) against which Job prepared himself (31:1). Those "having eyes full of adultery" (II Pet. 2:14) illustrate this type of adultery. Every woman who clothes herself in scanty attire is guilty of causing this kind of adultery (cf. I Pet. 3:1-5) as are those who read pornographic books and magazines.

2. *The act.* David (II Sam. 11:1-5); the woman charged by the Pharisees (John 8:4); the woman of Samaria (4:17-18); the repentant woman whom the Pharisees called "a sinner" (Luke 7:29) were guilty of adultery. So was Herod (Matt. 14:3-4); Shechem (Gen. 34:1-4); Judah (38:1-30), and probably Samson (Judg. 16:1).

3. *Covenantal disobedience.* God forbade His people from intermarriage with foreign people (Ex. 34:15-16; Deut. 7:3-4). Solomon broke this injunction (I Kings 11:1-10), as did the Israelites after their return from Babylon (Ezra 9:1-2; Neh. 13:23-27). Believers are guilty when they marry unbelievers (II Cor. 6:14-17).

4. *Spiritual alienation.* God's relationship with Israel, in terms of marriage (Isa. 54:5; Jer. 31:32),

meant that Israel should have absolute love and fidelity toward Jehovah. Idols are thus described as an unlawful party in this marriage and idolatry therefore becomes a form of spiritual adultery. The Book of Hosea presents this adultery in most realistic terms and it is often mentioned in the prophets (Jer. 2:2, 11-13, 24; Ezek. 16:8-63).

5. *Personal typology.* As an outstanding type of the adulterous mixture of a false religion seeking to supplant the true religion (Rev. 2:20-23), Jezebel's hatred of God's prophets and her devotion to Baal are well known (I Kings 16:31-33; etc.). The Old Testament represents Balaam as an outstanding seducer (Num. 22:5), the New Testament puts him in the class of apostates (II Pet. 2:15; Jude 11).

6. *Corporate symbolism.* Many devout Bible scholars believe that "the great whore" (Rev. 17:1-18:24) represents the apostate form of Christendom which shall characterize the days preceding the Lord's second advent. The symbolism fits into the picture of "the apostasy" described elsewhere (II Thess. 2:3; I Tim. 4:1-3; etc.). The present ecumenical Church could well be a fulfillment of "the great whore."

7. *Love for this world.* The Christian is definitely forbidden to love this present world (I John 2:15-17; Jas. 4:4). Demas is the notorious example of this kind of adultery (II Tim. 4:19) as was Esau (Heb. 12:16-17). Our love to Christ must be that of "a pure virgin" (II Cor. 11:2-4). We must never forget our "first love" for our Lord (Rev. 2:4). Like virgins, we must "follow the Lamb whithersoever He goeth" (Rev. 14:4).

D. *Hindrances Against Adultery.* Three antidotes to adultery may be: accepting marriage if one is not called to celibacy (I Cor. 7:2); true married love (Prov. 5:15-19); remembering God's severe judgment upon all forms of adultery (Prov. 9:16-18; Col. 3:5-6; Rev. 21:8; 22:15).

II. *CHRIST'S TEACHING CONCERNING MARRIAGE AND DIVORCE* (Matt. 5:27-32; 19:3-9). Adultery has its origin in the heart (5:27-28); and personal holiness against the enticements of sin is an excruciating struggle (5:29-30). Adultery is a valid ground for divorce (Matt. 5:31-32; 19:9); although marriage was designed by

God at creation as an indissoluble union (19:3-8).

III. *THE REAL SOURCE OF SIN* (Mark 7:14-23). Food taken into the body does not "defile" a man, evils coming out of one's heart are the true source of "defilement." "Fornications" and "adulteries" are listed here among the sources of defilement and nothing "unclean" shall enter the Holy City, the New Jerusalem (Rev. 21:27; 22:11, 15).

IV. *THE WOMAN TAKEN IN ADULTERY* (John 8:3-11). The genuineness of this passage has been questioned because of variations of the text and the variety of places where it is placed in ancient manuscripts. However, nothing in this incident is inimical to Christ's teachings or to the times in which He lived. The style of this passage is certainly in harmony with the rest of John's Gospel.

This incident shows the efforts that evil men take to entrap a holy person on a question of Biblical ethics; the power that a dormant conscience has to convict men who parade before others as holy men and the divine forgiveness and admonition that flow out of true repentance. This passage cannot be cited as indicating any light attitude that Jesus had toward adultery.

V. *"THINK ON THESE THINGS"* (Phil. 4:8). The only true antidote for all the moral rot that surrounds us in "this present evil world" (Gal. 1:4) is to keep our minds and hearts on spiritual things. ☩

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## YOUTH PROGRAM

For August 21, 1966:

### *Obligation To Witness*

Rev. B. Hoyt Evans

*Scripture: II Kings 7:3-11 and vs. 16, also Acts 1:1-8*

*Suggested Hymns:*

"We've a Story to Tell to  
the Nations"

"I Gave My Life for Thee"  
"Rock of Ages, Cleft for Me"

**PROGRAM LEADER'S INTRODUCTION:** When you hear the word "witness," what thought comes to your mind? Does it not depend on where you are when you hear it? If you are in church, the word "witness" calls up one image, but if you are in court, it calls up another. In church a witness is one who tells about Christ and tries to win people to faith in Him. In court a witness is one who takes the stand and tells what he knows.

When we think of witnessing in the Biblical sense, we need to put both of these ideas together. Christian witnessing is indeed telling what we know to be true about Christ, but the purpose of such witnessing ought always to be the glory of God and the saving of souls.

(Call name of first speaker), as Christ's witnesses, what do we have to tell?

**FIRST SPEAKER:** The great missionary hymn which we sang at the beginning of our meeting says, "We have a story to tell to the nations." What is that story? It is the story of Christ, to be sure, but what are its essential elements? Here are some of them: (1) Christ is the real Son of God from eternity Who also took to Himself a true human nature and came into the world to save sinners. This assumes that men are sinners, and that they need saving.

(2) Christ Jesus lived a sinless life on earth, but took the sins of mankind on Himself and paid the penalty of death due to sinners when He died on the cross. (3) On the third day He arose from the

dead, proving that He had won a victory over sin and death.

(4) Those sinners who believe in Christ as Saviour are released from the penalty of sin and will eventually overcome the power of sin. They are saved from spiritual death to spiritual life.

This is the message we have to tell, and it is a message which lost sinners need and which many of them are earnestly seeking.

**PROGRAM LEADER:** The testimony which a witness gives must be true. (Call name of second speaker), how do we know that this Christian message is true?

**SECOND SPEAKER:** We know that this message of Christ and His salvation is true because it is plainly taught in the Bible, and we believe the Bible to be the true Word of God. There are always those who object that it is unreasonable to believe in a supernaturally inspired book. But it is more reasonable to believe in the Word of God than in the word of men whom we know make mistakes. In the second place, we believe in the Bible because when we do believe, it proves itself to be true and satisfying.

We also know that the message of Christ and His salvation is true because it genuinely meets the needs of those who receive it. How else can we explain the fact that a person who believed himself to be lost later believed himself to be saved after trusting in Christ as his Saviour? How else can we account for the fact that those who believe in Christ not only say they are saved, but give evidence of a real change in the lives they live?

Those of us who are Christians know this message to be true because it has worked in their lives. This is about the most effective way of witnessing — to tell others in our words what Christ has done for us and what He means to us.

**PROGRAM LEADER:** When you tell a person what Christ has done for you, there is not much he can say to refute it, but why should you tell it at all? (Call name of third speaker.)

**THIRD SPEAKER:** The only reason we need for telling the world about Christ is that Christ Himself has told us to do it. He has said, "Go ye into all the world, and preach the Gospel to every creature" (Mark 16:15). Again He said "... ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). He has given us an order to witness for Him everywhere.

Not only has Christ commanded us to be His witnesses, there is something in our nature that convinces us of the obligation to share the good news. It is the same conviction that made the lepers of Samaria share with the famine stricken city the news that their enemies had fled and food was available. If it is an obligation to tell hungry people that food is available, how much more are we obligated to tell the good news of salvation.

**PROGRAM LEADER:** (Call name of fourth speaker) will explain to us the aims of witnessing.

**FOURTH SPEAKER:** The most obvious aim of witnessing for Christ is to save those who are lost. We tell what Christ has done and can do for sinners with the hope and prayer that they will put their faith in Him and receive His salvation. Here is where we see the major difference between Christian witnessing and witnessing in a law court. The court witness merely tells what he knows, but the Christian witness tells what he knows about Christ and then urges his hearers to make a favorable response.

The highest aim of witnessing is the glory of God. When God's mes-



sage about Christ is faithfully proclaimed, it brings honor to God. When people hear the Gospel and trust Christ for salvation, God is glorified. One of the chief ends of man is to glorify God, and one of the best ways of glorifying Him is to bear witness to the saving power of the Gospel of Christ.

**PROGRAM LEADER:** The various ways of witnessing (such as personal work, evangelistic talks, letter

writing, distribution of tracts, and consistent Christian living) are too numerous to discuss in detail at this time. There is a fundamental consideration which we must not overlook. We cannot be effective witnesses apart from the spiritual power which God supplies.

God promised the apostles that they would receive power from the Holy Spirit, and they did. As we enter more fully into the work of

witnessing for Christ, we must constantly remind ourselves that we cannot be effective in our own strength. The power of the Spirit is still available. If we frankly admit our own inadequacy, and if we ask God for the power of the Spirit, He will not fail to hear and answer us. (Read Luke 11:13).

(In closing sing the last stanza of "We've a Story to Tell to the Nations.") ☩

## WOMEN'S WORK



Supplementary Circle Bible Study

### ACTS—September: 'A Witnessing Church'

Manford Geo. Gutzke, D.D., Ph.D.

The final study in the current series on the Book of Acts directs our attention to "A Witnessing Church." As was the case in the other studies, something about the Church is suggested.

But once again I want to emphasize that when you say anything about the Church it is with the understanding that you are talking about individual Christians. There's no meaning in the word "church" apart from those individual believers who give it meaning.

Let me illustrate by using the phrase, "the Christian home." What does that phrase mean, apart from persons, namely, the people who make a Christian home? Just to think of "a Christian home" without thinking of the people who make it up is to paint a beautiful picture of something real which is nothing more than a picture and not the reality itself.

For another illustration: Sometimes we read in the papers of the war in Viet Nam, that "the division suffered heavy losses." What does that mean? Can a division suffer? Of course not. The reference means to suggest that men were killed and wounded, that individual soldiers became casualties. The word "division" has no meaning apart from the individual soldiers who make up such a unit.

Or, for still another illustration: Some of you enjoy working in your garden and you may say to your

**Acts 2:41-47, 8:26-40**

friends, "My garden is doing very well." What do you mean? You mean that something is happening in terms of beans and corn and tomatoes. The word "garden" has no meaning apart from the actual plants growing there.

#### So, Too, The Church

So it is with the Church. And a "witnessing Church" means that there are witnessing Christians.

To have a witnessing Church something must happen to the individual members of the Church. This could be applied to your own circle. To have an effective circle something must happen to the individual members of your circle. You cannot do something constructive to your circle as a unit until you are able to do something constructive in a personal, individual way in the lives of the members of your circle.

So we will study the early Christians as witnessing Christians. What does the word "witness" mean? The Workbook has a very good answer to this question and I hope you will look at it as you participate in this lesson. The answer can be summed up something like this: A witness is a person who tells what he has seen and heard. The Apostle John put it in these words: "... what we have heard, what we have seen

with our eyes, what we have looked upon, and our hands have handled, of the Word of life" (I John 1:1).

#### Meaning, The Lord Jesus

And what had they seen and heard and experienced, to tell about? When we read the New Testament we are impressed that those early Christians wanted to tell about one thing, their experience of the Lord Jesus Christ.

In this experience there were some facts to relate: His birth, His life, His deeds, His death, His burial, His resurrection, His ascension, His intercession for them at the throne of God, and His coming again. And mind you, no part of those facts could be omitted.

But it was not so much the facts themselves to which the disciples witnessed as it was their personal experience of the meaning of those facts. It was their personal experience of eternal life that shone before the people of Jerusalem. It

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was the life of God that they had come to know within their innermost beings to which they bore witness.

And what could the people of Jerusalem see of this new life? It was the evident peace the believers had, the evident joy, the strength of character and most especially their love for one another.

I want to say it again: The testimony of those Christians was to the truth concerning the Lord Jesus Christ, but it was also to more than the bare facts of His life and death and resurrection. It was rather to the way those facts applied to them personally. Facts, of themselves, tend to become threadbare and uninteresting. But when a person has something to say about what the Lord has done to him personally, just this week, just today, the facts are brought up close, so to speak, and the story becomes exciting.

## The Witness Of Life

In the Workbook we are next directed to a portion of Acts 2:42-47, in which something is said about the life of the disciples together. And the suggestion is made that those Christians witnessed to the world by the quality of their life together.

I am quite sure that the conduct of those people had an impact upon the community. It would have been most impressive to watch and see how they lived in "gladness and singleness of heart" and how they had such fellowship with one another.

But we must guard ourselves against the temptation to believe that a demonstration of gladness and joyful fellowship constitutes a sufficient witness before the world. For unless there is a testimony (witness) to the ground and reason for such fellowship the world may well be tempted to try merely to imitate it, or at least to believe that just coming together in fellowship is enough to give a group of people "singleness of heart."

We must not forget that the essential part of our testimony as a group of believers in fellowship with one another is the power that has given us such a fellowship. Merely coming together, or merely living together is not enough to create a fellowship of love.

Sometimes it is suggested that all we need to do to create a Christian

community is to promote fellowship. If we all get together and try to become friends (it is suggested) then the world will see us and those outside will want to join us.

But that may constitute a grave danger, for the world may want to join *us* without ever feeling any compelling desire to join the Lord!

## How 'With One Accord?'

How is it that the disciples came to be "with one accord" and came to enjoy such fellowship together? We must go to Acts 2:41 to see what had happened to these people. It wasn't a mere "togetherness" which gave them such fellowship. It was a prior experience with the Lord Jesus Christ.

Sometimes we get the impression today that if we could all just come together as neighbors everyone would be happy. But have you ever known neighbors who were *not* happy with each other's company? Have you ever heard of a neighborhood quarrel?

Merely coming together does not solve the problem of human relations. Have you ever known a family quarrel? There is no group living closer together than members of a family. But I must say I know some families for whom the answer to their problems would be to *separate*. Does that sound strange? Remember Abraham and Lot? They were living in too close company and the time came when it was necessary for peace and harmony, that they separate.

The secret of fellowship is not merely a coming together, but *made-over* people. Look at Acts 2:41: "Then they that gladly received His Word were baptized . . ." There is the beginning of the secret. Those people had gladly received the Word of God. That is how their fellowship started.

Read on: "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." What does that mean? Translated into modern terms we might say, they went to church every Sunday, they joined together in Bible study and they held prayer meetings.

They acted like brothers because *they were brothers*. They had been born again and they were now children of God by faith in Jesus Christ. This is what gave them their "gladness and singleness of heart."

Next it is suggested that we examine the witness of the early Christians through their deeds. Once again we must be very careful.

## The Witness of Deeds

The passages in the Acts suggested for background study in connection with the witness of the early Church through deeds tell the stories of Stephen, Philip, Annanias and others.

These men surely witnessed through their acts, but we don't want to forget the reason why they acted as they did. It was not merely that they had learned something new. They behaved as they did because of the power working in them.

Stephen was outspoken and courageous in his testimony (Acts 7). But what was his inner motivation? What was in his heart? The Scripture says that those who looked on him saw his face "as it had been the face of an angel" (6:15). Does this mean that he gave the appearance of a very pious person? Does it mean that they concluded he was a nice man? By no means.

Stephen looked up and saw heaven opened and the Lord Jesus "standing at the right hand of God." He had a personal testimony to make of a personal experience of the Lord Jesus Christ. This was what gave him power and effectiveness in witnessing.

Then there was Philip, also one of the first deacons. Our attention is called to Philip's trip to the desert area between Jerusalem and Gaza, the story of which is told in Acts 8.

I would remind you that it wasn't Philip's idea to go to the desert. He was sent. The Holy Spirit had said, "Go!" And when he got to the place and the chariot came along, it wasn't Philip's idea to approach the chariot and engage the Ethiopian in conversation. It was the Holy Spirit Who said, "Join thyself to that chariot!" Philip was a man who went at the behest of the Holy Spirit and it might well be said that the testimony of those early Christians through their deeds was really the testimony of the deeds of the Holy Spirit!

You and I today can count on the leading of the Holy Spirit in our witnessing, for He continues to guide and direct His people. But we want to be careful when we speak of the Holy Spirit's guidance. Not everything we are prompted to



do is of the Holy Spirit, and not even every decision reached by sincere people seeking the will of God is of the Holy Spirit.

Today the explicit guidance of the Holy Spirit is always in keeping with the will of God revealed in the Scriptures. It is there — in God's Word — that we get our clearest guidance and direction today. There are all sorts of inner promptings in the lives of people, even Christians. And the only way we can test our inner promptings and know that they are of the Lord is by measuring them against the teaching of Scripture.

After all, when Philip witnessed to the Ethiopian, he opened to him the Scriptures, did he not? And it was in the opening of the Scriptures that the Spirit spoke to the Ethiopian's heart and he was convinced and led to faith in Jesus Christ.

### In Conclusion

In conclusion I want to say a word about the thrust of this whole series of studies. If there is anything that I hope you have gotten from these studies, it is the overwhelming conviction that the whole of Christian experience is a personal affair between you and the Lord Jesus Christ, between your soul and the living Lord Who would say to you: "Apart from Me ye can do nothing."

In all our study together we have noticed that life appears in individual souls and that the Christian life is lived by individual believers.

If this year's studies are to make any difference in my life and in yours, it will be as we face the challenges that come to us in personal union with Jesus Christ and in continuous communion with Him. When the Lord is working in you extraordinary things can happen, both to you and to those about you.

\* \* \* \*

Dr. Gutzke is retired professor of Biblical Exposition at Columbia Seminary, Decatur, Ga., and broadcaster of "The Bible for You." This study is available on tape recording, No. 65-3 (June-Sept. lessons) \$4.00 postpaid. Set of three tapes for the year, \$12.00. Now is the time to order material for the new series of lessons entitled, "Jesus and Persons," to begin with the September 14 JOURNAL. The new series will be carried on two tapes instead of three and available for a total of \$8.00. Write The Bible for You, Box 15007, Atlanta, Ga. 30333. ☐

## CATECHISM STUDIES



Rev. Paul G. Settle

### 59. Q. Which day of the seven hath God appointed to be the weekly Sabbath?

**A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath; and the first day of the week, ever since, to continue to the end of the world, which is the Christian Sabbath.**

God has fixed a certain day for us to keep holy unto Him. That day was the seventh day, but now it is the first day. Christ's resurrection began a new age — the Church Age. So we worship the risen Lord on a new day — the Day of His Resurrection — the first day.

\* \* \* \*

### TEST YOUR UNDERSTANDING

— True or False —

T F

1. The Sabbath observance began at creation. — —
2. God demands at least a seventh part of our time. — —
3. Christians may set apart for worship either the seventh day or the first day. — —
4. Christ's resurrection began a new age. — —

### SEARCHING THE SCRIPTURES

Look up Acts 20:7. When did the earliest Christians worship?

\* \* \* \*

### 60. Q. How is the Sabbath to be sanctified?

**A. The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.**

1. A holy resting — ceasing from work to rest the soul and mind in worship.
2. All that day . . . the whole time — are we really setting apart a day for worship if we do not give the whole day?
3. Worldly employments — our ordinary business, every kind of work.
4. Worldly recreations — even healthy amusements must not interfere with this day's worship.
5. Exercises of God's worship — in church, at home, in private. This kind of spiritual "resting" in God will do more for a person than a lazy afternoon in a hammock!
6. Works of necessity — the life and health of others and ourselves must be remembered. Ministers, physicians, druggists, and some others must work on God's day.

\* \* \* \*

### TEST YOUR UNDERSTANDING

List some "works of necessity" that may be allowed on the Lord's Day.

### SEARCHING THE SCRIPTURES

Read Matthew 12:11-12.

### IF YOU APPRECIATE

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## BOOKS

**PLAIN TALK ON ACTS**, by Dr. Manford George Gutzke. Zondervan Publ. House, Grand Rapids, Mich. 221 pp. \$3.95. Reviewed by Dr. Ludwig R. Dewitz, Professor of Old Testament, Columbia Theological Seminary, Decatur, Ga.

Dr. Manford G. Gutzke needs no introduction to the readers of the *Presbyterian Journal*. His contributions in the field of Biblical Exposition have been so numerous and well received that by now his recent book *Plain Talk on Acts* will be well known in Christian circles.

True to the title of the book, Dr. Gutzke uses simple, straightforward language. It is an advantage too that the Biblical passages are quoted in full since thus the comments made on each passage are immediately understood within their context. The absence of footnotes in this particular book also helps the author's aim to focus directly on the main thought of each passage, the comments being expressed with a stress on practical application.

True to the book of Acts itself there is an evangelistic note clearly sounded in Dr. Gutzke's exposition, and where personal relationship to Christ is implied, this too is clearly emphasized.

Two quotes will give an idea of the way in which Dr. Gutzke has written. Here is a brief extract from the comment on Acts 2:21:

"When people speak about being a Christian, they think of a certain

way of living. They have in mind the characteristics of kindness, faithfulness and honesty in one's own personal life and on behalf of other people. But in Acts 2 we find that the way in which the Christians live is just a secondary, not a primary matter. People do not become Christians because they develop a certain type of character. The basic truth of the Christian Church and the individual Christian rests in the Person of Jesus Christ."

In a more practical vein Dr. Gutzke comments on the church problem exposed in Acts 15:

"If you have ever been with a group that has been all torn up because of an argument, and a peaceful solution has been found for the trouble, you will know what relief really is. If you find the Church all divided by dissension, you will know what distress is. You will know that as long as church members argue, they will not work. When they find a way of settling their differences, your heart and theirs can be at peace. This is what happened in the early Church."

We trust that all who read *Plain Talk on Acts* will be imbued with renewed zeal, in the spirit of Dr. Gutzke's final sentence: "God give us grace to press forward, while there is yet time!"

**GOD IN THE NEW TESTAMENT**, by A. W. Argyle. J. B. Lippincott Co., Philadelphia and New York. 224 pp. \$2.95.

**THE EARLY CHURCH**, by W. H. C. Frend. J. B. Lippincott Co., Philadelphia and New York. 288 pp. \$3.50. Reviewed by the Rev. Edward S. Berry Jr., pastor, First Presbyterian Church, Brewton, Ala.

These two books are a part of the *Knowing Christianity Series* edited by William Neil. This series is designed to present what Christianity has to say to the layman who is willing to give very serious and deep study to the nature and claims of the Christian faith. It is designed for the average reader who nevertheless wants to know what theology has to say.

A. W. Argyle is Instructor in New

Testament Greek at Oxford University and in his contribution to this series the reader is given a scholarly presentation of the Sovereignty and Fatherhood of God, Christ, the Holy Spirit, the Trinity, and the meaning of eternal life as they are found in the New Testament.

The chapter dealing with Christ as the Son of God is an excellent presentation of Christ as the suffering-servant Messiah. Dr. Argyle deals with salvation as redemption, ransom, sacrifice, reconciliation, and victory for the believer. All of his material is amply footnoted and interwoven with Scripture.

While this is primarily a theological presentation, the reader will find his heart warmed from a devotional standpoint also when reading such statements as, "He who is enthroned in heaven is enthroned also in the hearts of those who love, trust, and obey Him," and "It is a new life of holiness and immortality, of victory over sin and death, of close union with Christ and fellowship with God in Him."

In *The Early Church* W. H. C. Frend provides a rather detailed account of the Christian Church from the time of the early Church until the death of Pope Leo in 461.

This is an interesting and authoritative account of the organization, liturgy, creeds, schisms, and heresies of the first few centuries of the Christian Church. It is also an account of the men who were a part of that period and leaders in the church. The reader will find this book well organized and easily read.

**A PIECE OF BLUE SKY**, by Darrel E. Berg. Zondervan Publ. House, Grand Rapids, Mich. 148 pp. \$2.95. Reviewed by the Rev. William R. Johnson, pastor, First Presbyterian Church, Slidell, La.

This book is a series of sermons centered in the life of Abraham. The author attempts to relate the Biblical truth to contemporary life. He is primarily concerned with the social implications of the Gospel and at one point identifies "realistic religion" with the activities of Martin Luther King.

While the author may recognize the validity of personal salvation through repentance and faith, his emphasis is that "salvation comes by revolution. The old pattern has to be shattered in order that the new

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form can come into being.”  
Much is said about redeeming social structures but there is much neglect of the New Testament emphasis upon redeeming individual souls, the prerequisite for a better society. ✠

**A SURVEY OF THE OLD TESTAMENT**, by T. Layton Fraser, Th.D., Wm. B. Eerdmans Publ. Co., Grand Rapids, Mich. 211 pp., \$3.75.

**THE LIFE AND PHILOSOPHY OF CHRIST**, by T. Layton Fraser, Th.D., Wm. B. Eerdmans Publ. Co., Grand Rapids, Mich. 308 pp. \$3.75. Both reviewed by the Rev. John C. Neville Jr., pastor, Prattville, Ala., Presbyterian Church.

Here are two Bible study guides prepared by a member of the Bible Department of Presbyterian College, Clinton, S. C. Originally delivered in the classroom, they are now presented in bound volumes for the Bible student.

These books bring the student not only to an understanding of what is in Scripture, but also enable him to use Scripture. The basic form is question and answer, with enough blank space to write the answer. Short introductions, background materials, and explanatory notes complement the questions. Some of the questions seem a bit too obvious, but the total scheme is good.

The Old Testament volume has a good, brief chapter on the great translations of history. The New Testament has a chapter on the inter-testamental period of similar quality. There are two weak points: the description of inspiration is shallow, and the bibliography in each volume is lacking in significant conservative works. However, everything considered, both volumes seem very good for the beginning Bible student. ✠

**22 DEVOTIONAL TALKS**, by Barbara Hawkins Smith. Fleming H. Revell Co., Westwood, N. J. 122 pp. \$2.50. Reviewed by the Rev. Abraham Rynbrandt, Assistant Pastor, Parkview Reformed Church, Santa Ana, Calif.

The purpose of this book is to give to anyone who needs to improve his own devotions or who must lead in devotions. These talks are Scripturally based and centered. There are generally six to a dozen Scripture references, either direct or indirect, in each. The author believes that God speaks to us through

the Scriptures in our devotions. There are helps for every area, and messages on every subject, the home, the Lord's Day, social problems, and alcohol.

The twentieth devotion is entitled, "Punching Holes in the Darkness." The author quotes Matthew 4:16: "The people which sat in darkness saw a great light; and to them which sat in the region and shadow of death light is sprung up." A supporting reference is to young invalid Robert Louis Stevenson who stood at the window of his home one evening at dusk. His nurse called to him to sit down, saying, "You can't see anything out there." Young Stevenson replied, "Oh, yes, I can see something very wonderful. I see a man coming up the street punching holes in the darkness." The city lamplighter was lighting the lamps.

If our devotions are a sort of dark business, read this book, and some holes will be punched in the darkness. ✠

**SELECT WORKS OF JONATHAN EDWARDS, VOLUME I. The Banner of Truth Trust, London, England. 244 pp. \$2.10. Reviewed by the Rev. Clinton C. Baker, pastor, Parma Park Reformed Church, Parma Heights, Ohio.**

In recent years a new appreciation has developed of Jonathan Edwards as one of the great theologians of American history. This volume is a reprint of some of the choicest works of Edwards. Included are "A Narrative of Suprising Conversions" and "The Revival of Religion in Northampton in 1740-1742."

In each of these treatises Edwards sets forth detailed accounts of two spiritual awakenings in his community describing especially the changed lives of individuals and the altered moral atmosphere in the community as a result of the moving of the Spirit of God.

A related treatise is included entitled "Marks of the Spirit of God," which is a sane Scriptural study of what are true indications of spiritual revival and what are not. Likewise included are three sermons by Edwards whose titles explain themselves: "Natural Men in a Dreadful



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Condition," "Christ Exalted," and "God's Sovereignty in the Salvation of Men."

Though this material was written over two centuries ago, the English is very readable and the inspiration and personal application of the sermons and treatises are as modern as ever. The reading of this volume should stir the heart of any sincere layman or minister hungry for spiritual revival in seeking what happens when God moves among His people. ☐

**IF YE CONTINUE**, by Guy Duty. Bethany Fellowship, Inc., Minneapolis, Minn. 186 pp. \$2.95. Reviewed by the Rev. Edward S. Berry Jr., pastor, First Presbyterian Church, Brewton, Ala.

The title of this book is taken from John 8:31, "If ye continue in My Word, then are ye my disciples indeed." Guy Duty is an ordained minister whose single purpose in this book is to attempt to refute predestination and eternal security and to show that salvation is entirely conditional.

From Genesis to Revelation Mr. Duty has cited for the reader 104 Scripture passages which he calls "if-proofs" by which he seeks to show that God dealt with His people at all times on a "if" basis and that salvation is conditional upon what man does.

Reformed thinkers will not appreciate what he has to say about Augustine and Calvin. He writes them off as simply being "unfair with the facts." Among the least harsh criticisms of reformed thinkers is this: "Across the centuries, Augustine and Calvin have confused the world with their inconsistent and self-contradictory words about predestination."

The reader will find *If Ye Continue* to be a readable and systematic presentation of conditional salvation. His conclusion is that man will be saved if he meets God's conditions, but God's grace and love seem to be lacking and all the burden of salvation rests with man. ☐

**THE REFORMATION**, by Owen Chadwick, Wm. B. Eerdmans Publ. Co., Grand Rapids, Mich. 463 pp. \$5.95. Reviewed by the Rev. Ernest Cushman Jr., professor, Baylor School, Chattanooga, Tenn.

Owen Chadwick is also the general editor of the series of which this

book is a part, "The Pelican History of the Church." He is Dixie Professor of Ecclesiastical History and Master of Selwyn College. This volume is number three in the series, being preceded by volumes on the Early and the Medieval Church.

Professor Chadwick divides his book as follows: 250 pages on the Reformation, about 100 pages on the Counter-Reformation, and then 90 pages on the Reformation and the Life of the Church.

The first section gives a balanced and fair discussion of the Lutheran, Reformed, English, and Radical reformation movements. The section on the Counter-Reformation provides information needed by most Protestant readers (the author even discusses the Conquistadors). The last section describes the divisions of Christendom, the decline of ecclesiastical power, and the effect of the Reformation on ministry and worship in the Church.

Professor Chadwick's writing style is attractive and he makes good use of refreshing descriptions and anecdotes. This is a book to own and read and then to refer to again. ☐

### Deity—from p. 9

And what was His mind? Why, He was God, He was equal to the Father, but He accepted the role of a subordinate. He humbled Himself to go on heaven's errand. He took into union with Himself human nature. He accepted the status of a servant. He was obedient to the Father even unto death.

"You Philippians," says Paul, in effect, "look at Jesus Christ. You can-



"You can't come in now, dear, I'm having my monthly circle meeting."

not then be faction-ridden. You cannot then be proud, conceited, despising others. You cannot then be self-absorbed. The vision of Christ will make you over."

And this is good for us. Doctrine enforces duty. The same failings are ours. The same remedy can help them.

Dr. William Childs Robinson has written of a Scottish minister, known for piety, who said that as he had looked into his own heart he had seen nothing there but darkness, guilt, and pride. "Then," said the Scot, "I remembered that Christ is a Prophet who can enlighten my darkness; Christ is a Priest who can remove my guilt; Christ is a King who can humble my pride. And I said it were good that Christ and I should meet."

And so it is. What he needed, we need. We all need to meet the Lord Jesus Christ. He is the wisdom that our minds must have. He is the atoning sacrifice who on Calvary died to save men from sin and in Whom we must trust. He is the God to whom life must be submitted, if meaning and value are to be found. ☐

### Lucky—from p. 11

for him. It was his Bible."

I look at the pastor a long time. "What was his name?" I ask.

"I do not know why you should ask," he tells me. "In fact, the man was my own brother."

"I am the one," I say. No, I think I shout it. "That is my name written in the Bible. Brother, don't you know me again?"

"My brother!" I hear the pastor shout all at once.

The next thing I can remember is that I am crying. I never knew I could cry. But I don't care now. The pastor — I mean, my brother — and I are kneeling on the ground, looking at a verse that is plainly marked in the Old Bible my papa gave me when I was a boy.

"The wages of sin is death, but the gift of God is eternal life," it says.

Me? I don't want a business that pays off in death. That very night I repent and take eternal life. I never thief again. ☐

The world can be evangelized only when believers in the Lord Jesus Christ are willing to be evangelists. — *Selected.*



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William's greatest novel, *Descent Into Hell* has, until now, been pretty nearly a collector's item. The key to William's mystically oriented theological thought, this book gives the most complete exposition of the author's doctrine of "substitutionary-carrying," the idea that individuals can help each other through crisis. This notion is coupled with that of "co-inherence" when human beings sew themselves up in their own narcissistic projections, they are no longer able to love, to "co-inhere," and the result is a veritable hell.

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## DESCENT OF THE DOVE

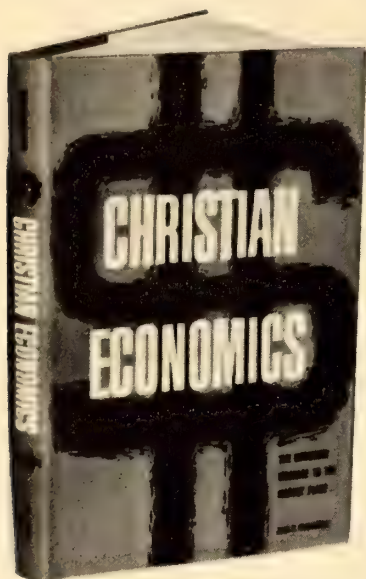
In this intriguing book Williams attempts to trace the workings of the Holy Spirit throughout the history of the Christian church. The phenomenon of "Christian skepticism" undergirds the entire work—a phenomenon that Williams himself called "the quality of disbelief." The author sees doubt as woven inextricably into the warp of Christian faith, and even conceives of disbelief as a Christian duty. Thus he is able to quote with approval the words of the renowned Spanish mystic St. John of the Cross, "If a man wishes to be sure of the road he travels on, he must close his eyes and walk in the dark." Such paradoxes are typical of this mystifying book. So the phrase Williams thinks summarizes the history of the Christian church, "This also is Thou; neither is this Thou."

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# the PRESBYTERIAN JOURNAL

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## The Gospel A Heresy?

Never has theology as a science stood in more public disrepute than today, when ecumenical dialogue gives a prominent platform to secular theologians, to linguistic theologians, to existential theologians, to dialectical theologians, and to death-of-God philosophers, while evangelical theology—the theology of historic Protestantism and of multitudes in the churches — is seemingly boycotted as if it were heresy, and the sole surviving heresy at that.

—Carl F. H. Henry

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## MAILBAG

### CIRCLE STUDIES ALARM

In the Circle Bible Study for 1966-67, "Jesus and Persons," I came across the following amazing bit of prose:

"The question was clearly asked. It was just as clearly answered. 'One thing you lack. Go sell all you have, give it to the poor, and come follow Me.' As much as to say: 'You asked me how to enter life — if you really want to live — if you are unsatisfied

— if you're not content with just being good, but want to be perfect — then give yourself completely, with utter abandon, to something unselfish. . . . Those who have taken (Jesus) literally and said yes are the people who have put the plus into life and got the extra out of it. Their names will shine in history as long as there is a human race — Augustine, Francis of Assisi, Florence Nightingale, Father Damien,

Dr. Thomas A. Dooley, Albert Schweitzer."

There are many more startling ideas and statements in this book intended for guidance in Bible study for the women of the Presbyterian Church US. Jesus' encounter with Nicodemus is treated as a psychological discussion between two equals: "These two were Jews from Israel, both with good minds, both skilled in the art of debate." And with Zacchaeus: "Very well, Zacchaeus. I believe you are sincere. If you are, now is the time to begin. All things are possible with God. Let me tell you the story of a steward who . . ."

The studies have the "emotionally disturbed" man from Gadara making such a ruckus that the nearby pigs became frightened by him and stampeded into the lake.

I am greatly disturbed by this book, particularly by its seemingly studied omissions of truths which our Lord so clearly taught. The author has served up half a Christ, emphasizing the humanity of Jesus at the expense of His deity. He does not seem to grasp at all that the Son of Man is first and foremost the Son of God.

I would say to the women of the Church: The time has come to get down to business and contend for the faith. How? Here's one place we can start.

Take this book and examine it carefully in the light of God's Word. Mark the questionable passages. Then go talk to your pastor about this matter. Take it up with your Session. Ask that a letter be written to the Board of Women's Work informing them that you do not intend to use the Workbook this year, and *why!* Return the books you have ordered.

Drastic measures? Not too drastic if we have become fully aware of the terrible danger we are in, from official sources within the Church.

This book will bring you face to face with the fact that ministers of the Church can write books in which the Lord Jesus is portrayed as just a man having "normal, everyday relationships" with His friends; and that an official board of the Church can send out such books for use by thousands of women. Do you care? Then the time has come to say so.

—(Mrs.) E. S. Berry  
Fort Lauderdale, Fla.

See editorial, "Where to From Here?"  
p. 12.—Ed.

# the PRESBYTERIAN JOURNAL

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**THE PRESBYTERIAN JOURNAL**, a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered to the saints, published every Wednesday by the Southern Presbyterian Journal Co., Inc., in Weaverville, N. C.

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### PURE HATE?

Please cancel my gift subscription to the *Journal*. I have been reading it for two years now and I have decided that your approach to the problems of the church are more destructive than helpful. Its not that I don't appreciate good criticism of the things that are going on, but as I read the lines of the *Journal* I am almost sickened by the twisted and nasty ways you find to express yourselves. The pages of the *Journal* seem to me to be laden with no less than pure hate which can only be the end product of fanatical stupidity.

—Edward Kendall  
Austin Theological Seminary

### PRAY FOR VICTORY!

Our flag is there, our men are involved, our national honor is at stake; are we not involved in Viet Nam? Has indifference made us callous, has apathy dulled the edge of devotion? Surely it is time to rally around the flag and pray God

to cover the heads of our valiant warriors in the day of battle and give victory in Viet Nam!

The issue is freedom against tyranny, the living God against atheistic Communism. Are we so infected with the death-of-God theory that we cannot lift our voices in prayer that the Most High bare His almighty arm and intervene with a victory in Viet Nam that shall halt Communist aggression in Southeast Asia?

—(Rev.) William C. Robinson  
Decatur, Ga.

### MINISTERS

Henry S. Schum, Swannanoa, N. C., will enter full-time evangelistic work with the Presbyterian Evangelistic Fellowship, eff. Sept. 15.

Thompson B. Southall from Statesville, N. C., to the Beulah, Pisgah, Monterey and Crabbottom churches in Highland County, Va. (Lexington Presbytery).

Jay L. Ketchie, Old Fort, N. C.,

has entered the military chaplaincy.

John Lee McLean (H.R.) from Arvonion, Va., to Penn Laird, Va.

Matthew McGowan, Richmond, Va., has accepted the call of the Canal Street church, New Orleans, La., eff. Sept. 1.

John H. Jackson from Calypso, N. C., to the Forest Lake church, Columbia, S. C.

Harold E. Fuller Jr. from Richmond, Va., to the Tabb Street church, Petersburg, Va.

Gerald C. Stone from Louisville, Ky., to Camp Breckinridge, Ky., to serve as chaplain in the Job Corps.

William S. Cale from Woodbridge, Va., to Springfield, Va., as counsellor with the blind for the District of Columbia Dept. of Vocational Rehabilitation.

Owen L. Norment from graduate study, Durham, N. C., to the faculty of Hampden-Sydney College, Hampden-Sydney, Va.

• By the time this appears in print, every pastor and clerk of Session in the Presbyterian Church US should have received his copy of *Principles of Church Union* (the basic plan upon which 8 denominations in the Consultation on Church Union may eventually unite) and *COCU* (a record of the "Blake-Pike" negotiations to date). Every Presbyterian who cares even slightly about what his representatives are planning for the Church should see a copy of the first mentioned book at least. It only costs 25 cents. You can get it from the *Journal* bookstore at Weaverville or from Forward Movement Publications, 412 Sycamore St., Cincinnati, Ohio 45202. Shame on you if you don't!

• A couple of notes bearing upon Roman Catholic relations have come across the desk. In the first of these the Chicago Presbytery (UPUSA) reports that it has voted to receive any Roman Catholic priest wishing to become a Presbyterian minister with the usual presbytery examination and without re-ordination. In the other, the Roman doctrine of Holy Orders is reported to be under

examination to see if it cannot be accepted by Protestants as a sacrament. Dr. George A. Lindbeck, professor of theology at Yale Divinity School, said "John Calvin found no objection to calling Holy Orders a sacrament." The matter is important, of course, as Holy Orders is the ordinance under which priests (and ministers?) receive their official authority from the Church.

• And that somehow reminds us that Turkish musesins (Moslem leaders), by order of the Minister of State, have been barred from using loudspeakers and amplifiers in the performance of their duties. Religious ceremony demands that the muzzein climb long stairs to the top of the minaret five times a day to call the faithful to prayer. Enterprising holy men installed loud speakers and

tape recorders which let them avoid all those stairs. That, said the Minister of State, was not cricket. He warned offenders that henceforth they would face "severe penalties."

• In the "for what it's worth" department we have a newspaper clipping from Japan telling of a Sake brewery which advertises that it henceforth will present life insurance certificates to all who buy the company's products. Any citizen under the influence of the company's special-class Sake who dies in an accident will be protected by a 500,000 yen policy. Drinkers of the company's first class Sake are covered with a 300,000 yen policy. And those who die in accidents while under the influence of second-class Sake will benefit from a 100,000 yen policy. ☐

## ACROSS THE EDITOR'S DESK







## Initial Testimony Against Dirksen's Bill

WASHINGTON, D. C. — Congress got its ear full during the first week of hearings on the proposed Dirksen amendment providing for voluntary school prayers.

Most of the testimony opposed the changes in the Constitution. Sen. Everett M. Dirksen, who offered the proposal with 47 other members of the upper house, said as the week ended that the "common man" hasn't been heard from yet.

An early opposition witness was the Rev. David R. Hunter, deputy general secretary of the National Council of Churches. Dr. Hunter, an Episcopal clergyman and professional educator, told the Senate Subcommittee on Constitutional Amendments that since the Supreme Court "prayer" rulings, "the trend in major church bodies has been away from prayer and Bible reading in public schools. . . ."

Among the major denominations, the NCC's second-ranking executive

said, the high court's interpretation of the First Amendment has been accepted and the "prayer" question at the "national level of these communions. . . . is no longer even an issue of controversy and has not been for a year or more."

Dr. Hunter expressed the conviction that "more and more Americans" will come to share the view of the leaders of several major national Protestant bodies that a "prayer amendment" is not needed. He suggested in his testimony that no additional constitutional protection is needed for purely voluntary prayers.

Dr. Hunter's remarks were questioned in a letter to Sen. Dirksen by the top lay official of his own denomination. The president of the Episcopal House of Deputies since 1961, Clifford P. Morehouse of New York, wrote the senator: "While the viewpoint expressed by Dr. Hunter may be that of the General Board

of the National Council of Churches, it does not necessarily represent the view of the member Churches of the NCC."

"And," he added, "I suspect that it by no means represents the opinion of a majority of the lay members of those Churches."

Emphasizing that he was speaking as an individual and not in his official Church capacity, Mr. Morehouse said he was confident he was expressing the position of "a great many lay people of all Christian Churches" in welcoming "a proper method of permitting prayer and Bible reading in public schools provided that it did not involve any compulsion or denominational indoctrination."

One member denomination of the NCC, the Greek Orthodox Church, sent a witness to speak in favor of the amendment. It was over the first NCC pronouncement on this subject (in June 1963) that Greek Archbishop Iakovos threatened to withdraw his Church from the council.

The archbishop's special representative for ecumenical affairs, who has an office in the NCC's New York headquarters, the Rev. Leonidas C. Contos, testified for the bill.

The Greek Orthodox Church, said Dr. Contos, is "in full support of the amendment now under consideration." He described it as "an imperative corrective to the situation now prevailing."

Testimony opposing the amendment came from the top executive of the United Presbyterian USA Board of Christian Education, the Rev. William A. Morrison. His statement was read to the subcommittee by the board's secretary for national affairs, the Rev. H. B. Sissel of Washington. While conceding "possible widespread popular support" for the bill, Dr. Morrison urged the senators to let the legislation "rest on the table of this committee, where it belongs."

Dr. Morrison suggested that instead of providing for voluntary prayers, the amendment would make possible a school religion determined by majority vote. Better than such legislation, he said, would be the schools' development of a "function-



## THE CHURCH OVERSEAS

INDONESIA — Last fall the Communists made a bold, but unsuccessful attempt to seize control in Indonesia. Why did it fail? George M. Steed, superintendent of the Overseas Missionary Fellowship in that country since 1953, believes the only explanation is that God intervened.

In an interview reprinted in *Eternity* Magazine, Mr. Steed expressed doubt that the failure of the Communists means Indonesia has become pro-West or that the Muslims will seize control and repress religious freedom.

"Christians and Muslims immediately held public meetings throughout Indonesia to express their thankfulness to God for His deliverance," said Mr. Steed. "Even the

newspapers declared their conviction that God had intervened."

Although at least 90% of the population is Muslim, religious freedom is protected by law in Indonesia. The Christian Church is old, orthodox and well established and activities are church oriented, with OMF missionaries working with and under Indonesian leadership.

Mr. Steed reported an increasing openness to the Gospel and wherever it is preached men and women are turning to Christ in large numbers. Since the abortive coup, there is an even greater interest in the Gospel.

"I believe the Lord is giving the Church another chance to reach this generation of Indonesians with the Gospel," added Mr. Steed. ☐



al ethic based upon respect for human personality, compassion for one's fellow beings, a sense of justice and personal integrity."

Also opposing the proposal was the top Baptist representative in Washington, Dr. C. Emanuel Carlson. The executive director of the Baptist Joint Committee on Public Affairs attacked it as "piecemeal" revision of the Constitution.

The chairman of the subcommittee considering the bill, Sen. Birch Bayh (D.-Ind.) is on record as questioning whether an amendment is necessary. □

## 18 Writing Documents Of Geneva Conference

GENEVA, Switzerland — Participants in the World Conference on Church and Society chose 18 persons to write the report of their actions.

Among the 18 are three from behind the Iron Curtain, two of whom were added on the floor when two previously-nominated persons from free nations indicated they could not serve.

Included on the editorial committee are two vice-presidents of the Prague-headquartered "Christian Peace Conference"—an organization that consistently condemns Western policy. These are Pastor Richard Andriamananjato of Madagascar and Bishop Tibor Bartha of Hungary.

In addition to Bishop Bartha, the others from behind the Iron Curtain are Archpriest Vitaly Borovoy of the Russian Orthodox Church and Czech Theologian J. M. Lochmann.

Still another Russian Orthodox clergyman is on the panel. He is listed as a resident of France and a citizen of the United Kingdom, however. He is Metropolitan Anthony Blum, the Moscow Patriarchate's exarch in London and Paris.

The conference chairman and co-chairman, M. M. Thomas of India and J. Brooke Mosley of the U. S. A., are on the panel.

Others from the U. S. A. include Professor Richard Shaull of Prince-

## Only 34 Participants Sign Cable on Viet

GENEVA, Switzerland—One of the most highly-publicized documents coming from the World Conference on Church and Society here was never considered on the floor of the meeting.

It was a cable sent to President Lyndon B. Johnson by 73 Americans in Geneva. It cited "church and world criticism and anguish over United States involvement and escalation of conflict in Viet Nam" and urged an end to the escalation. It also urged against reprisals, should North Viet Nam execute American prisoners.

Of the 73 signers, only 34 were listed on the conference roster as participants. The remainder included visitors, observers, wives, press and conference staff members.

The document was produced at a late-night meeting at a nearby hotel. The gathering was convened by a top executive of the U. S. National Council of Churches, the Rev. Jon Regier, associate general secretary for Christian Life and Mission. Helping to organize the meeting and also signing was one of Dr. Regier's top deputies in the NCC Division of Christian Life and Mission, the Rev. J. Oscar Lee. Both are ministers of the United Presbyterian Church USA.

A Presbyterian US participant, the Rev. Malcolm Calhoun of the

Board of Christian Education staff, signed the cable. Two Presbyterian US ministers attending the conference with press credentials, the Rev. Donald W. Shriver Jr. of Raleigh, N. C., and the Rev. Richard P. Perkins of Richmond, Va., also put their signatures on the message.

Dr. Calhoun's counterpart in the UPUSA Church, Church and Society Secretary Robert D. Bulkley, also signed. He was not an official participant but attended with press credentials.

Other UPUSA members adding their names to the document included Princeton Seminary Professor Richard Shaull; the European representative of the Commission on Ecumenical Mission and Relations, John Paul Frelick; Robert N. Hilbert, a Pennsylvania layman; and David W. Barry, executive of the New York City Mission Society.

Conspicuously absent was the signature of the former UPUSA stated clerk and general secretary-elect of the WCC, Eugene Carson Blake. He was not present at the meeting at which the cable was drafted.

Others who were not present did sign, however. Among them was Presiding Bishop John E. Hines of the Episcopal Church. One of his subordinates, Bishop J. Brooke Mosley of Delaware, vice-chairman of the conference, also signed.

The cable was only one part of the material produced in the meeting called by Dr. Regier. A telegram was also dispatched to the foreign minister of North Viet Nam informing him of the message to President Johnson and asking him to treat American prisoners according to Red Cross standards. The 73 Americans sent a letter to NCC president Reuben Mueller, asking that NCC pressure on the government be stepped up in regard to Viet Nam.

The group also asked one of its members to speak for them on the conference floor, requesting other nations to send delegations to the United States to "tell us about the ravages of war and the way to world peace and brotherhood." □

ton Seminary, Anthropologist Margaret Mead of New York, President John Bennett of New York's Union Seminary, Harvard Theologian Harvey Cox of *Secular City* fame and Professor Charles West of Princeton Seminary.

Others are: Professor Egbert de Vries of the International Institute of Social Studies at the Hague, Jurist Helmut Simon of Germany, Theologian Andre Dumas of France, Canon Ronald Preston of the Church of England, Principal Adolu Adegbola of Nigeria's United Theological College and Sociologist Orlando Fals-Borda of Colombia. □



## Reformed Discussions Attract 100 to Meet

GRAND RAPIDS, Mich. — Nearly a hundred registrants came from 14 denominations for the first conference ever sponsored in North America by the Reformed Ecumenical Synod.

"Christ or Chaos" was the theme of the three-day meeting on Christian thought and life. Speakers included Dr. Joel H. Nederhood, radio minister of the Back to God Hour; Dr. Edmund P. Clowney of Westminster Seminary; Dr. John W. Sanderson of Covenant College; and Editor G. Aiken Taylor of the *Journal*. Site of the gathering was the campus of Calvin Seminary.

RES is an international association of some 25 cooperating denomi-

nations. Joining in sponsorship of the conference here were three American members, the Christian Reformed Church, the Orthodox Presbyterian Church and the Reformed Church of North America (Covenanters). ☐

## Opening Lecturer

JACKSON, Miss. — Speaker at the opening convocation of the new Reformed Theological Seminary here will be the Rev. C. Darby Fulton, former moderator of the Presbyterian US General Assembly and retired executive secretary of the denomination's Board of World Missions. He will speak at 7:30 p.m. Sept. 6 in the Westminster church here. Classes will begin Sept. 8 on the recently-acquired campus. ☐

## Louisville Seminary Names Newcomer V.P.

LOUISVILLE, Ky. — Dr. Andrew E. Newcomer of Kansas City has been elected vice-president of Louisville Presbyterian Seminary in an action of the seminary board, it was announced here by President Albert C. Winn.

Dr. Newcomer comes to the seminary from the post of director of evangelism for the United Presbyterian Church in fifteen midwestern states.

As vice-president, Dr. Newcomer will be responsible for the development program of the seminary, including relations with church courts, recruiting new students, alumni relationships, publicity and publications, and fund raising. ☐



Commissioned at the conclusion of the 1966 World Missions Conference at Montreux were the following: (left to right, first row): Miss Lucille Delores Horne, East Brazil; Mrs. Janice Feagin Olson, East Brazil; Miss Grace Lai, North Brazil; Mrs. Nell Floyd Liles, North Brazil; Joseph Chalmers McCutchen, North Brazil; Miss Ildiko Irene Csapo Tunyogi, North Brazil; Miss June Louise McMullan, West Brazil; Mrs. Robert Armstrong Pate and the Rev. Robert Armstrong Pate, West Brazil; (second row): Miss Malinda Kaye Willard, West Brazil; Miss Marcia Berta Murray, Congo; Miss Jane Kump Wooddell, Congo; Mrs. J. W. Ligon and the Rev. James Wendell

Ligon, Iran for a year before going to Indonesia; the Rev. and Mrs. Timothy Woo Tag Lee, Korea; Dr. Dorothea Sich, Korea; Mr. and Mrs. James Douglas Bundrant, Korea; (third row): Raeford Rodney Love, Japan; Miss Ida Katherine McCaskill, Japan; Joseph White Groves, Iraq; the Rev. and Mrs. Basil Price Sharp, Mexico; the Rev. and Mrs. Gene Benjamin Ethridge, Mexico; the Rev. and Mrs. William Truman Lawrence, Mexico. Candidates not pictured are Miss Lucille Camenisch, East Brazil; Mrs. Ralph Shannon, Congo; and the Rev. and Mrs. Donald Edgar Lannon, Japan. The Pates, Lignons, Sharps, Lawrences and Lannons were appointed to career service.



# The Humanity of Our Lord

ROBERT STRONG, S.T.D.

Jesus and His disciples had taken a boat to cross the sea of Galilee. While He was asleep in the stern, a great wind swept over the lake and raised its waves high, threatening to swamp the craft. The disciples came to Jesus and anxiously awoke Him, saying, "Dost Thou not care that we are about to perish?" Jesus rebuked the wind and waves, and immediately there was a great calm. The disciples exclaimed in wonder, "What manner of man is this, that even the winds and the waves obey Him?"

Now we ask the same question and try to find the answer: What manner of man is this?

In early Christian times some very strange answers were devised. There were, for example, the gnostics. They said that Jesus was not a real man but a phantom. According to their peculiar notion, He was a sort of emanation from a higher sphere. In effect, they thought that Jesus was an angel come down among men.

Later on, particularly in Egypt, the suggestion arose that almost total emphasis should be put upon the deity of our Lord. This failure to give proper recognition to His true humanity led to the *monophy-site* error. This strange term simply means that some believed there was just one nature in Jesus Christ — the divine nature. His human nature was said to be a garment which could be easily put off and on.

Then there were the *monothelites*. The word means "one will." They reasoned that Jesus was truly God and also truly man, yet there could not be two faculties of decision in the person of Christ; always the divine will must rule; hence there would be no necessity for a human

will in Christ, and it must be deemed nonexistent.

The term covering these efforts to reduce or eliminate the humanity of Christ is "docetism" and it means that our Lord is regarded as only appearing to be man. We shall see that this is false.

The Gospels show our Lord as having a true human frame. He was born, wasn't He? The record is that He grew up just like any other child. We wish there were more information about the early years of Jesus. All we have is the report of the incident in the temple when Jesus at the age of twelve listened avidly to the doctors of the law and asked and answered questions. The false or imitation Gospels tried to fill in the details of the years of His growth, but what they offer is patently false.

## Christ's Body

During the three and a half years of His ministry we are given a number of facts about our Lord as a physical being. John 4 reports the journey that brought Him and His disciples to Sychar where He sat down by the village well. Our Lord was wearied with the journey.

Again recall the time He slept in the boat while it was beaten by a sudden Galilean storm. And we remember that after being tempted in the wilderness, He became hungry. Satan tried to use this as a point of temptation.

The sufferings on Calvary were real, as is testified by the touching cry, "I thirst." So the Lord Jesus knew physical suffering. And then He tasted death.

It is a true man who walks through the Gospel account. And therefore we say He was as truly man as though He were not also God.

Still more interesting than the facts about His physical life is the record that gives us insight into the physical personality of Jesus. What shows in the face when one is under stress, what slips out in the speech, that is, what feelings and emotions a person discloses tell us best of all what kind of man he is.

## Temptations

He was tempted, wasn't He? We should never think that the temptation of Christ was "shadow play." The Book of Hebrews insists that our Lord was truly tempted at all points as we are, though He remained without sin. But the inclination of some is to say that Jesus could not have been really tempted, being perfect.

The analogy of engineering tests may be of help. When a trestle is built, a loaded train is sent across and made to stop in the middle of it. The engine is speeded up in neutral until maximum vibration can be exerted upon the structure. Confident that the span will take more than the heaviest load, the builder puts it to the most exacting tests to demonstrate that the plans and construction have been sound.

So our Lord in desperate hunger was confronted by Satan's subtle suggestion that He make a stone into bread, but Jesus refused to move out of submission to God into submission to the devil. Eager to claim disciples among the Jews, our Lord was challenged to make a spectacular leap from the height of the temple that the worshippers might be dazzled and drawn to Him; but Jesus refused to put God to a test forbidden by Scripture. Sent into the world to draw men from every tribe and land unto Himself, Christ was promised by the lurking evil ruler of earth's potentates that all

*The author is pastor of the Trinity Church, Montgomery, Ala.*



kingdoms should be subjected to Him if He would worship Satan; but He would not be seduced from single loyalty to His Father.

The temptations were addressed to vital points of the Messiah's consciousness of His mission; they were real tests imposed upon a real human being.

### **Love And Joy**

No description of the inner attitudes of Christ could be complete without reference to His compassion. It is reported that the great evangelist Dwight L. Moody made a special study of the Four Gospels as they developed the theme of the compassion of Christ. The tender-hearted Moody was so affected by the loving sympathy and will to helpfulness of his Lord that he bowed his head on his Bible and wept.

You remember some of the incidents that are given, telling of the compassion of Christ. Here is the leper who says to Jesus, "Lord, if Thou wilt, Thou canst make me clean." Moved with compassion, Jesus said, "I will. Be thou clean." And the leper was restored to soundness of health.

Here are the two blind men who said, "O Son of David, have pity on us." In His compassion He gave them sight again.

Here is the widow of Nain, following the body of her young son to its grave. Our Lord had compassion on her and gave her back her son.

Jesus had great capacity for human affection. Is not John called the disciple whom Jesus loved? Is it not recorded that Jesus loved Martha and Mary and Lazarus? Do you remember also the rich young ruler? He came running to Jesus to kneel before Him and ask what he must do that he might have eternal life. And then it is said that Jesus looking on him loved him.

One of the most beautiful sentences in the Gospel of John comes to us as Jesus and His disciples are making ready for the last passover. John tells us that Jesus "having loved His own, loved them unto the end."

This wonderful, warm, human quality of love, of affection, is in our Lord. Love is the begetter of love. Do you have a love that responds to His?

Jesus knew joy. He had sent out

seventy disciples to go before Him, to preach, to heal, to cast out demons. They came back to say in exultation, "Lord, even the demons are subject to us." Our Lord rejoiced and burst into spoken prayer: "I thank Thee, Father, that Thou hast hid these things from the wise and prudent and revealed them unto babes." He rejoiced in the victories gained for His kingdom. May He have cause of joy in our service too!

### **Wrath, Too**

There was indignation sometimes also. At the beginning and at the end of His ministry He found the temple of God profaned. Men were changing foreign money into temple coinage at a handsome profit. Others were profitably selling sacrificial animals within the very precincts of God's house. Our Lord made a whip and drove out the animals. He sent scurrying before Him those who had been exchanging and selling.

Can you hear the indignation in His voice as He says, "Make not My Father's house a place of merchandise?"

Again, He stood before the scribes and Pharisees and denounced them: "Scribes, Pharisees, hypocrites, you compass sea and land to make one proselyte and turn him into a worse child of hell than you are yourselves!"

In the synagogue our Lord saw a man with a withered hand. He detected that some were ready to accuse Him of breaking the Sabbath should He heal the man. Indignant at their lack of fellow feeling, Jesus made the man stand and stretch out his hand. Jesus restored it whole like the other.

Even His disciples experienced His indignation. Several mothers in a place Jesus visited wanted Him to take their little children into His arms and bless them. The disciples officiously told the mothers to leave Jesus alone, for His day had been long and demanding. Our Lord was indignant. He spoke the priceless sentence, "Suffer the little children to come unto Me and forbid them not, for of such is the kingdom of heaven."

So then our Lord was capable of righteous anger. Can we escape the heedless tolerance of our own age and also be outraged at irreverence, corruption, unconcern with suffer-

ing, the thwarting of spiritual interest?

Pity was seen in Jesus. On His way into the city that Palm Sunday He wept over the Passover multitudes saying, "O, Jerusalem, Jerusalem, thou that killest the prophets, how often would I have gathered thee under My wings as a hen her chicks, but thou wouldst not." Do we also sorrow over the prejudiced, the self-absorbed, the cocksure, the blind in heart?

Jesus knew consternation. Go with Him to Gethsemane and hear Him say as they enter the garden, "My soul is exceeding troubled, even unto death." Watch Him in the agony of the bloody sweat as He kneels in prayer and says, "O, My Father, if it be possible, let this cup pass from me."

Why is He so overwhelmed and distressed? I can only think that the shadow of Calvary is engulfing Him, the meaning of being made an offering for sin is penetrating His soul. He is tasting the bitter cup of substitutionary suffering. It is almost more than His heart can stand. He shrinks from the ordeal. But not to the point of rebellion, for submissively He says, "Nevertheless not My will, but Thine, be done." Strong crying and tears were His, as Hebrews says, but the lesson of obedience unto death was accepted and learned.

### **Sinless And Human**

The sinless Christ was a human Christ. The soul of Jesus was no placid pool. He too was swept by storms and showed it by external signs. Bone of our bone and flesh of our flesh, He was also heart of our heart and soul of our soul. And yet, as we must ever remind ourselves and insist, He was without fault or blemish.

And then there came the cross. On Calvary Jesus experienced desolation. By this I mean aloneness in anguish. It is nearly three o'clock. The penitent thief is silent. The disciples stand afar off. Mary and the women under the escort of John have retired to the edge of the hill. Now Christ is alone — totally and utterly alone.

In His despair He cries in the words of the 22nd Psalm: "My God, My God, why hast Thou forsaken Me?" It is the cry of one who has been abandoned to hell. It is the cry of one who has been abandoned



to the divine wrath. It is the cry of the accursed. It is the cry of full atonement being made. Such depth of desolation none else has ever known.

It is plain as plain: a man is on that cross. A true man is on that cross. God cannot suffer, but Christ is suffering. Supremely does His terrible woe show Him to be very man.

### **Why God Became Man**

Why this wonder of the incarnation? Why should God become also man? Was it only that we might have exhibited before us an example of perfect manhood? And this He was, so that the poet and all the ages exclaim, "Thou paragon! Thou crystal Christ!"

Was it only that we might have given to us perfect wisdom in luminous and splendid utterances? That is what they are, and all the ages say with the soldiers who had come to arrest Him, "Never man spake like this man."

You insist with me that a higher purpose than this was in view. You say with me that only by incarnation could the way of salvation be opened. The saving work had to be done by a man.

As the Book of Hebrews says, Christ took not on Him the nature of angels but the seed of Abraham. He came into the world to gain many brethren, and so He must be made like them. To act in their stead He had to be one of them. He was made man for us men and our salvation.

Only a man could die for men. Only a man could make a true propitiation for the sins of men. Only a man in whom inhered infinite worth could save multitudes of transgressors. In His deity is that infinite worth and in His manhood is that essential kinship to us. Salvation is a work that God must perform. But atonement could only be made by a man.

The incarnation solves the problem. So God became man. Never

is the exalted dignity of Christ to be forgotten or in the least diminished. But never is the true humanity of Christ to be forgotten or in the least diminished.

Mankind must matter. Mankind must be important in the scheme of things. You must be important if God would become also man. Your destiny must be of surpassing importance. Your future must be a glorious thing if God would become man for you.

Larger than success in life, larger than achieving a happy home and good children, larger than gaining the respect of the community, larger far bulks your destiny, Christian man, Christian woman. Your destiny is to be at last with this Man. He said it to the crucified penitent; He says it to you: "Thou shalt be with Me in paradise."

Now we know Him in part. Then shall we know Him in an intimacy of delightful fellowship that outdoes the best efforts of our imagination. Make sure that the man Christ Jesus is indeed your Saviour and friend. ☩

*Changes in missions policy should concern every churchman —*

# Whither World Missions?

THE EDITOR

**N**o cause in the Church is more vital than that of world missions.

Because it offers the most dramatic opportunity to obey the Great Commission; because it represents the most unselfish objective for the Church's benevolent giving; because it calls for the greatest sacrifices in Christ's service; because it lies at the very heart of the Church's business, the cause of world missions has rightly claimed the largest share of the Church's interest and stewardship.

The *Journal's* interest in world missions is well-known and needs no elaboration. We believe there is nothing in the Church's life of greater importance. Our desire to keep this objective uppermost in the mind of the Church is the reason for the prominence given "The Church Overseas" on page 4 of every issue.

Consequently it is with deep concern that we have witnessed the changes that are taking place at official levels of administration and policy-making, affecting the world missions enterprise of the Presbyterian Church US.

Gradually there have emerged:

Promotional materials which have altered the primary spiritual emphasis belonging to the Gospel, in favor of challenges to social service;

A loss of the distinctive call to evangelization abroad by an official combining of overseas interest and home interest into a "joint season" in the Church, promoting everything the Church properly does alongside the basic responsibility to evangelize abroad;

What seems to be a shift in the primary emphasis at official levels from the Gospel of salvation from death and judgment to crusades on behalf of world brotherhood and

the relief of poverty.

It is becoming increasingly evident that the Christian cause of world missions — the evangelization of the world — today may suffer from the changes taking place at the level of world missions administration. These changes have not yet become dominant on the fields, but the pressure is on from administrative levels, and unless a reversal occurs in these trends, it will be only a matter of time before the work overseas begins to reflect what is happening at home.

Meanwhile, a major clash may occur which will involve the authority of the Board of World Missions and its staff and the missionaries who now find themselves under pressure to shift their emphasis to conform with the emerging policies. Some have bluntly objected to being "brainwashed" in favor of these new emphases. Among many furloughed



missionaries and some appointees at Montreat this summer, there was evidence of deep unrest, as they received an even more intensive indoctrination than usual.

### **At Montreat**

Never have we encountered as many perplexed, confused and discouraged missionaries and supporters of missions as during the week of the 1966 Montreat World Missions Conference.

There were some unforgettable highlights, to be sure. The presentation of missions work by the missionaries themselves was inspiring, and there seemed to be a larger place given to these heroic representatives of the Church on the platform than has been the case in former years. This was good.

The conference began with a moving story of what God is doing through a massive literacy campaign in Northeast Brazil and the evangelistic witness of which this effort is a part.

But after the first day it became clear that the conference would concentrate on a new view of "mission" — that the primary emphasis at the program level has shifted from evangelization to social action.

Beginning the second day, the theme for the year, "Christian Mission in the Midst of Affluence and Poverty," was developed. Greatly perturbed, a veteran missionary remarked afterwards, "What do they think we have been doing all these years?" It seemed that the challenge of the destitute, the underprivileged, the sick and the suffering was being presented as though neglected up to now. All the social work that has been a part of world missions from its inception seemed to be overlooked.

Truth of the matter, of course, is not that a concern for poverty has been introduced into missionary activity for the first time, but rather that a concern for poverty is being given top priority in the mission of the Church for the first time.

It seems clear that at the administrative level, the primary emphasis in world missions is shifting to social concern and human relief.

World missions literature used at the conference was entirely slanted toward the economic and social condition of a troubled world. One would have to look hard to find any emphasis on preaching the Gos-

pel to the unsaved.

In the small discussion groups there were those, among the young people, who were urged to study *The Secular City*, by Harvey Cox, and *Honest to God*, by J. A. T. Robinson, in order to better understand the "mission" of the Church.

If the young people went home confused about the meaning of world missions, they were not alone, for a large number of adults went away equally confused.

### **They Were Discouraged**

The discouragement of a large number of missionaries home on furlough was so marked that many of them made no effort to hide it. One said, "What has happened to the Church since I went out five years ago?" Another remarked, "I have seen my parents and now I am ready to go back to the field. I just cannot take this."

Churchmen who had been critical of the *Journal* in the past for taking an "extreme" view of the state of the Church (as it seemed to them) went out of their way to express their alarm and concern.

The Sunday morning sermon of the conference was given over to race relations and civil rights, mainly in the United States. It was a generally balanced and largely objective address on the subject, but the fact is that civil rights is a peripheral issue and this greatest of all opportunities at the World Missions Conference could have been more wisely used to stress man's lost condition out of Christ and the power of the Gospel to change men and society.

In another conference address the pitiful plight of the starving millions in India was graphically described. But at no time was the social need of India, or any other country, linked in any way with the problem of idolatry which is the chief concern of the Church of Jesus Christ in those areas.

Should not the Church continue to face up to her primary task of preaching Jesus Christ and Him crucified, rather than go about to be an adjunct to the U. S. overseas aid program or the Peace Corps?

### **Who Is Right?**

Unexpectedly, a large number of missionaries on the grounds dropped in to visit. We would have expected them to talk about their work,

sharing experiences on the field. Instead, they wanted to talk about the changes in official policy and program under which world evangelization seemed to be largely pushed aside. Feeling deeply their call to go out into the world and preach the Gospel, they reacted deeply against the Gospel of social change and humanitarian effort which they believed they were being asked to emphasize in their messages to the home Church.

It became obvious that the missionaries of the Church were far better oriented to the fundamental need of the world and its cure than were the emphases and programs which were the central themes promoted at this particular World Missions Conference.

These men and women seem to have a clearer idea — surely a more Biblical idea — of the place which the preaching of the Gospel must occupy in any solution of the world's problems.

It is painful to put the thought on paper, but we wonder if this new emphasis, seemingly taken by the Board of World Missions and its staff, does not mean that they have shifted their basic philosophy of world missions away from the historic commitment of the Church. This must be asked: If they are now persuaded that they are commissioned to give priority to social activism in their program, what should the Christian do who believes that the priority is to something else?

Just how this clash between divergent philosophies can have serious consequences was illustrated by an exchange between a missionary and a lay supporter of world missions attending the Montreat conference.

Said the layman — for years a generous contributor to world missions — "I am so discouraged I think I will turn my support to independent missions." Retorted the missionary, "Don't do a foolish thing. Remember the hundreds of self-sacrificing missionaries of the Presbyterian Church US who are on the fields. What of them?"

No thoughtful evangelical Christian objects to the view that the Church and missions must show compassion and concern for the poor and needy (without such actions Christianity would become a mockery). This has been and is being done through hospitals, schools and



relief work. It is a work that has characterized missions for a hundred years.

But there is serious objection to placing such work at the forefront of world "mission" and thinking that the Church can assume responsibility for the physical and material needs of the entire world. Paul's admonition, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith," must

always be kept in mind.

Confronted with world poverty, the *causes* also need to be faced — idolatry, inefficient and dishonest governments, and their accompanying lack of human compassion. For such things the Church has a message.

The Christian's greatest "affluence" is his knowledge of and faith in Jesus Christ as Saviour and Lord. The world's greatest "poverty" is spiritual, and to that the Church

must give top priority.

Forces have been set in motion that are not likely to subside. The whole question of missions policy will become — nay, *must* become — a public issue before the Church at the congregational and presbytery level. If the denomination is out of step, we need to know it. If the board and staff are out of step, they need to know it. If the missionaries themselves are out of step, they need to know it. ☐

*Do we really know God has given us His very best?—*

# God's Best

REV. KINGSLEY J. MORGAN

One of the most beautiful stories in the world is contained in the Parable of the Prodigal Son (Luke 15:11-32). Translated into more than a thousand languages, this lovely story has gripped the hearts of men and women of almost every age and station.

It is a timeless tale because it "belongs to the ages;" it never grows old, it can never be outdated. The more one reads it, and thinks about it, the more one discovers in it.

Every word is important, dynamic and vital. Not least among these is the little four-letter word "best." When the boy comes home to his father, we hear the father saying: "Bring forth quickly the *best* robe, and put it on him."

What a wonderful revelation of God is in that one little word! What a marvellous unveiling of the great Father of us all! "The *best* robe!" Nothing but the best will do. One little word, and yet so full of power.

And this is the testimony of the Word of God from beginning to end. In His dealings with mankind God never thinks in terms of just "good enough." It is always the best; it must be the best.

## Though Not Deserved

What a world of hope and good cheer is bound up with this great

*The author, son of Dr. G. Campbell Morgan, is a retired minister of the Presbyterian Church US now living in Birmingham, Ala.*

truth! Here is something to encourage us, to inspire us, to really help us along the pathway of this present life: "The *best* robe."

Yes, but this boy in the story has failed and fallen. He may have been weak rather than wicked, but still he made a mess of things; and then, when he was down and nearly out, he had the audacity to come home and plead guilty.

How much better to have struggled first, to have made good, and then returned home. Ah, yes, and so men have reasoned; but they don't know the Father as this son knew Him. When he "came to himself" he came also to remember and realize his father's love, and then he came home. And no wonder! "Bring forth quickly the *best* robe!" The very best would be his in spite of all his foolishness, weakness, and wickedness.

And he was not disappointed. Notwithstanding everything, the father's love remained unchanged, for it could not change. Nothing could change it, nothing could make any difference; and love, such love, only gives the best—it must, it will, and it does! There is only one thing now — "the *best* robe." And then, "Put it on him." So the story goes.

## Always The Best

All history bears eloquent witness to this great fact. God clothes us with His best. He never dispenses something which is merely good

enough; it is the best, always the best, the best that God Himself can provide.

Consider the sunshine. Is it possible that we could improve upon it? Consider the invigorating qualities of the fresh air. How much this means to men and women and little children. Is it conceivable that we could enhance its value?

Reflect for a moment upon the ordinary progress of the four seasons of the year, Spring, then Summer, then Autumn, and then Winter. It is written, "while the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." True, true enough! But would it not be better, perhaps, if the order could be rearranged? The very idea is unthinkable, impossible. It is all so evidently "for the best."

When the great truth is pondered, we realize that "all things are working together for good" — for the best — "And hearts are brave again, and arms are strong." God gives us His best!

And how gladly do we discover all this to be true of the manifold unseen gifts of God's love; those intangibles with which so many are surrounded — the love of a dear father or mother, the simple trust of a little child, the comradeship and sympathy of a worthy friend, the life-long influence of a teacher. We take these things as a matter of course, but should we? Are they

(Cont. on p. 20, col. 2)





## EDITORIALS

### In The Aftermath Of London

Billy Graham's second London crusade is over. The facts have been told — the magnitude of the operation, the unprecedented national coverage by radio and TV, the thousands of decisions of which the greater part were by young people 25 years of age and under.

What impressions remain?

Outstanding impression is one of total saturation with the Gospel. Never before have the whole people of a nation, at a critical time in their history, had the claims of Jesus Christ presented to them clearly and forcefully in such total coverage. It is extremely unlikely that any resident of Great Britain could have failed to know what was going on at Earls Court, if he paid even casual attention to his daily paper, radio and TV.

A question asked more often than any other is this: Do those who make decisions persist in the faith? Do the commitments last?

Best answer may be the living evidence of changed lives from previous crusades.

Among the counsellors for this crusade hundreds had themselves been converted at Harringay twelve years earlier. Again and again Mr. Graham was accosted by men and women who told him they had accepted Christ in the previous London meeting. One prominent member of Parliament testified that he had made his commitment to Christ when the evangelist preached in London nearly 20 years before.

It was discovered that throughout the London district some 74 ministers trace their conversions to Harringay in 1954. Others now studying in theological seminaries bore witness to decisions made at that time.

Some who try to claim that the evangelical philosophy of evangelism is without a proper "social perspective" can take small comfort from the evidence. In London several score homes for the needy are open as a result of the conversion of a former major in the Coldstream

Guards. After going forward at Harringay, this man resigned his commission and gave himself full time to the service of Christ and his fellow man.

Next event of world-wide significance to evangelical Christianity is the World Congress on Evangelism, to be held in West Berlin in October. If the saving Gospel of Jesus Christ is indeed to have a truly universal impact, this congress may well become, the Lord willing, the launching site.

Never before have the prayers and support of God's people been as needed for a contemporary effort of world-wide significance, as for Berlin. ☩

### Where To From Here?

In the wake of the Montreat summer conferences for 1966, we have been musing on how many dramatic new lines of teaching will be introduced by the boards and agencies of the Presbyterian Church US during the next program year beginning in October.

The Board of Christian Education will teach courses in ethics through the Covenant Life Curriculum from which all considerations of rewards and punishments, death and hell, have been removed from the Gospel and from motivation for Christian behavior.

The Board of World Missions will dwell almost exclusively on the need for social action, alleging it to be the mission of the Church.

The Board of Women's Work (see the Mailbag, p. 2, this issue) will offer a Bible study which does startling things to the Person and ministry of the Lord Jesus Christ. (In his circle Bible studies, to begin with the Sept. 14 *Journal*, Dr. Gutze for the first time will not try to follow the Workbook outline at all.)

The Board of Church Extension will continue to "experiment," as it explores new forms of ministry, new

forms of the Church, new approaches to evangelism.

There was a time when it was the editorial purpose of the *Journal* to work for more evangelical aims in the Church's program. It was our hope that an informed and aroused Church would create such a demand for improvement that there would be a recovery of the Reformed and evangelical interpretation of the Gospel in the Presbyterian Church in our time.

Our hope, we now frankly admit, has not been realized. Instead of turning in a more evangelical direction, the boards of the Church have been turning more and more away from it, towards a more "liberal" and less Reformed view of things.

And this year, it seems, the gradual turning has become a mighty leap.

A great many sincere people believe that the trends in the Church have occurred under the leading of the Holy Spirit and constitute obedience to the will of God.

This, upon occasion, we almost have been tempted to believe. How can it *not* be of the Holy Spirit when the revolutionary pressures are so overwhelming, the trends so universal?

Searching for a reply as we have travelled around, one overwhelming fact of life has confronted us again and again: Where there is fidelity to the Reformed and evangelical Gospel there is power in preaching, people being saved, churches growing, giving multiplying, young people continuing to offer themselves for missionary service.

On the other hand, where the commitment is to the radical new forms of the Church and of "mission" there are dwindling statistics, struggles to keep going, mergers of dying churches, dwindling income and little evidence of spiritual fruitfulness.

Furthermore, beyond the so-called "major" denominations, evangelical Churches are growing by fantastic leaps and bounds.

The conclusion seems inescapable: Despite the overwhelming majorities sometimes recorded in Church assemblies, the decisions reached may not always be in accord with the will of God.

Evangelical Christians today must constantly be on guard to protect themselves and their congregations from influences which may be more destructive than constructive. The need to establish a sound education-



al program, to promote a Gospel testimony, to preserve a missionary fidelity to the Great Commission, cannot be shirked.

And ways to stand together in a continuing Presbyterian Church must be explored. ☐

## A LAYMAN AND HIS CHURCH



### For A Friend

Dr. L. Nelson Bell

### Patriot Or Partisan?

In the political world we have first a patriot, and then we have a political partisan. Now, what is a patriot? He is a man who loves his country first, *last* and all the time, over and above his party, or any other party. Now, what is a political partisan? He is a man who loves his party, let it be Democratic, Republican, or what not, better than he loves his country; and as proof of it, he will stuff a ballotbox, and move heaven, earth, and perdition itself to advance his party. When such a political partisan is at work in politics he is not working for his country; he is working for his party. And there is the difference between a partisan and a patriot.

There is precisely the same difference between working for God and being an ecclesiastical partisan. A man who is working for God loves God and his cause over and above any one part or section of the Church; he is working for God's glory, for His kingdom, and for souls.

What is an ecclesiastical partisan? He is one of those who would explore heaven and earth in order to advance his particular ecclesiastical clique. And such church workers have but very little interest perhaps in keeping a soul out of hell if they are not going to get that soul into their Church.

Now, let us be a little more specific. I have seen good Christian women who would almost work their hands off at a church supper, and sometimes in a raffle, and in various other ways, legitimate and illegitimate, to get a new carpet on the floor, or new stained glass windows, or a silver service. But try to get one of these same women to win a soul, or to teach a penitent. "Oh, no," is the answer, "I am too modest; I can't do anything at all." You are working for the Church and not for God. — FROM TRUTH APPLIED, by R. G. Pearson.

I speak for a friend downgraded by some, laughed at by others. I speak for a friend, the victim of unjust criticism, picked apart here and rejected there. I speak for a friend accused of being irrelevant for our times and even of being a fraud. But I speak for a friend greatly loved and proved true and trustworthy over the years, by me and by countless others.

I speak for the Bible, the written Word of God. Despite the often heard assertion, "The Bible needs no defense," surely its friends should not remain silent in the face of irresponsible criticism that may lead others to ignore, neglect, or reject it.

The integrity and authority of this friend, the Holy Scriptures, are at stake. Little by little men are whittling away at both, and in so doing they are striking at the Son of God, revealed in the Word.

We who accept the complete trustworthiness of the Bible can do so on the basis of sound reasoning.

Above all else, we believe the Bible because of the Christ revealed therein. The Lord must become experientially real to all Christians, but only in the Bible do we find who He is, what He did, and why He did it, and our overwhelming need of Him as Saviour and Lord.

Eliminate the Biblical record and only vain speculation is left. Accept that record and there is revealed — in all His beauty and power — Jesus Christ, the Son of the Living God.

I speak a word for the Bible because there, in the clearest possible perspective, one can see God at work in His creation and history. One sees, etched in words of fire, his own need and God's provision for that need.

Without the Word there would be no explanation of man's existence, his predicament, and his hope. In the light of the Word, this world and the next fall into their proper relationships.

I speak for the Word because our Lord Himself did not hesitate to make use of the Old Testament Scriptures, referring to them as accurate and authoritative. Were it not for our Lord's use of the Scriptures, we would be ignorant of the meaning of many passages that refer to Him.

His simple statement, "... that everything written about Me in the law of Moses and the prophets and the psalms must be fulfilled" (Luke 24:44, RSV), should impel us to search the Scriptures, which, our Lord said, "speak of Me."

I speak for the written Word because the apostles in their writings refer again and again to the Old Testament Scriptures in such a way as to affirm their complete truthfulness and authority.

I speak a word for the Holy Scriptures because of the claims they make for themselves. They claim the inspiration of the Holy Spirit for what was written. Again and again we read the words of the prophets, "Thus saith the Lord," and we sense that only God could so speak.

I speak a word for the Bible because inherent in it is a power present and possible only where the Holy Spirit reigns. The Apostle Paul described the written Word as the "sword of the Spirit." Our Lord used three thrusts of this sword to defeat Satan in the wilderness. It has been used again and again by believers to stand firm in the face of the devil's attacks.

I speak a word for the Holy Scriptures because of what they mean to me. They speak to my heart and go down to the innermost parts of my soul. Through them I hear Someone speaking, and there is no question Who it is.

As the Bible speaks I accept it by faith; and having done this, I find that the way to understanding  
(Cont. on p. 20, col. 3)





# SUNDAY SCHOOL LESSON

For August 28, 1966:

## *Honesty In All Things*

Rev. Wick Broomall

**INTRODUCTION.** The Eighth Commandment deals primarily with the right of private ownership, but has many ramifications in the economic and social life of individuals and of nations. Its right application in today's world would undoubtedly lessen the tensions and anxieties that exist in every realm of life.

The whole economic life of mankind is included under this commandment. The older writers expounding the Ten Commandments were quite specific in their application of this commandment to departments of life dealing with money, property, and the like.

**I. THE EIGHTH COMMANDMENT** (Ex. 20:15). "Thou shalt not steal."

**A. The Right of Possession.** This "right" is founded upon the laws of nature and upon the Law of God and implied in the Eighth Commandment.

**1. Granted to man at his creation.** Ownership of property is a necessary part of that "dominion" (Gen. 1:26,28) that was given to man on the day of his creation. This right of ownership became specific in the command given to Adam "to dress (Eden) and to keep it" (2:15). David, the inspired psalmist, declares that "the earth hath (God) given to the children of men" (Psa. 115:16; cf. Deut. 32:8; Jer. 27:5-6).

**2. Reaffirmed after the Flood.** The command given to Noah and his sons after the Flood is basically the same as that given to Adam (Gen. 9:1-7) and covers time from Noah to our day, making man the custodian of the earth and all its "riches" (Psa. 104:24).

**3. Exemplified in the lives of men.** Abraham was a man of vast possessions (Gen. 12:16) as were Isaac (26:13-14) and Jacob (30:43). Job was a man of great "substance" (Job 1:3; 42:12). Paul evidently was a man of some means (Acts 28:

**Background Scripture:** Exodus 20:15; Amos 5:21-24; 8:4-5; Mark 12:38-40; Luke 19:1-10; Titus 2:7-10

**Key Verses:** Exodus 20:15; Amos 8:4-5; Mark 12:38-40; Titus 2:7-10

**Devotional Reading:** Ephesians 4:25-32

**Memory Selection:** Ephesians 4:28

30); at least he owned some books and parchments (II Tim. 4:12).

**4. Encouraged by the Lord's own blessing.** The Lord's "blessing" makes one "rich" (Prov. 10:22). The Bible often attributes one's increase in material things to the Lord's blessing (Gen. 24:1,35; Deut. 11:13-15; Job 42:12) for He promises material blessings to those who honor Him and put His kingdom first in their lives (Lev. 26:3-5; Matt. 6:33). "Wealth and riches" are in the house of him who "delighteth greatly in (Jehovah's) commandments" (Psa. 112:1-3).

**B. Forces Destructive of the Right of Private Ownership.** Those forces bent on taking away from people their private possessions may be classified thus:

**1. The forceful seizure of property.** By the armed robber who demands our property (Luke 10:30); by one nation in aggressive warfare with another nation (Jer. 52:17); or by a nation that seizes the property of its own citizens (Gen. 47:13-19; I Kgs. 12:12-14; Rev. 13:17), forces are operating in the world today to destroy our right of private ownership of property.

**2. A socialistic or communistic philosophy of property.** The basic element in both is that the all-powerful state is the owner of all property; the individual is a servant or slave of the state.

Some have wrongly imputed a

communistic philosophy to those in the early church who had all things "common" (Acts 2:44-45; 4:34-35). But fundamental radical differences exist between what was done then and what is done today in modern communism. The early church's supposed "communism" was entirely voluntary (4:36); it still recognized the right of private ownership (5:4); and was confined to believers only (2:44). Designed to help the needy among believers (4:34-35), it was a spontaneous movement limited to the first believers in Jerusalem (2:43-47); and was never enacted into any kind of legislation for subsequent believers; nor mentioned in any of the apostolic writings as an example of what believers should do universally.

**3. The unjust manipulation of economic factors.** The prophets cried out vehemently against the unethical means used by the rich to enslave the poor (Joel 3:3; Amos 2:6; 5:11-12; 8:6). These means will become most potent of all in the days of the coming Antichrist when no man will "be able to buy or sell" except those who have the mark of the beast on their forehead (Rev. 13:16-17).

**C. Factors Affecting Ownership of Property.** These are:

**1. Indolence.** This word expresses far more than "idle" or "lazy." Indolence is the predominant trait of that man whom the Book of Proverbs calls "slothful" (15:19; 19:24; etc.) and a "sluggard" (6:6,9; 10:26; 13:4; 20:4; 26:16). Indolence leads to poverty (6:6-11; 19:15; 20:4,13); is contrary to the Christian faith (II Thess. 3:10-12); is a nursery of vice and is wasteful of talents (II Sam. 11:1-2; Matt. 25:24-30).

**2. Industry.** God has given each man a task to perform in life. He expects us to apply ourselves with diligence to the work He commits to our trust (Rom. 12:11). Industry in one's calling was instituted in Eden (Gen. 2:15); re-enacted after

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man's fall (3:19); is confirmed in the philosophy of wisdom (Prov. 10:4; 12:24; 13:4; 22:29). Illustrated in the natural world (6:6-8); it is exemplified by Christ (John 4:34-38; 9:4); and set forth in the Gospel for believers (I Thess. 4:11-12; II Thess. 3:10-12). It is prophetic of heaven's employment (Rev. 4:8-11; 5:8-14).

3. *Increase.* God expects our employment to be profitable to ourselves and to others. There is a just income that is commendable in the sight of God and of man. The increase is implied in the command to "be fruitful and multiply" given at creation (Gen. 1:28) and re-enacted after the Flood; is sanctioned by the godly examples (13:2; 30:43). It is a natural concomitant of honest labor (Prov. 10:4; 13:11; 14:23); and is indicative of the Lord's blessing (Gen. 24:35; 26:12; Deut. 8:18; Prov. 8:21; 10:22; Matt. 6:33-34). We prosper in all ways by putting God first (Prov. 3:9-10; Mal. 3:10-11).

Adverse factors are that indolence and wastefulness diminish the increase (Prov. 21:17; Luke 15:13,16); and riches may become a snare to one's soul (Psa. 52:7; Prov. 11:28; Eccl. 5:13; I Tim. 6:9).

4. *Integrity.* This word designates the soundness of our principles where any trust or confidence is involved. Integrity is an attribute of the heart (I Kings 9:4; Psa. 78:72). A virtue known in the heathen world (Gen. 20:5-6) as something worth holding (Job 2:3,9), integrity is a means of preservation in this present evil world (Psa. 25:21; 41:12; Prov. 2:7), a source of guidance in the believer's walk (Psa. 26:1,11; Prov. 19:1; 20:7).

5. *Independence.* We live in a world where we must daily depend upon the goodness of God (Matt. 5:11) and the diligence and industry of others (Matt. 27:55; Luke 8:3; Phil. 22), but there is a real sense in which the Christian should live in independence of the world. This truth is illustrated in the lives of the saints of the Old Testament age (Gen. 14:23; II Kgs. 5:15-16) and confirmed by apostolic injunctions (Eph. 4:28; I Thess. 4:12). It is consistent with the Christian's position in this world (I John 2:15-17).

The Israelites going through Sihon's kingdom asked for nothing except what they would pay for (Num. 21:21-22; Deut. 2:27-28). Paul had his own "hired house" in Rome

(Acts 28:30) and be charged Christians "to work with their hands" so that they "may walk becomingly toward them that are without, and may have need of nothing" (I Thess. 4:12 ASV).

D. *Seven Basic Truths about Stealing.* The Bible teaches that stealing:

1. *Is a breaking of God's Law.* Included as one of the Ten Commandments, stealing is a serious sin against God and man.

2. *Is severely punished by God.* The Law of Moses required that the stealer be put to death (Ex. 21:16; Deut. 24:7). Achan's sin of stealing brought not only defeat to Israel but also death to himself (Josh. 7:1, 11-12, 22-26). This sin was dealt with drastically in the early church (Acts 5:4). Not all forms of stealing were punished so severely (Lev. 6:1-7), but the Lord's vengeance pursues the stealer relentlessly (Zech. 5:1-4).

3. *Arises out of man's corrupt heart.* This is the source to which our Lord traces it (Matt. 15:19; Mk. 7:21)—man's covetous nature (Josh. 7:21; Rom. 7:7-8).

4. *Is usually attended with other sins.* It is often accompanied with violence (Amos 3:10; Lk. 10:30), oppression and deceit (Lev. 19:35-37, Amos 8:4-6; Mic. 6:10-11), bribery and fraud (Amos 6:11-12; Mic. 7:3).

5. *Infects all levels of society.* It is found among kings (I Kings 21:1-16) and servants (Tit. 2:10); among religious leaders (Matt. 21:13) just as much as among rough soldiers (Luke 3:13-14). It was even found among the Twelve (John 12:6).

6. *Can be practiced against God just as well as against man.* A man can rob God of that which rightly belongs to Him (Mal. 3:8) just as he can rob his fellowman (Job 24:1-4; Jer. 22:13; Jas. 5:4). Even nations can take that which is not rightfully theirs (Hab. 2:8; Zech. 2:8).

7. *Is contrary to the Christian faith.* Here is the basic injunction: "Let him who stole steal no more, but let him work, and in honest industry toil with his hands, so that he may have something to give to the needy" (Eph. 4:28 Montgomery).

II. *RIGHTEOUSNESS ABOVE RITUALS* (Amos 5:21-24). Religious forms can be performed in a perfunctory manner without any thought of fulfilling God's right-

eousness but religiosity without righteousness is often rebuked by the prophets (Psa. 50:7-9; Isa. 1:10-17; Jer. 6:20; Mic. 6:6). Christ utterly rejected such worship (Matt. 23:15). The "last days" of the present age will be characterized by such vain worship (II Tim. 3:4-5).

III. *GREED VERSUS HUMAN NEED* (Amos 8:4-5). Human greed tramples on the needy and on the Law of God. God had given specific legislation in the Law with reference to the Sabbath and to just weights (Lev. 19:35-37; Deut. 25:13-16). In the time of Amos, this legislation was flouted by those who put money above morals. Nehemiah recounts a similar situation in the time after the Captivity (Neh. 13:10-22).

IV. *CHIEF SEATS NOW BUT CONDEMNATION LATER* (Mark 12:38-40). Christ uncovers here the utter mockery of religious quackery. These charlatans parade ostentatiously before men with "long robes" and "long prayers." Their "chief seats" that they covet will become, in the final judgment, "the greater condemnation." All modern religionists should take note of the seats where they will suffer for ever (Rom. 2:5; II Thess. 1:7-9; Rev. 14:9-11).

V. *A RICH MAN SAVED* (Luke 19:1-10). This very familiar account (Cont. on next page)

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count is seen as a series of contrasts: between the Pharisees, who call Zacchaeus a "sinner"; and Christ, who calls him "a son of Abraham" (cf. Luke 13:16); between the murmuring Pharisees and the joyful Zacchaeus, who gave half of his goods to the poor; and Christ, who gave Zacchaeus the greatest gift of all: salvation; between Christ's abode with Zacchaeus one night and Zacchaeus' abode with Christ forever. The description of Zacchaeus as "a

chief publican" almost reminds one of Paul's description of himself as the "chief of sinners" (I Tim. 1:15).

VI. *EXHORTATIONS* (Tit. 2: 7-10). Paul exhorts Titus to be above reproach in public life ("good works"), in his ministerial life ("doctrine"), and in his private life ("sound speech") — all for the purpose of putting to shame those who are hostile to him. Then Paul exhorts servants (that is, slaves) to be

obedient and pleasing to their masters "in all things." Their propensity toward stealing ("purloining") must be suppressed. They must be faithful ("showing all good fidelity") so that they may "adorn the doctrine of God our Saviour in all things." □

(Editor's note: For good supplementary reading, see review of *CHRISTIAN ECONOMICS*, p. 18, this issue.)



## YOUTH PROGRAM

For August 28, 1966:

### *Give, Then Take*

Rev. B. Hoyt Evans

Scripture: Romans 12:9-21

Suggested Hymns:

"O Worship the King"

"Lord, Speak to Me"

"More Like the Master"

**PROGRAM LEADER'S INTRODUCTION:** We are beginning a unit of three programs dealing with Christian friendship. In this first program we want to give some thought to proper motives in friendship. It has been said that friendship is a "give and take" proposition. Some people seek friends with the idea of giving as little and taking as much as possible. They seem to feel that one has friends for the sake of convenience, and that when a friend ceases to be useful he ceases to be a friend.

For Christians, friendship must be basically a matter of giving rather than getting. Christians are those people whose lives have been touched by God's love and transformed by His power. God so loved that He gave. Those whose hearts are filled with the love of God will want to be giving as God gives. There is much that we receive from true friendships, but we never want to think of the getting as the principal thing. What we give is the principal thing. What we get is a delightfully unexpected by-product. Whenever the by-product becomes primary and the basic ingredient becomes secondary, then friendship is

all wrong.

In this program we shall be taking stock of some of the things which Christians can contribute to friendship. It is largely an individual matter. We make friends one at a time, but we find more and better individual opportunities within the fellowship of the church. The best place to be friendly and to make friends is in the church. We shall be giving more thought to the importance of the church to friendship in our next program. Just now let us hear some suggestions of things which Christians can give to friends.

**FIRST SPEAKER:** A true friend is helpful. A Christian friend will be mindful of the needs of others. He will be seeking ways to meet those needs rather than wistfully meditating on his own wants. When we are really concerned about being helpful, there are so many things we can do for our friends.

In our acts of helpfulness, however, we need to watch our motives carefully. Sometimes we do things for people not so much to help them but to receive praise for what we do. At other times we help people in order to dominate them or to make them obligated to us. This kind of service is not for the benefit of our friends but for the benefit of our own interests. Whenever we help our friends, let us be sure that it is altogether for their good, and

that there is no self-seeking on our part.

**SECOND SPEAKER:** Success is not a matter of luck. People who have made great successes of their lives have had to work hard and faithfully, often in the face of great difficulty. They have had the determination to settle for nothing less than the best. Few such people have reached their heights of success without help.

It is much easier to do the right thing and the hard thing when there is a true friend to give encouragement. This encouragement is a thing we can give our friends. As we see people trying to live in a way that is good and wholesome and challenging, let us offer our encouragement. We can commend them for their high ideals and hard work. We can assure them of our interest and support. Words and deeds of encouragement make a fine contribution to friendship.

**THIRD SPEAKER:** The prophet Isaiah spoke of one who would bear our griefs and carry our sorrows. Paul called on the Roman Christians to "weep with them that weep." The word "sympathize" means "to suffer with." Christ has sympathy for us because He suffers in our sufferings. Sympathy is a quality of true friendship. Troubles and heartbreaks are easier to bear if there is someone to share the sorrow.

A true friend has so identified





## CATECHISM STUDIES

Rev. Paul G. Settle

himself with the one he loves that he shares all his experiences. He rejoices when his friend rejoices, and he weeps when he weeps. Even as Christ gives sympathy to those of us whom He calls friends, so we can give sympathy to our friends.

**FOURTH SPEAKER:** The Bible says, "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." In another place we are charged to forgive one another even as God for Christ's sake has forgiven us. If God's love and friendship for us is marked by forgiveness, then surely forgiveness must be a characteristic of all true friendship.

We must not think that people must merit our forgiveness. None of us would be saved if God's forgiveness had depended on our being worthy of it. God has forgiven us because He loved us when we were altogether unlovable. He even loved us when we had rejected His love, and this is the offense which is hardest of all to forgive. The hardest test of friendship is to grant love and forgiveness to one who has sorely wronged us. Forgiveness and love are among the finest gifts we can offer our friends.

**FIFTH SPEAKER:** The very best thing we have to share with anyone is our knowledge of, and experience with, Jesus Christ. Of course, we cannot believe for another or receive Christ in his stead. Christ must be received personally by each individual.

We cannot actually give Christ to other people, but we can share our experiences and we can represent Him faithfully in our lives. If we tell how much Christ means to us, and if we show by our lives that what we say about Him is true, then others will be encouraged to accept Him for themselves.

If we claim to be Christians and live no differently from the rest of the world, then we may discourage others from coming to Christ. The finest thing we can do for our friends is to help them to know Christ and to know Him better.

**PROGRAM LEADER:** If we give generously of all these things to our friends, there will be much to take from our friendships. There will be the joy of letting our love be expressed. There will be the satisfaction of having enriched the lives of those we love. There will be

**61. Q. What is forbidden in the Fourth Commandment?**

**A. The Fourth Commandment forbiddeth the omission, or careless performance, of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words, or works, about our worldly employments or recreations.**

It is important to do good on God's day. It is also important to avoid doing bad. We are to rest, but not loaf. God "rested" on the Sabbath, but He remained very active. There is a time for everything, and the Sabbath is not the time for simply doing what comes naturally! It is a *special* day.

\* \* \* \*

**TEST YOUR UNDERSTANDING**

List some work or activity that may not be proper on the Lord's Day.

**SEARCHING THE SCRIPTURES**

Read Jeremiah 17:24-27. Does God take seriously our Sabbath observance?

Rev. Paul G. Settle

**62. Q. What are the reasons annexed to the Fourth Commandment?**

**A. The reasons annexed to the Fourth Commandment are, God's allowing us six days of the**

the encouragement of having grown spiritually ourselves. Best of all, there will be the knowledge of serving and pleasing Him Who said, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

(Close the meeting with sentence prayers, thanking God for His friendship and for other friends, and asking Him to help you to grow in the grace of friendship.)

*week for our own employments, His challenging a special propriety in the seventh, His own example, and His blessing the Sabbath Day.*

Why keep the Sabbath? Because:

1. God graciously gives us six days for ourselves. Should we complain when He asks one day in return?
2. God demands one day. All our days are His, but He claims one especially.
3. God Himself rested on the Sabbath. He is our Example.
4. God blessed the Sabbath and made its observance a blessing for His people.

\* \* \* \*

**TEST YOUR UNDERSTANDING**

Do Christians need a Sabbath day to help keep worldly interests and activities from *completely* filling their lives?

**SEARCHING THE SCRIPTURES**

Christ Jesus kept the Sabbath. Read Luke 4:16.

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## BOOKS

**CHRISTIAN ECONOMICS**, by John R. Richardson. St. Thomas Press, Houston, Tex. 172 pp. \$4.95. Reviewed by Dr. Robert Strong, pastor, Trinity Presbyterian Church, Montgomery, Ala.

Dr. Richardson has for years been the principal contributor to the Book Reviews department of the *Journal*. It is a high pleasure now to call attention in these columns to his own latest book.

Since 1954 when he founded the remarkable Camp Westminster, near Atlanta, Dr. Richardson has given lectures to the young people on the subject of Christian Economics. In response to many requests he now makes available to a wider audience the material gathered over the years on this vital but too often neglected subject. The thesis of the work is that private capitalism is superior to all forms of collectivism and is essentially the economic system supported in the teaching of both the Old and New Testaments. A penetrating critique is given of socialism and its logical outcome Communism. The American trend toward the welfare state is analyzed incisively, and its ever increasing threat to individual liberty and its inherent economic fallacies are exposed.

Chapters expounding the significance of the Fourth and the Eighth Commandments for modern Christian living are among the most relevant sections in the book. The discussion of the Christian and his attitude toward money is admirable. The concluding note that the preservation of our tradition of liberty depends upon a sound, Biblically

oriented approach to the problems of economics should find an echo in the minds of us all.

Both the minister and the layman will do well to get this book to have ready to hand sound thinking and a wealth of data on an area of rising importance. □

**THE "WE KNOWS" OF THE APOSTLE PAUL**, by Holmes Rolston. John Knox Press, Richmond, Va., 98 pp. \$1.65. Reviewed by Dr. W. D. Keeling, pastor, First Presbyterian Church, Hopkinsville, Ky.

The author is a man of vast experience and background. He has been editor in chief of the Board of Christian Education of the Presbyterian Church US since 1949. He has contributed to the CLC, *Laymans Bible Commentary*, "lesson comments" in the Adult Uniform Lessons, and has authored a number of books.

This book provides sound counsel and guidance for those who are willing to accept the absolute assertions of Scripture as being authoritative and binding. The author has undertaken to "nail down" some of the basic tenets of the faith. He has endeavored to answer many of the questions that are being asked by ministers and laymen alike.

Smooth transition from thought to sentence to paragraph to chapter has made this a very readable book. Cohesion and unity of thought and expression carry the reader's interest throughout. There is some repetition, but to such a minor degree that it is almost unnoticeable. Indeed, I suspect that this is intend-

ed as part of the transitional element.

*The "We Knows" of the Apostle Paul* is refreshing. Such a book brings joy to the soul. How good it is to read such words as "We Know, We Know, We Know," after the desert wastelands of reading the so-called theology that one finds today!

The author places the great issues of the day in proper perspective. "There has been entrusted a Wisdom of God (to the Christian) which was not known in the secular world. . . . We know the Power of the Resurrection of Jesus Christ. . . . They were led to this affirmation of the full deity of their Lord by the sense of the authority of His teachings. . . . Christians may properly differ in their understanding of the Will of God for them in race relations. But they cannot debate the thesis that the Church takes the pattern of her life from the Lord and not from the prevailing patterns of the society around her." □

**TWELVE ANGELS FROM HELL**, by David Wilkerson, with Leonard Ravenhill. Fleming H. Revell Co., Westwood, N. J. 152 pp. \$2.95. Reviewed by Mrs. W. Earle Stevens Jr., wife of the pastor, Westminster Presbyterian Church, Chattanooga, Tenn.

This book relates, in terse "case history" style, the physical and spiritual struggles and eventual hard-won victories of twelve young persons rehabilitated from narcotics addiction.

Eminently qualified to write their stories is David Wilkerson, who, stemming from a long line of ministers and himself a minister of the Assemblies of God, is director of *Teen Challenge* in Brooklyn and of similar centers over the country. As in his earlier book, *The Cross and Switchblade*, he employs vividly and honestly the vocabulary of the addict world. His description of the anguish peculiar to going "cold turkey" (withdrawal) is equalled only by that of the spiritual anguish of youthful addicts as they are delivered from the brink of hell to new life in Christ.

It is God's love, shed abroad in the heart of the author by the Holy Spirit, that reclaims sordid and soured lives from frank skepticism to spiritual health. Regeneration accompanies rehabilitation of the twelve "angels"; the book's Acknowledgment carefully states, "We refer

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to these young people as 'angels' only to signify the spiritual transformation they have all experienced."

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**GOD'S WORD INTO ENGLISH**, by Dewey M. Beegle. William B. Eerdmans Publ. Co., Grand Rapids, Mich. 230 pp. \$2.25. Reviewed by the Rev. Joseph A. Scharer, pastor, First Presbyterian Church of Plantation, Plantation, Fla.

It is the author's idea to discuss the elements in a good translation which enable us to understand most clearly the truths intended by God's messengers in the Old and New Testaments.

One of the outstanding features of our day, says Mr. Beegle, is the boom of translations of Scripture. Most people do not recognize language development because the change takes place so gradually. For example, the time has not yet come when the majority of the English speaking Protestant Church are mentally prepared to address God as "You." Others are in a period of transition in which they use both "Thee" and "You" intermittently in worship. In other words, God permits each of us to determine his own "language of devotion."

The author goes on to say the ultimate in Bible translation is a combination of clarity and truth, and the wise translator will always give precedence to these.

Mr. Beegle feels that the many translations we have today are helpful to gain the exact meaning of the Word of God. ☩

**TREASURES OF DARKNESS**, by Elsie Milligan. Zondervan Publ. House, Grand Rapids, Mich. 135 pp. \$2.50.

**THE SEARCHING HEART**, by Ralph W. Neighbour. Zondervan Publ. House, Grand Rapids, Mich. 187 pp. \$2.95. Reviewed by the Rev. William Jones, pastor, Brentsville Presbyterian Church, Bristow, Va.

*Treasures of Darkness* is a story of a young lady who had her childhood dream come true. Once she finished with her nurse's training she found her place of service for

the Lord in the central part of Africa.

The author uses this novel to tell about the missionary's hardships, sorrows and joys. The story becomes the setting for many of the obstacles a missionary must face, such as: learning the language, disease, an entirely new way of life and the deep-rooted practice of pagan religions.

But it is not all gloom for the author uses every opportunity to point out how missionaries minister in the name of Christ and proclaim the Gospel. And this is the joy that enables them to overcome many of the fears and frustrations on the mission field. Yes, and romance is also found on the mission field in Central Africa. Throughout the book a love story is intertwined with the trials, tribulations and joys of the mission field.

*The Searching Heart* centers around the age-old questions, "Why was I born?" "What am I here for?" and "What's life all about?" In this case it centers around the life of a beautiful, young heiress, Marlene Straus.

Mr. Neighbour shows how God breaks down, one by one, the obstacles in her life which separate her from Himself and rebuilds her life on the sure foundation of Christ.

The author also brings in some of the good work being done by Gospel missions in the slum area of a large city. He explains the reason

behind such work, to reclaim lost men for Christ, and within the framework of the story shows the reader that many of these derelicts were once respectable and responsible members of society.

This volume contains love, hate, treachery and even murder. The author has a good story line which should keep the young reader interested. ☩

**ON THE DAMASCUS ROAD**, by Avin Harry Johnston. Zondervan Publ. House, Grand Rapids, Mich. 183 pp. \$2.95. Reviewed by the Rev. William Jones, Brentsville Presbyterian Church, Bristow, Va.

This novel has a Biblical setting during the time of Christ. It includes the crudeness of life in a camel caravan, Jerusalem, and Roman slave camps.

It is an action-filled dramatic adventure told against the customs and emotions that filled the lives of many who lived during the years of the early Church. The two main characters, Reuben and Jakim, join a caravan heading toward Jerusalem. In Jerusalem, life takes on a new turn for them as they meet believers.

Marda, a Jewish girl, uses her influence to lead Reuben and Jakim to the Saviour. Jakim is converted, but Reuben joined the ranks of Saul and assists in a campaign of persecution against believers. Finally, through the testimony of Saul, Reuben is brought to the feet of the Saviour. ☩



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the student body at King College numbered 48. Today it is 304. Although the number has changed, the personal attention and guidance, so important in preparing for any profession, have not. Students are taught in small classes where the student-faculty ratio is 10-1. King is a coeducational, church-related college offering the Bachelor of Arts degree. The 133-acre campus is located in the beautiful Tennessee Valley. Sports, religious and social programs. Presbyterian. Write for a catalog.

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# KING COLLEGE



**GET IN THE GAME!**, by Bill Glass. Word Books, Waco, Tex. 150 pp. \$2.95. Reviewed by the Rev. Brister H. Ware, Minister to Students, University of Southern Mississippi, Hattiesburg, Miss.

No sooner had one chapter been read than some athlete would come to mind I was trying to reach and the book would be given away. This is the third or fourth copy I've bought.

Bill Glass is the great defensive end for the Cleveland Browns. He graphically relates his life story and his viewpoint. From early sandlot games through All-American in college to World Championship in 1964 to receiving his Bachelor of Divinity degree, this book moves with steady interest.

Says Glass, "And you'll feel like quitting except for one thing. Over there on the bench will be a great Coach. This great Coach has never fumbled. He has never been thrown for a loss. He has never called a bad play. He (Christ) has always won, and He always will win."

For any who are a little self-conscious in trying to witness to today's athlete this book is a powerful testimony. Get some copies and trust God to work! ☩

**TAKING MEN ALIVE — A "One Evening" Condensed Book**, by Charles G. Trumbull. Good News Publishers, Westchester, Ill. 63 pp. 50c. Reviewed by the Rev. Robert G. Valentine, pastor, Westminster Orthodox Presbyterian Church, Valdosta, Ga.

The message of this book is stated on the first page, "Men still need to be won to Christ. 'Taking men alive' for Christ is still the chief responsibility and privilege of Christians. For if men are not 'taken alive' for Christ, they will be taken alive for Satan. And the best way of winning men to Christ is to lead them to Him one by one."

Biblical methods of doing this important work are given in a brief, readable form. Pastors may well place this manual in the hands of their people. Pastor and people will profit from its study and practice. ☩

**THE MEANING AND END OF RELIGION**, by Wilfred Cantwell Smith. The New American Library of World Literature, Inc., New York. Paper, 352 pp. \$ .75. Reviewed by Hugh Fleming Jr. Saint John, N.B., Canada.

Dr. Smith is Professor of World Religions and Director of the Center for the Study of World Religions, Harvard University. He is also an ordained minister of the United Church of Canada.

One of the interesting features of the book is the amount of space required to incorporate the footnotes, approximately 262 pages in all.

The sub-title reads "A New Approach to the Religious Traditions of Mankind." It is Dr. Smith's contention that most all of our studies of comparative religion have been based on inadequate concepts. Because of this he suggests "that a radical reappraisal of our conceptualization may prove rewarding." This "radical reappraisal" is necessitated by the various well known ideologies of our day coupled with the tremendous advancement in the scientific world. Because of these two factors, Dr. Smith contends that "coexistence, if not the final truth of man's diversity, would seem at least an immediate necessity and, indeed, an immediate virtue."

Chapter seven bears the simple title: "Faith." It is in this chapter that Dr. Smith expresses his own faith: "My faith is an act that I make, myself, naked before God." He contends that there is no such thing as Christian faith: "There is only my faith and yours, and that of my Shinto friend, and of my particular Jewish neighbor." ☩

### **Best—from p. 11**

not the choicest evidences that God gives His best?

In none of these things, however, do we find the fullest, the most glorious expression of this truth, nor can we do so until we face again the most stupendous fact in human history, that God "gave His only begotten Son."

This is the Supreme Gift, the very best of all, God's very best! It is written — and there are times when men remember the writing — "The wages of sin is death." But that is only half the truth. "The wages of sin is death; *but the free gift of God is eternal life in Christ Jesus our Lord!*"

This is the unspeakable Gift, God's best of all. God gave Himself away when He gave His Son, and more than this not even God could do!

Surely there must come the mo-

ment when we feel the need for some kind of response to all this.

Whether because of weakness, or wickedness, it cannot be said of us that we have always given or done our best in return. Too often it has just been the "good enough," and we have let it go at that. But yesterday has gone, gone beyond recall. Tomorrow is yet to come, it is still beyond us. But we do have today, and "now is the accepted time," and *now* is the day in which to do and give our best in service to Almighty God, our Father.

A young man once asked a friend to write something in his album. The friend wrote: "The good is the enemy of the best." Yes, that's just it! Our worst enemy may so easily be the very good we do, strange as it may appear, if it is not the best.

Well, there's no time like the present, so, with the music of one little word from a lovely story in mind, let us try, really and truly, to give to God and man, today and always, our *best*. ☩

### **Layman—from p. 13**

is opened. Not that I understand all. No one would be so foolish as to deny that there are depths of mystery whose edges we barely touch.

I also speak for the written Word of God because it expresses my soul's deepest feelings and aspirations. David, who our Lord says was "inspired by the Spirit" (Matt. 22:43), not only gives us in the Psalms revealed truth and prophecy but also lifts our souls to heights of adoration and praise of God without which we would be poor indeed.

Finally, I speak a word for the Scriptures because I have tested God's marvelous promises and found them true. He promises to give wisdom, and when we admit our own insufficiency and lean on Him He does not fail. He offers to help us in every contingency of life, and He makes good His offer. When sorrow comes He gives solace. With temptation He offers the way of escape. When His Kingdom is given precedence, the necessities of life are assured.

Yes, I am speaking for a friend; one ignored, maligned, neglected, downgraded, and often openly denied. I speak because in my heart I know the Scriptures are to be trusted, and by experience I know they are true. — From *Christianity Today*. ☩



# the PRESBYTERIAN JOURNAL

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## God Helping Us . . .

My very soul boils within me when I think of the impudent arrogance of certain willful spirits from whom all reverence for revelation has departed. They would teach Jehovah wisdom: they criticize His Word and amend His truth.

Certain Scriptural doctrines are discarded as dogmas of the medieval period; others are denounced as gloomy because they cannot be called untrue. Paul is questioned and quibbled out of court, and the Lord Jesus is first lauded and then explained away.

We are told that the teaching of God's ministers must be conformed to the spirit of the age. We shall have nothing to do with such treason to truth. Is the Spirit of the Lord straitened? Shall His ministers speak as if He were? Verily, that same treasure of truth which the Lord has committed unto us we will keep inviolate so long as we live, God helping us.

—Charles H. Spurgeon

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## MAILBAG

### 'CONCERN' IS 'MISSION'?

In your editorial comment of the *Journal*, July 20, 1966 you write: "The evangelical Christian draws a distinction between what the Christian faith calls a believer ethically to do, and what the mission of the Church is all about."

Does that mean, then, that the mission of the Church as a corporate body need have no ethical commitment while the witness of the individual Christian is supposed to be

"spiritual" as well as ethical?

In that case Pope Pious XII was most Christian in not saying anything as representing the Church (from a Roman Catholic point of view) concerning the murder of the Jews, since the "church" in that case must make no ethical pronouncement; all that was necessary was for individual Christians to act charitably towards the persecuted. The "Confessional Church" of Germany was certainly wrong when it felt —

after the war — that a statement of repentance was needed, involving the Church, and not just individual Christians, for having kept silent.

To me your theology is confusing in its dichotomy for the simple teaching of Scripture appears to me to involve both, the individual believer as well as the corporate body of the Church, in the twofold witness of spiritual regeneration as well as ethical concern (to put it mildly), for we believe in Jesus Christ Who is Saviour and Lord, both of the Church and the individual Christian.

— (Rev.) Ludwig R. Dewitz  
Decatur, Ga.

# the PRESBYTERIAN JOURNAL

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THIS WEEK—

Vol. XXV, No. 16, August 24, 1966

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**THE PRESBYTERIAN JOURNAL**, a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered to the saints, published every Wednesday by the Southern Presbyterian Journal Co., Inc., in Weaverville, N. C.

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### MERGER IS NOT THE ANSWER

We are devoted to our Church. Yet, in all fairness, it does seem that the Church has not converted the world as much as the world has converted the Church . . . or seems about to do so.

America's church leaders plan to combine 80,000 churches that show little individual success in conquering the forces of evil, into one mammoth Church. By lumping together 80,000 failures, we expect suddenly to achieve huge collective success. It cannot be done!

What about a mammoth church union will make spiritual giants out of ministers who are weak and ineffective in their present situation? What about such a union will make leaders of education in the churches suddenly effective in leading young people to full-time service on behalf of the Lord Jesus Christ?

All over the world "born again" Christians of all denominations already feel spiritually united. And genuine spiritual revival far outranks "ecumenism" as the prime need for today's churches. Were church members, officers and ministers to undergo a genuine spiritual revival, the weak spots and ineffectiveness would disappear. We would get on with the primary job of evangelizing the world. And Christians would come together naturally as readily and quickly as a handful of magnetized steel shavings. A Biblical ecumenism would come to fruition almost spontaneously.

Until then we object to being tricked or maneuvered into mergers of dubious spiritual value by a "liberal" minority.

They say the proposed union envisioned by COCU (the Consultation on Church Union) will bring



24,000,000 Protestants into one great organization. Make that 23,999,999. This church member won't be there.

—W. H. Venable  
Lakeland, Fla.

Nor will any Presbyterian for whom the Reformed faith is the Biblical faith. — Ed.

### THERE IS A 'BAPTISM'

I want to react to the letter from Clive A. Thompson in the August 3 *Journal* criticizing Dr. J. Hudson Taylor's article on "The Holy Spirit's Baptism."

I was so happy to read the original article that I have kept it in a special place for reference.

There are too many word and life testimonials of a special "baptism" to be discredited by any cold reasoning — too many lives endowed with power, like Charles Finney's.

Granted the Holy Spirit dwells in every convert, there is nevertheless a special outpouring of power upon some especially blessed.

—Mrs. C. K. Wike  
Waynesville, N. C.

### MINISTERS

H. William Vassey from Orange, Va., to the College Church, Hampden-Sydney, Va.

William A. Brown from Wade, N. C., to the Oakland and White Memorial churches, Clayton, N. C.

Preston C. Daniel Jr. from Memphis, Tenn., to the Grace Covenant church, Tampa, Fla.

W. M. Gettys from Charlotte, N. C., to the Beth-Shiloh church, York, S. C.

Angus N. Gordon (H.R.) from Bowling Green, Ky., to the First Church, Shelbyville, Ky.

Hal C. Keller Jr. from Hogansville, Ga., to the Tippah County Larger Parish, Ripley, Miss.

W. Denver Lively from Green Bank, W. Va., to the Fork and Latta, S. C., churches.

John M. McCoy Jr. from Groves, Tex., to the Highland Park church, Dallas, Tex., as assistant pastor.

James W. McGinnis from Cary, N. C., to the Juvenile Evaluation

Center, Swannanoa, N. C., as school chaplain.

Harry N. Miller Jr. from Tyler, Tex., to the Coral Ridge church, Fort Lauderdale, Fla., as assistant minister.

Millard M. Stephens from Fayetteville, N. C., to the Mossy Creek and Dayton churches, Mt. Solon, Va.

Parker T. Williamson from graduate study to the Tims Memorial church, Lutz, Fla.

William A. Bodiford from Chipley, Fla., to the Pleasant Hill and Westview churches, Bogart, Ga.

D. Alvin Cash from Lynchburg, Va., to the Laurel church, Richmond, Va.

Claude Godwin, 1966 graduate of Union Seminary, has been ordained and installed pastor of the Stanley White Church, Roanoke Rapids, Va.

Charles N. Landreth, 1966 graduate of Columbia Seminary, has been ordained and installed pastor of the Monticello, Fla., church.

• That furor over John Lennon's remark that the Beatles are more popular than Jesus has turned out to be interesting. The comment itself was made and published in London over five months ago, March 9 to be exact. But it took an Alabama disc jockey to make something of it. When a Birmingham radio station took the Beatles off the air, the reaction became world-wide. Not only in America but in the Netherlands and in Spain radio stations announced they had played their last Beatle record. In South Africa the ban was made official for the entire South African Broadcasting Corp. Among those reported as rising to the defense of the moppets were some ministers, and two Hopewell, Va., teenagers who inserted in the London *Daily Telegraph* a \$33.60 classified ad which said, in part: "We have started a petition to get them (the Beatles) back on the air. Please, England, help us, we love them, too."

• What with the air lines strike and other labor problems in the news we thought you would be in-

## ACROSS THE EDITOR'S DESK



terested to know that the Presbyterian Church of Canada has gone on record favoring the compulsory check-off. Said the General Assembly, in adopting a resolution prepared by its Board of Evangelism and Social Action: "(We) approve the principle of union security in collective bargaining whereby the payment of union dues is compulsory for all employees covered by the collective agreement..." According to *The Guide*, official organ of the Christian Labor Association of Canada, this puts the Assembly on record in favor of compulsion, discrimination and secularism.

• The *Tyler Presbyterian* of the First Church, Tyler, Tex., is one congregational newsletter we have seen which contains a special column for and about retired members of the congregation. Called, "Down Retirement Row" and edited by

Wilbert Edwards, the column offers opportunity for bits and lines of all sorts. One recent issue described a presbytery meeting and urged church members to make themselves aware of what's going on in the Church.

• Finally, have you been curious to know who is the world's best rifle shot? No less than a Presbyterian theological student, Gary Anderson, now serving an active duty stint in the U. S. Army in Germany, played a major role in helping dethrone Russia from the world championship. He won seven of the 17 gold medals garnered by U. S. riflemen in the 39th World Shooting Championship, plus two silver and two bronze medals. After his service tour, Lieutenant Anderson plans to return to seminary for his last two years of training before ordination. ☐





## Clerk Explains '67 UPUSA Creed's Vow

NEW YORK — Stated Clerk William P. Thompson of the United Presbyterian Church USA has gone into print with his first official opinion on Church law. The lay successor to the Rev. Eugene Carson Blake gave his views on ordination vows in the Aug. 15 issue of the denominational magazine, *Presbyterian Life*.

The subscription questions in the proposed confessional position of the Church only require officers to "commit themselves to the 'continuing instruction and guidance' of the Book of Confessions," said the clerk, a former lawyer. Thus, he carefully pointed out the difference in the vows under the much-discussed confessional proposal and under the Church's present constitution. Presbyteries are now voting on the new document, and the 1967 General Assembly is expected to give final approval.

The present form of government of the denomination requires officers to "sincerely receive and adopt the Confession of Faith and Catechisms of this Church. . . ."

Dr. Thompson's opinion was released as a controversy raged over one point in the Confession of 1967

(a part of the confessional proposal now being considered in the presbyteries). Some UPUSA laymen are known to have resigned their church offices because they are unwilling to accept the statement in the new creed.

In the "reconciliation" section of the contemporary confession, the statement reads: "God's reconciliation in Jesus Christ is the ground of the peace, justice, and freedom among nations which all powers of government are called to serve and defend. The Church, in its own life, is called to practice the forgiveness of enemies and to commend to the nations as practical politics the search for cooperation and peace. This requires the pursuit of fresh and responsible relations across every line of conflict, even at risk to national security, to reduce areas of strife and to broaden international understanding."

Said the clerk, who took office shortly after the 1966 Assembly sent the document down to the presbyteries: "Presbyterians are not required to accept every detail of any confession of the United Presbyterian Church . . . such documents have always been considered 'subordinate

standards' inferior to the Holy Scriptures and subject to continuous revision as new insights come for new 'problems and crises.'"

He reminded, too, that non-officers are not even required to be "instructed" by the creeds nor to receive them.

Stirring the controversy is especially the phrase, "even at the risk to national security." It caused debate on the floor at the Boston Assembly last spring.

Dr. Thompson defended the phrase, saying it "serves to sharpen for Presbyterians their sense of the sovereignty of God — even over the most powerful, perhaps the most benevolent, and therefore the most easily worshipped nation of the world today."

He added: "The Church has always proclaimed that man's first loyalty belongs to God, and that all human institutions are under His judgment as under His providential care."

Two-thirds of the presbyteries must approve the proposal before a subsequent Assembly can enact it. ☐

## Quaker Philosopher Backs US War Policy

DETROIT (RNS) — Dr. D. Elton Trueblood, Quaker philosopher and former official of the United States Information Service, said here that he supports continued United States intervention in the Vietnamese war.

In an interview following his appearance as guest preacher at the Kirk in the Hills (Presbyterian) church in suburban Bloomfield Hills, Dr. Trueblood was severely critical of Christians who demonstrate before the White House in an effort to influence U. S. withdrawal from Viet Nam.

"People who suggest pulling out just haven't thought it through," he said. "It would lead to murder on a greater scale."

Of churchmen who advocate withdrawal from Viet Nam he said: "I am perfectly shocked by Christians who say we do not need to honor our promise in Viet Nam. Some of these who are Christians have lost their moral integrity." ☐



## THE CHURCH OVERSEAS

COLOMBIA — Many Colombians have hoped for years that the Concordat dating back to 1887 might be modified. Considered by the Roman Church to be the "best in the world," and the "model of mutual relations between the Church and the State," it gives special control of cemeteries, marriage, education, and 75% of the land area of Colombia, known as "mission territory," into the hands of the Roman Catholic Church. With the meeting of the Second Vatican Council, the expectation grew that significant change would be made.

But when questioned about the Concordat in a press interview, the Archbishop of Cali, Monseignor Alberto Uribe Urdaneta, stated, "Analysing objectively the matter, none of the clauses of the present Concordat is opposed to recent Council decisions." (Reported in *El Tiempo* of Bogota, May 16, 1966.)

This gives an interesting insight into the elasticity of interpretation which the conclusions of the Vatican Council permit among the hierarchy of the different areas of the world.

— LORENZ D. EMERY. ☐



## **NCC Dialogue with Jews In Progress 18 Months**

CAMBRIDGE, England — Some leaders of the National Council of Churches in the U. S. A. have been carrying on monthly discussions with American Jewish leaders for the past 18 months.

Disclosure of the NCC-Jewish dialogue came here at a meeting of the International Conference on Jewish-Christian Religions. Describing the previously-secret discussions was Dr. Robert C. Dodds, director of ecumenical affairs for the NCC.

He said the meetings began out of a simple desire on the part of some officials to get to know leaders of the Jewish community "in a somewhat more comprehensive way than had been possible in the past."

NCC participation in the dialogue has consisted of staff members particularly concerned with Jewish-Christian relations.

The Synagogue Council of America was asked to recommend Reform, Conservative and Orthodox Jewish leaders to attend the sessions. Also invited were representatives of leading secular Jewish agencies and individuals with whom NCC staff personnel had previously worked.

What has it been worth so far? Dr. Dodds gave this assessment: "Apart from the development of mutual trust and respect, I would say that we have been learning the fruitfulness of systematic dialogue between Christians and Jews both on social action issues and on theological themes. We have been getting some over-view of Jewish-Christian relations in our own country."

Most of the talks have been on social issues, he noted. Some have been on specifically religious themes though. The NCC official explained: "We felt deeply that our own spiritual ancestry could be opened to us in fresh ways by our Jewish brothers. We could feel, and for the time being accept, their reluctance to treat these (theological) subjects with us; but we could not comprehend the real reasons for their skittishness."

He characterized the discussions at the half-day sessions as "tough and sustained and searching," but not

unyielding. "Positions which had seemed rigid when we began showed some signs of change as the discussions proceeded. Moreover, the lines of division among us began to blur; Jews were debating with Jews and Christians with Christians in ways that were quite novel in our experience." ☐

## **Pastor Urges Teachers: Win Church Members Too**

RIDGECREST, N. C. (RNS) — A Southern Baptist clergyman urged Sunday School teachers here not to hesitate to seek adult converts among church members.

"If you only reach for unlabeled adults in your town you'll have very few to reach," Dr. Cecil Sherman, pastor of the First Baptist Church of Asheville, N. C., told some 2,800 delegates to the Second Sunday School Leadership Conference here.

"The majority of adults in anybody's town needs to be reached," he said, "and to overlook them is to have a tolerance more tolerant than the tolerance of Jesus. Jesus asks people to follow Him out of the 'self' pattern and is the hope of all those caught within it."

He recalled that "people taunt Billy Graham by saying that all those coming forward belong to churches. Fine. These people need to be reached." ☐

## **Bonnell Is New Prexy Of Biblical Seminary**

NEW YORK (RNS) — Dr. John Sutherland Bonnell, 73, minister emeritus of New York's Fifth Avenue Presbyterian church and widely known as a radio preacher, has been elected president of the inter-denominational New York Theological Seminary, formerly known as Biblical Seminary.

He will assume his new post Sept. 1, succeeding Dr. Robert L. Stamper, who resigned this Spring because of ill health.

New York Theological Seminary, located in mid-Manhattan, has an enrollment of more than 100 students. ☐

## **Original Unitarians Discovered In Israel?**

JERUSALEM — A 58-year-old professor of general and Jewish philosophy at Hebrew University here may have discovered documents written by members of the heretical sect severely criticized by the Apostle John and others in the New Testament.

Professor Shlomo Pines reports that he has discovered an historical account of an early Jewish-Christian sect which denied that Christ was God's divine Son and which condemned Paul for not confining his teachings to Jews.

Local scholars reportedly have been openly stunned by the revelations. However, they said they would reserve any comments until they had an opportunity to study the text of a 600-page Arabic manuscript which tells of the sect.

Professor Pines confessed to Religious News Service that he was "slightly bewildered" by the wide publicity which followed a lecture in which he announced his find. The Jewish scholar revealed that he first learned of the document from Dr. Samuel Stern, a fellow of All Souls College, Oxford, while both were in Istanbul examining Islamic texts. He said he brought a microfilm copy to Israel and was planning to publish a translation in French in a matter of months.

Discussing his discovery, Prof. Pines said that the ancient sect, which is unnamed, was forced to flee Jerusalem about 62 A.D. Its members kept an historical account of their wanderings through what is now Syria and Iraq.

The main part of the manuscript on which he based his report, according to Prof. Pines, is a treatise, or collection, aimed against the followers of Paul and written at different times by adherents of the sect who revered Christ as a great prophet but rejected His divinity.

The sect strictly observed Old Testament practices, including circumcision, the custom of facing toward Jerusalem when praying, abstaining from forbidden foods, and observing the Sabbath on Saturday. ☐



## Union of Alliance-ICC Heads for Church Vote

STRASBOURG, France — Except for approval by the member denominations, the way has now been cleared for merger of the Alliance of Reformed Churches Throughout the World Holding the Presbyterian Order (World Presbyterian Alliance) with the International Congregational Council.

Meeting here, the executive committee of the Presbyterian Alliance gave its "heartily endorsement" to a proposal that would unite the two international bodies by 1970. The plan now goes to the 104 member Churches of the Alliance and the 21 members of the Congregational council for approval.

The two bodies are among the large "confessional" groupings in the world, each comprising Churches belonging to a particular faith and order.

Alliance denominations originally were both Reformed (Calvinistic) and Presbyterian (representative in government). More recently large "united" Churches — such as the United Church of Christ in the U.S.A. — have become members through the connection of one or more participating Churches making up the united Church, or through the practice of the Presbyterian order.

The larger "united" Churches, such as the UCC, also belong to the Congregational Council, through the connection of one or more of their participating Churches.

When accomplished, therefore, the merger of the two "confessional" bodies will bring together non-Reformed as well as Reformed Churches, and non-Presbyterian as well as Presbyterian orders.

Some advocates of merger have been critical of any confessional systems and forms of order that would tend to impede church unions across denominational lines. ☐

## Lutheran Executive Lauds Social 'Mission'

GREEN LAKE, Wis. — A Lutheran evangelism leader called here for new social concepts of "missionary" and for Christian education based on action rather than doctrine.

The Rev. Reynold N. Johnson of New York, director of the Commission on Evangelism of the Lutheran

Church in America, said too many sermons are "based only on Biblical propositions" and too much Christian education "stresses information and learning processes."

Discussing "A Missionary Congregation" at the annual Ecumenical Evangelism Conference here, Mr. Johnson said the calling of a congregation was to "identify" and "meet human needs in the community."

"The ultimate in a missionary congregation," the Lutheran executive continued, "is one that goes to its nearest neighboring Christian church and joins forces with it to attack a specific community need."

*(Editor's note: If this sounds familiar, it is because most Churches today consider it not so important to get their ideas and emphases from their own traditions, as to coordinate them with each other through a common source, the National Council of Churches.)* ☐

## Texas Students To Hear 'Professional Radical'

AUSTIN, Tex. — Saul Alinsky, controversial "Industrial Areas Foundation" head who boasts that he is a "professional radical," will address a Presbyterian-sponsored student conference at Mo-Ranch, Tex., August 27.

The speaker, of whom the *Christian Century* has said that his programs are "superficial and ineffective" and his methods "divisive and destructive," will take the conference theme for his message: "Called to Christian Action."

John B. Danhof, pastor of St. Mark's Presbyterian Church, Dallas, Tex., will be preacher for the four-day Regional United Campus Christian Fellowship Assembly, sponsored jointly by the Presbyterian and Disciples denominations.

It will be the first time that Alinsky has been invited to address a student group in which sponsorship has been shared by the Presbyterian Church US.

In New York the State Supreme Court recently brushed aside an injunction which would have prevented the Presbytery of Western New York from donating \$30,000 to the Alinsky organization. ☐

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In the great issues, it's the struggle itself that counts, not whether one is likely to win. — GEORGE F. KENNAN.

## NCC Critics Attacked By College President

WASHINGTON, D. C. — Enemies of the National Council of Churches are essentially the same people who attack Jews and Catholics, an "ecumenical" leader told a national gathering of Jewish community organization officials here.

Dr. Franklin H. Littell, former professor at Chicago Divinity School and now president of Iowa Wesleyan College declared: "In the U. S. A. degenerates like the renegade Catholic Leander Perez or the apostate Methodist Robert Shelton, grand dragon of the Ku Klux Klan, refer to our main cooperative efforts of recent years as a 'Jewish plot' staffed by 'comsymps'."

"With a small margin for 'private initiative' and personal enterprise, the enemies of the National Council of Churches, the American Jewish agencies and the National Catholic Welfare Conference are the same," he continued.

Dr. Littell urged the formation of a Center or Institute for the Study of Totalitarianism, to offset the fact that "the public as a whole is left to the tender mercies of witch doctors and adventurers — the kind of untrained and malicious minds capable of putting together and publishing political pornography like *None Dare Call it Treason* or *A Texan Looks at Lyndon*. We have a desperate vacuum of academic responsibility when it comes to strengthening the open society against its enemies," said Dr. Littell.

*(Editor's note: Hate wears many hats.)* ☐

## 'Pricetag of Unity' Set in School Tiff

MINNEAPOLIS, Minn. (RNS) — The Evangelical Free Church of America has decided that unity of the denomination is worth more than \$183,000, according to its president, Dr. Arnold T. Olson of Minneapolis.

At the Church's recent annual meeting in Green Lake, Wis., two agencies of the Church differed on whether the church's Trinity College in Deerfield, Ill., should accept a federal grant.

The Board of Education said it should; the Spiritual Heritage



Committee recommended it should not.

A U. S. grant of \$183,000 had been offered the college for its new science building.

After a poll of the Church's general board found that its members were almost equally divided on the subject, it was agreed that the re-

commendation of the commission should be delayed for one year pending further study, even though it meant rejecting the first grant which had to be accepted by June 30.

Observed Dr. Olson: "Now we have a price tag on unity; it is worth at least \$183,000!" ☐



## THE CHURCH AT HOME

### Missions Board Slates '67 'Convocation'

NASHVILLE, Tenn. — About one-half of the total overseas missionary force of the Presbyterian Church US will be summoned to Montreat, N. C., next summer for a convocation just approved by the Board of World Missions.

Included in the July 15-21 meeting will be personnel scheduled for furlough in 1966-67 and in 1967-68 and additional missionaries selected because of specific responsibility or position on the field. Board and staff members will also attend.

At its 1966 summer meeting here the board endorsed tentative plans for the convocation. According to the announcement issued after the board acted, the 1967 meeting will follow in the path of the 1962 Consultation on World Missions and will look forward to a "renewal of commitment and more effective service in the world mission of the Church."

The convocation will commemorate the 100th anniversary of the commissioning of the first Presbyterian US overseas missionary.

Among the issues which will be "guidelines" for next summer's meeting, as approved by the board, are: "How can today's missionary meet the challenge of today's world more effectively?" "How can the Church rally with him to better meet this challenge?" "And what is the Church's role in world missions amid revolutions, Communism, secularism and emerging new nations?"

Another major action of the board was its approval of a new approach to short-term work. It designated \$5,000 for each of the next three years for pilot projects to stimulate the new concept. They are planned with the thought that overseas churches may take over such pro-

jects after they have been started by board personnel.

Some of the proposed projects are: A mission on a non-Church college campus; a mission among labor, management, and governmental people and among intellectual adherents of a major non-Christian religion and among foreign residents; and "dialogue for the purpose of mission" with Roman Catholics, Eastern Orthodox or Pentecostal Christians.

Eight appointments were made at the summer meeting. Included were: Joseph White Groves, Atlanta, Ga., three-year term, educational, Iraq; Mrs. Janice Feagin Olson, Bay Minette, Ala., three-year term, medical, East Brazil; Dr. Dorothea Sich, Germany, three-year term, medical, Korea; Miss Ildiko Irene Csapo Tunyogi, Norfolk, Va., one-year volunteer service, educational, North Brazil; Miss Jane Kump Woodell, Orlando, Fla., two-year volunteer service, educational, Congo; the Rev. and Mrs. Robert Armstrong Pate, Scott Depot, W. Va., career service, evangelistic, West Brazil; Miss June Louise McMullan, Big Lake, Tex., two-year volunteer service, educational, West Brazil.

The board also:

— Reinstated Mrs. Bertis E. Downs III to active missionary service in Taiwan for a three-year term. She had been on leave since her husband's 1964 death.

— Named Samuel N. Newell and Wayne T. Todd to represent it on the denomination's new Council on Church and Society.

— Called Miss Sue Nichols of the Board of Christian Education staff in Richmond, to become assistant educational secretary for publication and information.

— Approved in principle the transfer of the property of Yodogawa Christian Hospital in Japan to an independent but Church-related board.

— Declined membership in a joint Presbyterian Latin American Mission Board but affirmed its interest in "greater internationalization" of missionary personnel and declared its readiness to receive requests from the new Latin American Board for specific projects.

— Recognized with appreciation the contribution of Dr. L. Nelson Bell to the cause of missions. He recently resigned after serving on the board 17 years. He had served earlier for 32 years as a missionary to China.

— Expressed appreciation to Dr. T. Chalmers Henderson who has served on the board one year and who is now leaving the denomination.

— Recognized with appreciation for their years of service the retirement of Mr. and Mrs. William C. Worth after 37 years in the Congo, the retirement of Mr. and Mrs. William F. Stockwell after 21 years in the Congo, and the retirement of Dr. and Mrs. Lawrence C. Calhoun after 40 years in Brazil.

— Noted with appreciation the efforts of Missionary Erik de Vreede and a mission-related preparatory committee in the Congo to reopen the United Secondary School (Methodist and Presbyterian) in Lulubourg, closed in 1965 because of nation-wide unrest. ☐

### Awards Established In History Writing

MONTREAT, N. C. — Establishment of two awards to recognize "significant contributions to the literature of the Church" has been announced by the Historical Foundation of the Presbyterian and Reformed Churches here.

One of the prizes will go to the author of a book on Presbyterian and Reformed history in the South and judged to be an outstanding one during the year. The other will go to the author of a periodical article in the same field.

The foundation's executive committee, in establishing the awards, named the one in the book field the Francis Makemie Award. Name of the periodical article prize will be the James Henley Thornwell Award.

Named by the committee to judge the books were: Prof. Arthur S. Link of Princeton University, Prof. Wal-



ter B. Posey of Agnes Scott College and Emory University and Dean Frontis W. Johnson of Davidson College. Article judges will be Prof. James H. Nichols of Princeton, Editor William M. Rachal of the *Virginia Magazine of History and Biography* and Prof. Philip F. Detweiler of Trinity University. ☐

## Nominating Committee Asks Church for Names

ATLANTA, Ga. (PN) — The Permanent Nominating Committee, in accordance with the rules of the General Assembly, is requesting from the Church suggestions concerning persons who might be nominated for service on boards, agencies and committees of the Presbyterian US General Assembly.

All such suggestions should be sent to the Chairman of the Permanent Nominating Committee: Rev. E. Lee Stoffel, c/o the Office of the General Assembly, 341 Ponce de Leon Avenue, N.E., Atlanta, Ga. 30308, by October 15.

Suggestion forms should indicate the reasons why the person suggested ought to be considered for such service. Every suggestion for a ruling elder or other non-ministerial person must be accompanied by the street address of the person suggested.

The nominating committee will meet twice before the 1967 Assembly on November 28-29 and in the spring on a date to be determined. ☐

## Board Names New Information Head

RICHMOND, Va. — The Rev. John A. Kirstein of Atlanta, Georgia, has joined the public relations staff of the Presbyterian Board of Christian Education. Mr. Kirstein will serve as Director of the Department of Information.

As an associate editor of the *Presbyterian Survey*, (the official magazine of the Presbyterian Church US), Mr. Kirstein is also a journalist and will be responsible for feature writing and news reporting for the Board of Education. He will edit the board's house organ and be responsible for news conferences as well as representing the organization in church groups. ☐

## 'Missioners' Prepared For Speaking Season

MONTREAT, N. C. — "Missioners" specially trained at the Church Extension Conference here this year will be available for "itinerating," much as furloughed overseas missionaries do, during the 1967 "Witness Season."

The 85 persons are to speak throughout the Presbyterian Church US on the mission of the Church as counterparts of the personnel from overseas.

Their training here included sessions on the 1966-67 joint study theme, "Christian Witness Amid Affluence and Poverty," and on the new directions taken by the Board of World Missions and the Board of Church Extension. Their training was coordinated by the Rev. Lawrence A. Bottoms of the staff of the Board of Church Extension. Their speaking schedules will be handled through his office.

"Missioners" were chosen by the staff of the board's division of education and research. Nominations came from the board itself and from presbytery and synod executives and church extension chairmen. ☐

## Council News Office Gives Second Award

ATLANTA, Ga. (PN) — The *Houston Post* and the *Newnan (Ga.) Times Herald* have been named winners of the R. S. Reynolds award for excellence in religious news coverage in the daily and non-daily divisions, respectively.

This is the second annual award in the daily division, which carries a \$100 cash value and trophy to the *Post's* religion editor, Paul White, and a certificate of merit to the newspaper. Last year's winner was the *Washington Star*.

This is the first annual \$100 award in the non-daily division.

Announcement of the winners was made by William P. Lamkin, secretary of information of the Presbyterian US General Council, sponsor of the contest. ☐

## Missionary Briefs

MEXICO — The Rev. and Mrs. Gordon Lyle are scheduled to begin a furlough in early September.

BRAZIL — Elizabeth Jeanne Clark, six-year-old daughter of the Rev. and Mrs. Robert Clark, was drowned in early August.

TAIWAN — Miss Marion Wilcox is scheduled to arrive in the States in September for retirement.

BRAZIL — The Rev. and Mrs. Milton L. Daugherty have arrived in the States for a short furlough.

## Synod Goes for COCU; Presbytery Is Against

ST. PETERSBURG, Fla. — In an adjourned session here, made necessary by hurricane Alma, which cut short its regular meeting, the Synod of Florida voted support for the 1966 Assembly's action which made the Presbyterian Church US a full participant in plans to unite eight major U. S. denominations.

The vote to endorse COCU (The Consultation on Church Union) followed pleas on behalf of union because "we sing hymns of every denomination."

In other action the synod appointed a committee to "work with the Synods of Georgia and South Carolina" to carry out the integration of Thornwell Orphanage, located in Clinton, S. C. The enabling resolution asked that policies and practices of the orphanage "be in accord with the proper principles of child care and Christian concern approved by this synod."

MIAMI, Fla. — The Presbytery of Everglades has asked the General Assembly to "take immediate and decisive action terminating our relationship to the Consultation on Church Union and continuing plans already in progress looking toward union with the Reformed Church in America."

In its overtire, the presbytery declared the 1966 Assembly's action "inimical to the interest of our Church and contrary to its standards." ☐

It is a terrific thing when a man reaches that point where he knows he must die, and the Gospel which he has argued about and reasoned about and even "defended" does not seem to help him because it has never gripped him. It was just an intellectual hobby. — D. MARTIN LLOYD-JONES, *Spiritual Depressions*.



# The Business of the Church

BILLY GRAHAM

**T**he World Council of Churches has just held a world conference on church and society in Geneva, Switzerland. According to the Associated Press: "Lavish praise of atheistic Communist China and open support for Christian violence to achieve social change were just two of the shock features in the first week."

A young American theologian from Princeton Theological Seminary created a stir by advocating violence for revolutionary groups such as the American civil rights movement. According to the Associated Press, he said this was sometimes the only way of achieving social change in the face of the self-satisfied, indifferent power structure of a contented society.

The Associated Press also reported that some of the officials of the World Council of Churches were pleased with the revolutionary remarks made during the conference.

After reading this report I could not help wondering where the Lord Jesus Christ was in all this. With our television screens filled with pictures of rioting, looting, killing and violence in various American cities this summer, we have the spectacle of an American theologian calling for more violence in order to achieve social ends.

It seems that some church leaders are willing to go much further than the humanists and the secularists in announcing the death of God and now calling for violence.

How different from the attitude of Christ who, when He was reviled, reviled not again!

How different from the admonitions of the Apostle Paul who said: "Let us have no imitation Christian love. Let us have a genuine break with evil and a real devotion to good. Let us have real warm affection for one another as between brothers and a willingness to let the other man have the credit . . . when trials come endure them patiently, steadfastly maintain the habit of prayer . . . and as for those who try to make your life a misery, bless them, don't curse, bless . . . live in harmony with one another, don't pay back a bad turn by a bad turn . . . as far as your responsibility goes, live at peace with everyone. Never take vengeance into your own hands, my dear friends, stand back and let God punish if He will" (Phillips).

The Apostle Paul continues: "Don't allow yourself to be overpowered with evil; take the offensive, overpower evil by good." Every Christian he said, ought to obey the civil authorities, for all legitimate authority is derived from God's authority and the existing authority is appointed unto God. To oppose authority then is to oppose God, and such opposition is bound to be punished."

Certainly the church is to be concerned about the social injustices in our world. Even a casual study of the life of Jesus reveals that He was interested in man's response to social problems.

Since Jesus Christ walked the earth, the thinking of the world concerning social matters has changed radically. Because of Him the world witnessed a new reverence for human life and learned something of the dignity and worth of man.

Three out of every five men whom Paul passed on the streets of Rome were slaves. It was Christ's

assertion that every individual has immeasurable value in the sight of God, and it was this message that helped eventually to free the slaves. He said, "Of how much more value is a man than a sheep."

## The Love Of God

It was Jesus who taught us that every man is a potential child of God. When He lived on earth no one was His special pet, whether on account of riches or of poverty. Rank and social distinction meant nothing to Him. It was for man as man that Christ cared.

Because of Jesus, woman has been lifted to her present position. In much of ancient literature woman was regarded as little more than an animal.

As a result of the coming of Christ Jesus, thousands of Christians through the ages have given their lives to help their neighbor, to relieve poverty, to care for the sick. Most hospitals, orphanages, institutions for the poor, and asylums have their origin in Him. The social conscience of man was deepened by the coming of Jesus Christ.

Why then is the world in such a desperate plight? The answer is, because it will not come to Jesus Christ that it might have life. The world has rejected Him. To be sure, part of its conscience is still with Jesus, but not its conduct.

Christ can save the world only as He is living in the hearts of men and women. We talk glibly about the establishment of a Christian order of society through legislation and social engineering; and now even by violence, as though we could bring it down from the skies if only we worked and fought hard enough. But the Kingdom of God will never come that way.

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If the human race should suddenly turn to Christ, we would have immediately the possibility of a new Christian order. We could approach our problems in the framework of Christian understanding and brotherhood. To be sure, the problems would remain, but the atmosphere for their solution would be completely changed.

If we are going to touch the inner city life of our communities, we must know their sorrows, feel for them in their trials and temptations, and stand with them in their heartbreaks. Jesus Christ entered into the arena of our troubles and He wept with them that wept and rejoiced with them that rejoiced.

### **Sitting Where They Sit**

Any man who cares enough to want to bless the lives of people must somehow sit where they sit. This is the reason why I have such an interest in those who are working in the inner city churches. It is probably the most frustrating ministry in America and Canada today: to face teeming areas of people of different ethnic groups living in substandard housing, thousands of them unemployed. Religious ideas have little meaning for such people. Their lives are disorganized. The inner city pastor faces all their frustrations and tries with compassion to enter into their problems.

However, they are still people, and as people they are sinners before God. We are making the mistake of blaming all their troubles on an impersonal society that we think has done them a terrible injustice.

Often it has. It is true that terrible social injustices exist that need to be righted. But this is not the whole problem. The basic problem was pointed out by Jesus when He said: "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, indecency, envy, slander, pride and folly." He said all these things come from within to defile the man.

### **Heart Trouble**

Jesus indicated that our problem is heart trouble. The greatest need of our great cities at this moment is evangelism.

The Apostle Paul stood at the heart of pagan, secular, immoral and violent Corinth and said: "We preach Christ crucified, unto the

Jews a stumbling block and unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, Christ is the power of God and the wisdom of God."

The proclamation of the Gospel is still the answer to the desperate need of men today. We are never going to reverse the moral trends of America without a spiritual awakening, and we are never going to have a spiritual awakening until the Cross of Jesus Christ is central in all our teaching and preaching.

David Brainerd, in his journal on his life and doings amongst the North American Indians said: "I never got away from Jesus and Him crucified and I found that when my people were gripped by this great evangelical doctrine of Christ and Him crucified I had no need to give them instructions about morality. I found that one followed as the sure and inevitable fruit of the other."

Dorothy Sayers says: "We have been trying for several centuries to uphold a particular standard of ethical values which derives from Christian dogma, while gradually dispensing with the very dogma which is the sole foundation for those values . . . If we want Christian behavior then we must realize that Christian behavior is rooted in Christian belief."

### **The Driving Force: God**

James Stewart, professor at New College, Edinburgh, says: "the driving force of the early Christian mission was not propaganda of beautiful ideas of the brotherhood of man. It was proclamation of the mighty acts of God. At the very heart of the apostles' message stood the divine redemption paid on Calvary."

If the Church wants high moral standards in the nation and a new order of social justice, then let the Church get back to preaching the simple, authoritative Gospel of Jesus Christ in the power of the Holy Spirit.

It was this Gospel that brought about the great social reforms of the past. The preaching of the Cross and of the resurrection have been primarily responsible for promoting humanitarian sentiment and social concern during the last 400 years.

Prison reform, the prohibition of the slave trade, the abolition of slavery, the "Factory Acts," the protection of children, the crusade

against cruelty to animals, are the outcome of great religious awakenings, brought about by the proclamation of the Gospel.

Dr. F. L. Foakes Jackson, the distinguished church historian, says: "History shows that the thought of Christ on the Cross has been more potent than anything else in arousing a compassion for suffering and indignation at injustice."

But what are we witnessing today? Many ecclesiastical organizations are making resolutions, pronouncements, and lobbying to bring into being and enforce the social changes envisioned by Church leaders as a part of the world where the Church shall be the dominating influence.

### **A One-Sided Emphasis**

When most major Protestant denominations have their annual councils, assemblies, or conventions, they make pronouncements on matters having to do with disarmament, federal aid to education, birth control, the United Nations, and any number of social and political issues.

I am not finding fault with this. However, the pendulum has swung too far and the emphasis is now being misplaced. Very rarely are resolutions passed that have to do with the redemptive witness of the Gospel. We have been trying to solve every ill of society as though society were made up of truly Christian men to whom we had an obligation to speak with Christian advice.

We are beginning to realize that while the law must guarantee human rights and restrain those who violate those rights, whenever men lack sympathy for the law they will not long respect it, even when they cannot repeal it. Thus, the government may try to legislate Christian behavior, but it soon finds that man remains unchanged.

The changing of men is the primary mission of the Church. The only way to change men is to get them converted to Jesus Christ. Then they will have the capacity to live up to the Christian command: "Love thy neighbor."

There is no doubt that today we see social injustice everywhere. However, looking on our American scene, Jesus would see something even deeper. He would say, Beware of covetousness. Beware of the spirit of perpetual discontent with what



life offers, forever wanting more, forever looking at other people's conditions in life and never being content.

If only we in the Church would begin at the root of our problems which is the disease of human nature that the Bible calls sin. This is why Christ came and died on the cross. This is why He shed His blood: to do something about the disease from which man suffers.

However, we are in danger of becoming blundering social physicians, giving medicine here and putting ointment there on the sores of the world, while the sores break out again somewhere else.

The great need is for the Church to call in the Great Physician who alone can properly diagnose the case. He will look beneath the mere skin eruptions and pronounce on the cause of it all — *sin!* If we in

the Church want a cause to fight, let's fight sin. Let's reveal its hideousness. Let's show that Jeremiah was correct when he said: "The heart is deceitful above all things and desperately wicked." Then when the center of man's trouble is dealt with, when this disease is eradicated, then and only then, under Jesus Christ, can man live with man as brother with brother.

I believe in taking a stand on the moral, social and spiritual issues of our day. I have used the radio program, *The Hour of Decision*, to preach on every social issue of our day. I have talked on everything from bad housing to highway safety.

However, the social issues of our day have not been the main theme of my preaching. My main theme has been the same as that of the early apostles: "That Christ died for our sins according to the Scrip-

tures, and that He was buried, and that He rose again the third day according to the Scriptures."

I have just come from Europe where several countries have what is called the Welfare State. Allegedly the social problems of these countries have been solved. However, church leaders are beginning to realize that man cannot live by bread alone. They are beginning to realize that man has deeper spiritual needs that only Christ can minister to.

That is the reason why thousands flocked to Earls Court in London for four and a half weeks to hear the Gospel, and over 42,000 of them responded to the appeal to receive Christ as Lord and Saviour.

You, today, need Christ to help meet the inner needs of your life. Will you receive Him as your Lord and Saviour? ✠

*Third in a series of articles on the Person and Work of Christ —*

# Born of a Virgin

ROBERT STRONG, S.T.D.

Nothing is more certain than that the Bible teaches that God was here on earth in human flesh. We must insist upon both the deity of Christ and His true humanity. Jesus Christ was God-man.

Had the Lord God merely wanted a heavenly representative on the earth, why would it not have been sufficient for an angel in human form to have appeared in Palestine for a period of years? The Old Testament has numerous accounts of angelic messengers who mediated God's Word and accomplished special purposes of judgment and of deliverance. Could not an angel have spoken what men in that age needed to know?

Could not an angel have lived among men long enough to set them a perfect example of righteousness? Could not an angel have performed the mighty works required to certify the new teaching?

God was concerned not just to teach us, important as teaching is, for teaching by itself is powerless to lift sinners out of the mire. A good

*Galatians 4:4, Hebrews 2:14-17*

example, important as it is to see virtue, is also powerless to bring men out of bondage to sin and break off the bands of evil habits. Merely an angel to give God's Word and set a heavenly example would not meet man's need and the requirements of the situation.

God sent forth His Son to be made of a woman because that was the only way redemption could be accomplished. Hebrews says that Christ came to earth to gain many brethren and that in order to do so, He had to be one of them. He could not take the nature of angels. He had to become of our race, a true man.

The human problem is more than a need of teaching, more than a need of an illustration of perfection in life. The problem is the sin of men. How is sin to be dealt with?

Teaching and example can do nothing with the awful mountain of human sin. The holy God cannot make it disappear by a benevolent smile. The just God must insist

that sin be punished. Could an angel take that punishment? Never. What is the kinship between man and all those dumb beasts sacrificed in Old Testament times? Could they take our punishment? Never. Man is a unique and distinct creation, he has no tie with the brute. Only a man can act for man and deal with the problem of sin.

If the holy and just God is to retain His holiness and maintain His justice and yet also show mercy in pardoning sinners, God must become man. One from heaven, highest heaven, must join us in our woe.

## Why Virgin Birth?

But why did our Lord come among us by the way of the virgin birth? The Bible certainly says He did come in that manner. There is no possibility that changes in the original story brought the virgin birth into the Christian tradition as a late addition.

Let us look again at the story: Luke concentrates on Mary. She



who had never known a man carnally sees suddenly an angel before her who tells her that God has chosen her to become the mother of the Child who will be called the Son of God. This will be accomplished by the power of the Holy Ghost.

Jesus Christ was born of a virgin.

Matthew tells it from the point of view of Joseph. Betrothed to Mary in the solemn obligatory rite of the Jews, he would put her away quietly when he discerns that she is expecting a child. The angel reassures him that the Child she carries is of the Holy Ghost. His name is to be called Jesus, for He will save His people from their sins.

Jesus Christ was virgin born.

Other Scriptures fit perfectly with this, indeed they can hardly be understood without it. "God sent forth His Son, made of a woman." There is no mention of man; emphasis is upon the woman. In John it is between the lines: "In the beginning was the Word, and the Word was with God, and the Word was God . . . and the Word became flesh and dwelt among us."

There is the glorious paragraph about the deity of Christ in the opening of Hebrews, followed by the incarnation statements: "He took part of flesh and blood . . . He took on Him the seed of Abraham . . . it behooved Him to be made like unto His brethren."

Why did our Lord come to earth in that way?

Some will point out that it was so predicted. Without a doubt it was. Isaiah 7:13, 14 announces that the sign will be given to the house of David of a virgin conceiving and bearing a son whose name would be called Emmanuel. The Hebrew word for virgin is *almah*; and that is what this word means, as it is shown by its usage in the Old Testament and in related languages. Whether he used the Hebrew text or the Greek translation, Matthew was right to apply this famous verse to the birth of Jesus.

But our question goes back further still. The fact that it was so prophesied is not a sufficient answer.

### Relationship

The advent by the virgin birth was chosen by God in order to accent the unique relationship of the Messiah to God the Father. The virgin birth doesn't establish the deity of Christ, but the virgin birth em-

phasizes the fact that Christ is the Son of God.

He is the Son of the Father in two ways. Eternally He is the Son of God; this has reference to His divine nature. That He did not have a human father makes us understand that, as to His human nature, He is also from God. He is the eternal and only begotten Son of God; this states and partially defines His deity.

He was conceived in the womb of a virgin by the power of God; this act shows Him human but also unique among all the sons of our race and, in a second sense, Son of God.

### His Holiness

The virgin birth throws light upon the sinless nature of Christ. Every person naturally descended from Adam came into the world with a corrupt nature. Mankind's innate tendency to evil is what we call original sin. The first sin was the eating of the forbidden fruit. In consequence, we are all born with original sin, a sin-infected heart or soul, inherent tendencies toward evil and disobedience. Even the lovely virgin had original sin, as she confessed in the poem we call the Magnificat.

Thus there is the problem of explaining how Mary's child could be preserved from the taint or the infection of original sin. Jesus is of our race, being son of Mary; but He is preserved from the infection of our race by the virgin birth.

In any case, the virgin birth of Christ accents His sinlessness and holiness. This is the testimony of the angel in announcing to Mary that the Child miraculously begotten would be born a *holy* being. The virgin birth and the sinlessness of Christ stand in close connection.

The point is important to dwell upon. Only a sinless one could be the Saviour of sinners. Only an unblemished sacrifice could be offered in the stead of sinners. Untainted from conception, sinless in life, perfect in obedience was our Lord Jesus Christ. God chose the way of the virgin birth to bring into the world a human soul and life perfectly possessing the qualities of righteousness, holiness, and power to grasp and hold the truth.

Finally, the advent by the virgin birth was chosen in order to underline the element of mission in Christ's life or career. It was ever His claim that He was on an errand decreed in heaven.

The virgin birth shows that He is an intruder into human history. He came in from outside. He came by divine initiation. Unlike us, He was not born by the will of the flesh. He came into history by the will of God, that He might declare and do on earth His Father's will in full and unfolded revelation. The virgin birth bears overpowering testimony to the exalted importance of the mission on which Messiah came.

No one would insist that belief in the virgin birth is necessary for salvation. The condition of salvation is that the sinner trust the Lord Jesus Christ as his Saviour. But it ought to follow that the same person will quickly accept whatever the Bible has to say about Christ.

The Westminster Confession of Faith (XVI, 2) says: "By this (saving) faith, a Christian believeth to be true whatsoever is revealed in the Word, for the authority of God Himself speaking therein." So why should a man after accepting the Christ of the Bible hesitate to receive what the Bible says about the manner of Christ's coming into the world?

### Is It Important?

The first reason for insisting that the virgin birth is important is that the truthfulness of Scripture is involved. Let a person make light of or reject the virgin birth and he despises the testimony of the Word of God. The Bible reports that a miracle was performed so that the Messiah might come into the world. The Scripture at this point is authoritative as at every other point. The Bible stands or falls on the matter of the virgin birth; and, of course, it stands.

The virgin birth is important in order to remove every shadow of suspicion over the earthly origin of Jesus Christ. Everything about Him is significant. It matters very much indeed to the Christian that the question of the parentage of Jesus be made clear. If the virgin birth account is not to be trusted, then who is His father? But the account is trustworthy. God is His Father.

The virgin birth is important to maintain the public honor of the family most dear to Christendom. We are not worshippers of Mary. We do not pray to Joseph either. We understand very well that all religious devotion must have as its sole object the living and true God. But



the honor and reputation of Joseph and Mary are important to us, for we regard them as among the earth's noblest souls.

The Biblical record gives us the truth. The man and woman who reared the boy Jesus stand before us in splendid integrity and beauty of spirit because of the birth narratives. And to a reverent heart this is of very high importance.

## Believers

There is much use today of the language of piety without its traditional or orthodox meaning. A prominent bishop says that he can recite with the congregation the Apostles' Creed, but he would prefer just to sing it. The Creed is thus reduced to a vague symbol of some sort. But it can and perhaps must be used as a test of those who hold office in the Church.

Candidates for ordination are asked if they believe in the virgin birth of Christ. It would be very hard to answer that question evasively or with mental reservations. The supernaturalist who believes that Christ was born of a virgin gives a straightforward affirmative answer; others hesitate or equivocate.

It is unfortunate that the minds of men have to be searched but we live in that kind of day. For the defense of the faith and the preservation of its purity, applicants for posts in the Church must be tested.

Finally, the virgin birth is important as the necessary complement of the Biblical presentation of the life of Jesus Christ. Consider Jesus now once more — in His beauty of character, in His matchless wisdom, in His heart-melting compassion, in His mastery of men and nature, in His sacrificial death. Is not the picture overwhelming?

Then think of Him in His mighty resurrection and glorious ascension. To use an architectural figure of speech, what a soaring and glorious arch is His life, what a majestic pillar its completion in the triumph over death and the grave.

The middle and the end are splendid. But what of the beginning? And here in perfect consistency with all that would follow is the virgin birth. Such an entrance into history was right for Him who came from heaven to earth. So then the arch does not hang half in the air, but stands there solidly based upon that pillar of historical fact which

is the virgin birth. The beginning, the middle and the end fit together to make a worthy, consistent whole.

Was the virgin birth imported from mythology? There is nothing in paganism comparable to it. The gods of the pagans desired the women of earth and defiled them and thus exposed themselves as mere projections of lustful men.

How totally different the Biblical record. There we move into an atmosphere of perfect purity, of complete concern for the salvation of sinners to whom God in His love would send His only Son that He might be their Redeemer. Fiction?

*Do we need Madison Avenue to remind the Church what the product is?—*

# No Competition

DR. RICHARD C. HALVERSON

How would you like to have a product everybody needed, with a world market, and no competition?

That is precisely true of the Church of Christ!

She has had committed to her the Gospel.

It is indispensable to the eternal welfare of all men.

Its world-wide propagation is the mandate given to the Church by her Lord.

No other institution has this message, this mandate, or this market!

Think what a business man would do in equivalent circumstances.

He would make a killing!

But what of the Church?

Again and again she has been guilty of downgrading the Gospel, marketing the same product, promoting the same program as all the other organizations.

## Somewhat Alike

Inevitably she loses her distinctiveness, becomes just one of many community organizations working for the "betterment of society."

No longer unique, she must compete with Community Chest, Red Cross, P.T.A., etc. etc. for the en-

Then Matthew and Luke were the greatest geniuses who ever lived. No, it is fact and history.

Jesus Christ was literally born of a virgin. God the Son became man by a virgin birth. Jesus Christ is the God-man. Love has moved to our assistance according to a perfect wisdom.

Glory and honor and power be to Him who so devised and so acted in behalf of us sinners. Trust and adoration and obedience be unto Him, the Son of God, who condescended to the virgin's womb and came among us to redeem and save lost sinners. ☐

ergy, time, talent and money of men.

Inasmuch as churches seem to be offering the same service as other organizations, Mr. Citizen assumes he is doing his "Christian duty" without ever getting involved with the Church.

And the churches have no one to blame but themselves.

Neglecting their unique task, the propagation of the Gospel, they have defected to social, political and economic affairs, giving them priority.

## But Really Different

Be absolutely sure of this: when the churches default, service clubs, lodges and community organizations are not going to proclaim the Gospel of Christ.

This is the consummate tragedy of modern Christendom: churches abandoning their calling to become just another community project involved with temporal affairs.

The apostle Paul has a word for us: "I determined to know nothing among you save Jesus Christ and Him crucified. . . . Woe is me if I preach not the Gospel." ☐





## Who Is a Conservative?

"A conservative," said the preacher, "wants the Church to stand still in its tracks. He is opposed to all forms of change, no matter how greatly they may be demanded by changing times."

Occasion for the sermon was a great conference on church extension, in which emphasis was made upon experimental ministries, experimental forms of the Church, experimental forms of evangelism.

We respectfully beg to differ with the preacher. A conservative is not one who wants to stand still. He wants to make progress, but only within the guidelines established by the Bible, the Gospel, the Reformed faith to which he has solemnly subscribed.

A conservative wants to be mindful of the God Who said, "I am the Lord, I change not;" and of a Christ of whom it is written, "the same yesterday, today and forever."

A conservative wants to move into the inner city of the 60's with witness as spectacular as that of International Christian Leadership, the Christian Business Men's Committee International, the Gideons, and such new ventures as Televisitation.

A conservative wants to do evangelism with the Fishers of Men, and with the astonishing success of such local efforts as the Deputations in Harlem from the First Presbyterian Church of Hollywood, Calif., or the visitation teams of the Coral Ridge church of Fort Lauderdale, Fla.

A conservative is interested in missions after the manner of Men for Missions International or the Christian and Missionary Alliance.

A conservative wants to make significant inroads into the academic community like those of Crusade for Christ and Inter Varsity.

A conservative wants to lead teenagers to Christ with the terrific effect of Young Life and Teen Challenge and the Navigators.

A conservative, in other words, doesn't need to "experiment" with the business of the Church — he's

doing the business of the Church (if he's about his Lord's business).

And, with Paul, he isn't ashamed. ☐

## 'Concern' is 'Mission'?

There continues to be wide-spread misunderstanding of what some evangelical Christians contend for when they insist that social action is not the *mission* of the Church.

In the July 20 *Journal* we wrote, "The evangelical Christian draws a distinction between what the Christian faith calls a believer ethically to do, and what the mission of the Church is all about."

In reply some very evangelical readers have wondered if we meant to suggest that the Church as a corporate body need have no ethical commitment?

Somehow, before chaos overtakes the organized Church, she must recapture the distinction between her concerns and her mission.

For many sincere Christians there can be no essential difference. They bear the cup of water with the Name of the Lord Jesus Christ on their lips. But in our day vast numbers of churchmen (and official church actions) totally ignore the need for personal regeneration in their concern that every thirsty soul get his cup of water. In such a day it is necessary to repeat again and again: *the mission of the Church is not social action!*

If the mission given the Church by her Lord was to proclaim the "good news" of the equality of all men, of justice for all men, of peace on the earth among nations, of help for the poor, and of the right to life, liberty and the pursuit of happiness, then one thing is sure: the disciples of Jesus waited a great many centuries before they began to undertake their mission.

Social action was not the mission

recognized by Paul, or Augustine, or Calvin, or Knox, or Edwards. They had a concern for their neighbor's welfare, but they thought of this concern as a fruit of faith and not as their mission.

If social action is indeed the true mission of the Church as we hear on every side then it might be appropriate to reform the calendar again and call this the *first* century of our Lord, because it is indeed the first century in which it has been so. ☐

## It's O. K., Son, Everybody Does It

When Johnny was six years old, he was with his father when they were caught speeding. His father handed the officer a five-dollar bill with his driver's license. "It's O. K., Son," his father said as they drove off. "Everybody does it."

When he was eight, he was permitted at a family council, presided over by Uncle George, on the surest means to shave points off the income tax return. "It's O. K., Kid," his uncle said. "Everybody does it."

When he was nine, his mother took him to his first theater production. The box office man couldn't find any seats until his mother discovered an extra two dollars in her purse. "It's O. K., Son," she said. "Everybody does it."

When he was 12, he broke his glasses on the way to school. His Aunt Francine persuaded the insurance company that they had been stolen and they collected \$27.00. "It's O. K., Kid," she said. "Everybody does it."

When he was 15, he made right guard on the high school football team. His coach showed him how to block and at the same time grab the opposing end by the shirt so the official couldn't see it. "It's O. K., Kid," the coach said. "Everybody does it."

When he was 16, he took his first summer job at the big market. His assignment was to put the over-ripe tomatoes in the bottom of the boxes and the good ones on top where they would show. "It's O. K., Kid," the manager said. "Everybody does it."

When he was 18, Johnny and a neighbor applied for a college scholarship. Johnny was a marginal student. His neighbor was in the upper three per cent of his class, but



he couldn't play right guard. Johnny got the assignment. "It's O. K.," they told him. "Everybody does it."

When he was 19, he was approached by an upper classman who offered the test answers for three dollars. "It's O. K., Kid," he said, "Everybody does it."

Johnny was caught and sent home in disgrace. "How could you do this to your mother and me?" his father said. "You never learned anything like this at home." His aunt and uncle also were shocked.

If there's one thing the adult world can't stand, it's a kid who cheats. — JACK GRIFFIN, in *Guideposts*. □

## Only If . . .

At the heart of modern ethical theory, as represented by the Covenant Life Curriculum books for 1966-67, is a verse of Scripture: "For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and of death" (Rom. 8:2).

The idea seems to be that all precise rules and regulations, all explicit laws have been done away and are no more binding. We are to live in the freedom which Christ has given us. Ethical behavior is to be the first fruit of love, cultivated in freedom.

Bluntly, but we trust not unkindly, one huge fallacy exists in all the CLC books we have read; namely the assumption that *all* are in Christ, hence *all* are free from the law of sin and death, hence Christian ethical behavior is possible for *all*.

Notice, however, that it is only when we are in Christ Jesus that the law of the Spirit of life makes us free from the law of sin and death, and we are enabled to walk after the Spirit. For those who are *not* in Christ Christian freedom is meaningless.

For courses in ethics to proceed from start to finish on the assumption of a sameness of ethical potential for all men is to light the fuse of ethical irresponsibility with possible disastrous consequences. □

• • •

We will not get Christian values or Christian behavior by men or by nations without Christian education and training. — *The Evangelical Beacon*.

## A LAYMAN AND HIS CHURCH



### The Road to Lawlessness

Dr. L. Nelson Bell

*Two previous articles by Dr. Bell state the basic issues: "The Race Issue and a Christian Principle" and "Christian Race Relations Must Be Natural, not Forced." These may be ordered from his office, Box 755, Montreat, N. C., 5 cents each.*

"Civil Disobedience" is the open protesting of unpopular laws, or, it can be public demonstration against social or other injustices, imagined or real.

But the line between "peaceful" civil disobedience, when the participant takes the law into his own hands, and open violence, is so fine that in recent months the one has become synonymous with the other.

It is increasingly evident that "non violent" demonstrations almost always provoke violent reactions. For one thing, too few are willing to admit the sociological problems involved in what many are pleased to call "civil rights."

Admitting the tragic background of discrimination, humiliation and restrictions which have caused violence to erupt across the land, the fact remains that two wrongs do not make one right. All people in the United States should have civil rights, not just a minority now armed with political and legal recognition.

Hand in hand with civil rights come civil responsibilities. Violence, arson and pillaging are poor ways to demonstrate the capability of carrying such responsibilities.

In the entire civil rights controversy we believe the Church has failed at the point where she has been most needed. By going into the streets church leaders have identified themselves with the needs of a minority neglected for far too long. But by helping to promote civil disobedience we believe many of them have ignored higher considerations.

Who among such leaders has faced up to basic questions having to do with integrity, honor, forbearance and civic responsibility? Has par-

ticipation in acts of civil disobedience — only too often leading to violence, even rioting — demonstrated the spirit of Christ?

We do not question the motives of some who have gone into the streets but we do question their judgment. The Church has now become so definitely identified with civil disobedience that most major denominations have gone on record as giving sanction to such action, including our own General Assembly.

At the other extreme are the churchmen and churches that would exclude persons from worship solely on account of their color. We look on them as also violating the spirit of Christ as do those who have sought to achieve their aims by provocative demonstrations and civil disobedience.

We have now fallen on evil days for the situation in America can well develop into anarchy.

"Civil rights" have become a reality for many and the legal barriers have largely come down. Social acceptance is another matter. Only time and demonstrated worthiness can accomplish what is in fact the final hope and objective of all involved.

It is time for churchmen to demonstrate that the spirit of Him who did not "lift up His voice in the streets" is the spirit they themselves espouse. And it is time for those who want equality at every level of existence to show the restraints and controls by which alone this can be approached.

The fires of hatred, strife and lawlessness are burning and in those fires the hopes and aspirations of thousands who deserve a better fate may burn to ashes.

Let the Church and churchmen face the fact that the present course of civil disobedience can lead to disaster — for the movement they are so anxious to help, and yes, even for the nation itself. □





# SUNDAY SCHOOL LESSON

For September 4, 1966:

## *Sincerity of Speech*

Rev. Wick Broomall

**INTRODUCTION.** The Ninth Commandment forbids all kinds of falsehood. The prevalence of falsehood and our natural propensity toward it are attested by the fact God deems it necessary to have a commandment against it in the Ten Commandments. Deception seems to be so deep-rooted in human nature that nothing will effectively eradicate it except the Gospel of Jesus Christ.

**I. THE NINTH COMMANDMENT** (Ex. 20:16). The exact translation is "Thou shalt not answer (that is, testify) against thy neighbor a witness of falsehood." Specifically, it forbids bearing false witness in a court; by implication it covers all aspects of falsehood in daily life.

In Deut. 5:20 it has been modified to read "Thou shalt not testify against thy neighbor a witness of emptiness (or vanity)."

**A. History of Falsehood.** Falsehood began with Satan, the first "liar" (John 8:44), who is described as the one who "deceives the whole world" (Rev. 12:9 etc.). Christ positively affirmed that "there is no truth in him (Satan)" (John 8:44).

**1. Prevalence.** Satan deceived our first parents by misrepresenting God's truth (Gen. 3:1-8; II Cor. 11:3), thus impregnating the human race with the virus of falsehood. Men "speak lies" just "as soon as they are born" (Psa. 58:3). Men love "lying rather than to speak righteousness" (52:3; Jer. 9:5) and man's tongue is described as "deceitful" (Psa. 52:4; 120:3) and "full of deadly poison" (Jas. 3:8).

Abraham was guilty of this sin at least twice (Gen. 12:11-20; 20:9-14) and Isaac followed his father's example (26:6-11). Jacob deceived his father (27:5-24) and he in turn was deceived by Laban (29:21-26) and by his own sons (37:31-35).

**2. God's Law.** Legislation at Sinai prohibits lying because God Himself is a God of truth (Deut. 32:4; Psa.

**Background Scripture:** Exodus 20:16; Leviticus 19:15; Proverbs 26:18-28; Matthew 12:33-37; Ephesians 4:15, 25, 29-31; James 1:26

**Key Verses:** Exodus 20:16; Proverbs 26:18-19; Matthew 12:33-37; Ephesians 4:15, 29-31

**Devotional Reading:** Proverbs 26:18-24, 28

**Memory Selection:** Ephesians 4:25

31:5; cf. John 14:6); God abominates all lying and falsehood (Prov. 6:16-19; 12:22); and lying is a sin directly against God (Lev. 6:2-3; Acts 5:3-4).

**3. Characteristics.** Falsehood perverted Israel's history. False prophets arose against the true (Jer. 5:31; Mic. 2:11) as false worship was offered to idols (Isa. 44:9-20; Jer. 10:14-15). False traditions were added to God's revelation (Isa. 29:13; Matt. 15:1-9), and false profession of their faith was made before the Gentiles (Ezek. 36:20-22; Rom. 2:17, 24). Israel's standards of ethical conduct (Hos. 7:1-4), their writing produced to support their views (the pseudigraphical books written by Jewish writers from 200 B.C. to 200 A.D. and excluded from the Old Testament); their view regarding the purpose of their Messiah's advent (Matt. 16:21-23; Luke 24:25-27) — all these were false.

And falsehood will characterize the present age to its close: the predicted rise of false teachers (Matt. 24:5; Acts 20:29-30; II Pet. 2:10); the false charges to be made against Christians (Matt. 24:9-11; John 15:18-21; 16:2-4); false books written to pervert the Gospel; and finally the false prophet who will arise to deceive many (II Thess. 2:1-12; Rev. 13:1-18).

**B. Examples of Falsehood.** The Bible contains many examples of falsehood.

**1. Satan.** Our first parents were tempted with a blatant misrepresentation of the nature of God (Gen. 3:1-5). Eve was "beguiled" by Satan's subtlety (II Cor. 11:3; I Tim. 2:14). Later Satan "bore false witness" against Job (Job 1:6-12; 2:1-6).

**2. Joseph.** His brothers "bore false witness" to their father about his condition (Gen. 37:29-35). Potiphar's wife falsely accused him of attempted rape (39:7-18).

**3. Naboth.** A notorious example of "bearing false witness" against another (I Kings 21:8-13), the falsehood fabricated against Naboth by Jezebel brought about his death.

**4. The prophets.** Elijah was called a "trouble-maker" (I Kings 18:17); Micaiah was accused of insincerity (22:13-28); Amos was charged with conspiracy (Amos 7:10-13); Jeremiah was arrested for alleged desertion (Jer. 37:11-15); and Daniel was charged with disloyalty to the king (Dan. 6:4-18).

**C. Nature of Falsehood.** "Lying lips are an abomination to the Lord" (Prov. 12:22). "A lying tongue" and "a false witness that uttereth lies" constitute two of the seven abominations which the Lord hates (6:16-19).

Men conceive and utter "from the heart words of falsehood" (Isa. 59:13). Men make lies their refuge and hide themselves under falsehood (28:15). "Deceit" is listed among the sins that come out of man's heart (Mark 7:21-23).

"The lip of truth shall be established for ever: but a lying tongue is but for a moment" (Prov. 12:19). The pagan world "changed the truth of God into a lie" (Rom. 1:25). Men who reject God's truth are judicially condemned to believe the lie (II Thess. 2:11). "No lie is of the truth" (I John 2:21, 27).

Cruel and merciless, a false witness is called "a maul, and a sword, and a sharp arrow" (Prov. 25:18). The one who deceives his neighbor is described as "a mad man who casteth firebrands, arrows, and

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death" (26:18-19). "A lying tongue hateth those whom it hath wounded" (26:28 ASV). The word translated "wounded" is an adjective meaning "crushed."

Falsehood is contagious and imitative. "If a ruler hearkeneth to falsehood, all his servants are wicked" (Prov. 29:12 ASV). A wicked ruler makes a wicked nation (I Kgs. 15:30; 16:2).

The one who speaks lies "shall not escape" (Prov. 19:5); the one who speaks lies "shall perish" (19:9). This is dramatically illustrated in the judgment that came upon the false prophet Hananiah, who made Judah "to trust in a lie" (Jer. 28:12-17). All liars will be excluded from heaven (Rev. 22:15); they have their places reserved in the lake of fire (21:8), for lying is to be severely punished.

D. *The Attitude of God's People.* Many times in this world God's children come up against falsehood. To meet and overcome this sin we must remember:

1. *God's people hate falsehood.* "A righteous man hateth lying" (Prov. 13:5). David emphatically affirmed: "I hate and abhor falsehood" (Psa. 119:163). The word translated "abhor" refers to something that is utterly detestable and abominable.

2. *God's people do not have fellowship with falsehood.* "He that worketh deceit shall not dwell in my house: he that telleth lies shall not tarry in my sight" (Psa. 101:7). The word "tarry" comes from a Hebrew word that means "establish." David affirms that the lie-teller shall not become "established" or "fixed" in his house.

3. *God's people pray for deliverance from falsehood.* "Deliver my soul, O Lord, from lying lips, and from a deceitful tongue" (Psa. 120:2). The wicked speak against the righteous "with a lying tongue" (109:2). "The proud have forged a lie against me" (119:69). This verse is translated in the Hebrew Dictionary: "insolent men have plastered falsehood over me." Let us all pray like David: "Remove from me the way of lying" (119:29).

II. *RIGHTEOUS JUDGMENT* (Lev. 19:15). God's Law calls for perfect equity and impartiality in judgment. This is the divine standard (Deut. 10:17-18) set forth for all judges to follow (Ex. 23:2-3;

Deut. 1:17), although it was often perverted in Israel's history (Isa. 1:23; Jer. 5:28; Mic. 3:9; 7:2).

III. *THE DESCRIPTION OF THE MADMAN* (Prov. 26:18-28). These verses bring a very vivid description of the person who has a deceitful tongue.

A. *The General Description* The man here is called a "madman." Toy translates this verse, "Like a madman who hurls about deadly brands and arrows is he who deceives his neighbor and says 'I did it in jest!'" Jest is oftentimes the beginning of strife.

B. *The Stages and Types of Deception.* In the ascending scale of their viciousness are the jester, the whisperer and the contentious man. These all come from the same root. There are "seven abominations" in the hearts of such people.

C. *The Exposure of Deception.* Deception will be exposed by the removal of the veil of hypocrisy, by the "seven abominations" resident in the deceiver's heart, by his exposure before the assembly, by the judgment that will overtake him and by the punishment that will silence him for ever (v. 28).

IV. *"THE TREE IS KNOWN BY ITS FRUIT"* (Matt. 12:33-37). These verses deal with profound theological truths.

A. *A Tree and its Fruit.* Christ used a fact of nature to illustrate a fact in the spiritual realm. The "good tree" represents the regenerated man (John 3:1-8); the "corrupt tree" represents the unregenerated man (Rom. 3:10-18). Each kind of nature will manifest itself in life: the regenerated man will produce "the fruit of the Spirit" (Gal. 5:22-23); the unregenerated man will produce "the works of the

flesh" (Gal. 5:19-21; cf. II Pet. 2:10-22).

B. *The Heart and the Mouth.* Three great truths here are: the Satanic origin of the unregenerated ("offspring of vipers"; cf. Acts 13:10); the moral inability resident in the unregenerated ("how can ye, being evil, speak good things?"; cf. Jer. 13:23; II Pet. 2:14); the heart as the outflow of the real life (Prov. 4:23; Jer. 4:14; Jas. 4:8).

C. *The Source and the Product.* Here the "good man" and the "evil man," the regenerated and the unregenerated, are contrasted in Psalm 1. The "good treasure" represents the "new nature" (II Cor. 5:17; II Pet. 1:4); the Word of God (Psa. 119:11; I Thess. 2:13; I John 2:14); the Holy Spirit (Rom. 8:9-11). The "evil treasure" represents the "old nature" (John 3:6; Eph. 2:1-3) and Satan (John 8:44).

D. *Words and Destiny.* These verses teach the connection between the present and the future day of judgment; between our words and our destiny (cf. Rom. 10:9-10).

V. *"SPEAK YE TRUTH EACH ONE WITH HIS NEIGHBOR"* (Eph. 4:15-31, Jas. 1:26). All of these verses emphasize the importance of speaking the truth, for truth is a means of spiritual growth (4:15) and edification (4:29); a badge of our Christian brotherhood (4:25). Truth is a protection against grieving the Spirit (4:30); the opposite of all that a Christian should avoid (4:31). Truth is an expression of pure Christian love (4:31). The control of the tongue is of the essence of "pure religion" (Jas. 1:26-27). ■ ■ ■

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## YOUTH PROGRAM

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Scripture: Matthew 25:31-46  
Suggested Hymns:

"I Would Be True"  
"Saviour, Like a Shepherd  
Lead Us"  
"O Jesus, I Have Promised"

**SUGGESTIONS TO PROGRAM LEADER:** For each speaking part below, ask the speaker to supply a specific situation of his own illustrating the main point in his talk, an instance where a person strengthened the ties of friendship by being

thoughtful, etc. The situation may be imaginary. If the illustration comes from real life, care should be taken to change names and places so that there will be no embarrassment to anyone present.

**PROGRAM LEADER'S INTRODUCTION:** True friendship is much easier to talk about than it is to practice. It is far easier to make a list of qualifications for friendship, as we did last week, than it is to meet the qualifications in our own lives. Our speakers will suggest some of the ways by which the qualities of friendship may be cultivated in our lives. It is very easy, when considering a program of this kind, to apply what we hear to others. Let us determine to take these suggestions to heart for ourselves and not for our neighbors.

**FIRST SPEAKER:** Real friendship is not a thing into which we just drift. It may be that we have come into the sphere of another's friendship without giving it any thought, but we do not prove ourselves to be worthy friends to someone else as a matter of mere happenstance.

The point we must appreciate is that friendship demands thoughtfulness. A person does not attain the qualities of friendship, which we discussed last week, without doing some serious thinking. It takes serious thought to know how to be really helpful to a friend, and the person who does little thinking is not likely to offer much help.

The same thing can be said with regard to encouraging our friends and sympathizing with them. We are not apt to do it very well unless

we make it a matter of thought. We know that we ought to share our spiritual experiences with our friends and help them grow in knowledge and love of the Lord, but we fail to do it largely because we do not think about it very often.

Some of us will surely have to confess to the Lord and to ourselves that the main reason we spend so little time thinking about how to be good friends is that we spend so much time thinking about ourselves. The first barrier to being a real friend is selfishness. If our friends are as important to us as we say they are, our relationship to them is worth some thought. A small gift which is accomplished by much thoughtfulness and love means far more to us than a costly gift which is given impersonally.

True friendship is always the product of careful thought.

**SECOND SPEAKER:** A person may know all the musical theory there is to know, and he may give it a great deal of thought; but he cannot become a good pianist unless he practices playing the piano. Friendship is also an art which must be practiced. It is good to understand the qualifications of friendship, and it is essential to approach friendship with thoughtfulness, but a man will never be a real friend unless he practices friendship.

We may have noticed that some of our friends are always finding opportunities to prove their friendship to us. We wonder why they seem to be so much more successful at this kind of thing than others. Is it because they are alert for opportunities to put their friendship into practice? Is it true that many opportunities are created?

The person who waits for opportunities to occur may have to wait for a long time. The person who is accomplished in the art of friendship has learned to develop opportunities. We may be sure that opportunities to be friendly can always be found by those who are anxious

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to find them. The ability to be a friend grows with practice. Let us determine to practice being friends.

**THIRD SPEAKER:** We can be real friends only when our hearts are filled with the Spirit of Him Who is the Friend of us all. This always calls for heart-searching on our part. We must examine ourselves honestly in the presence of Christ.

We must confess the selfishness and the thoughtfulness which we find and ask to be cleansed from it. We must ask for grace and love. We must seek wisdom to see and to develop opportunities to be friendly. We must ask for courage to do the difficult things for the sake of right and friendship. We must ask to be made more like Christ, and there must be the willingness on our part to be moulded in His likeness.

In short, a true friend must be a person of prayer. When we analyze ourselves with regard to friendship, we recognize how much is wrong with us as we are and how much we are lacking that we cannot supply. The only power that can overcome our shortcomings is the power of God. It is available to those who go to Him through prayer in the name of His Son. The power for friendship is found through prayer.

**PROGRAM LEADER:** We can tell each other what is required for true friendship, as we did last week. We can even suggest ways of going about developing the qualities of friendship, as we have done in this program. What we cannot do is to put friendship into practice for another. The all-important action must be taken personally and individually. I can encourage others to be friendly, but the only person I can make into a real friend is myself. With regard to friendship, "Let us be doers of the Word and not hearers only."

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CATECHISM STUDIES



Rev. Paul G. Settle

**63. Q. Which is the Fifth Commandment?**

**A. The Fifth Commandment is, Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.**

The first four commandments emphasize our duties toward God. The next six commandments stress our duties toward men. The parent is the link between God and the child. The father gives life to the child; the heavenly Father gives life to His children. Man is created in the image of God; the child is the image of his parents. Man is dependent on God; the child is dependent on his parents. We are to love, respect, and obey those whom God has set over us.

\* \* \* \*

TEST YOUR UNDERSTANDING

Do you think this commandment is neglected today? Why do you think so?

SEARCHING THE SCRIPTURES

Memorize Exodus 20:12.

**64. Q. What is required in the Fifth Commandment?**

**A. The Fifth Commandment requireth the preserving the honor, and performing the duties to everyone in their several places and relations, as superiors, inferiors, or equals.**

The first duty of obedience is to God, then to our parents. This commandment also refers to the obedience we owe to all our superiors. God gives to every man his position in society, and we owe to every man the honor due his position. Every position given by God is honorable, but every position also carries with it the obligation of performing its duties well.

\* \* \* \*

TEST YOUR UNDERSTANDING

Does God have a plan, and does He have a specific position for everyone in this plan?

SEARCHING THE SCRIPTURES

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**THE PLIGHT OF MAN AND THE POWER OF GOD**, by Martyn Lloyd-Jones. Wm. B. Eerdmans Publ. Co., Grand Rapids, Mich. 94 pp. \$2.50. Reviewed by Virginia L. Langston, Baton Rouge, La.

This is a well-written, challenging, refreshing, and inspirational book which also disturbs the reader as he realizes how few people among his acquaintances accept the beliefs presented. Although this work by the minister of Westminster Chapel in London originated as a series of lectures in 1941, it correctly portrays the religious attitudes of today.

Using Romans I as his text, the author states that the problem of the Church is *us*, the professing Christians who would limit God, reject Him, and deny His authority. The history of man and his needs are reviewed as the author discusses various philosophical theses that have failed to meet man's needs. Godless philosophy and humanistic morality are contrasted to Christianity. There are excellent discussions of religion and morality, sin, the wrath of God, justification by faith, and the atonement. ☩

**HISTORY OF CHURCH MUSIC**, by David P. Appleby, Christian Handbooks, Moody Press, Chicago, Ill. Paper. 192 pp. \$1.95. Reviewed by the Rev. McKendree R. Long, Statesville, N. C.

"The art of music is only a suggestion as long as it remains on paper. It comes alive only when the capable musician, with soul enflamed with the love and praise of God, creates the miracle of ordered sound which we call music." Logically it follows that if "all art aspires to the condition of music" (Pater), all music should aspire to the condition of adoration.

Religion has often led people who were quite sure that they had no voice into discovering that they did have. Madary's fine idea that people even past fifty should wake up and discover their voices, is a great contribution to the divine duty individuals owe God and His Christ in rendering "the sacrifice of praise," now no longer a sacrifice but supermost joy.

The truly holy fathers of the early era did not drown their joy in debates over the means of expression. They courted the noble liberty of highest praise and, like David urging others to praise, once cried himself, "Praise the Lord, O, my soul" (Psa.

146:1).

Many of today would care little as to how Ambrose standardized the "Ambrosian hymn," and would even marvel that Augustine would confess that he "was often carried away from the path of duty by the beguiling beauty of the melody." Was the great doctor inclined to shrink from beauty as a continued revolt from the Manichees? Routly in his *De Musica* observes that Augustine had a "favorable attitude toward instrumental music." And Henry Dodwell, the Anglican, wrote in 1700 a lengthy treatise defending the use of instrumental music, on the basis of "Scriptural authority and common sense."

Moderns are perhaps given to the conceit that we have invented, diversified and improved all instruments of music. But we have diversified, rather than invented. The Cathedral of Amien in 1229 had an organ with more pipes than any in the western world. At every medieval court were composers who wrote religious chorales as well as chansons.

But many seemed to be too busy with their masterly creations to examine the doctrines of the churches they served. This began with the Reformers, notably Luther who, as a boy, sang at weddings and funerals for a small fee. The over-ritualized chants rendered by sleepy choristers did not impress the great Martin who wisely coined the Lutheran chorale (with the best medieval music surviving). Encouraging wide use of the *Kantorei* by his musical aide, Johann Walther, Luther insisted that the school masters lead musical activities for the young. But of course Luther was not hindered by the interventions of a Supreme Court.

Protestant music marched on toward maturity in the 17th and 18th centuries when masters of music from the Netherlands served in chapels throughout Europe and created a uniform style of polyphonics. Calvin's masterfulness brought equilibrium in church music. Zwinglius, who literally "clowned" with folk songs and hymns in his home circle, was wholly intolerant of all instruments and inspiring chorales in the

church, perhaps because over-ritualized music had associations with Rome.

The level of music in American churches in the early 18th century was poor indeed. The unmusical Puritan dictated musical forms, opposed all hymnody and, as Lowell bitinglly charged, banished beauty.

Sacred music thrives only when free from stilted ecclesiastical control and the vulgar and bitter enmity of unmusical dictators of another order.

The individual is still the key. If in the home on Sunday afternoons someone dusted off the piano and the whole family joined in praise, it would be a divine antidote for pagan desecration everywhere; leaving the sultry sirens and gasping Georges to their canned music; church night auditoriums would gradually refill, and the spirit of the Geneva Psalter would revive.

Calvin would not have to flee to Strasburg; even Zwinglius would urge, "Let us have this in both home and church, and the *Reformation itself will revive!*" ☩

• • •  
The more nearly error simulates the truth the more dangerous it is. — R. A. MEEKS, in *Sword and Trumpet*.

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**WHAT CATHOLICS BELIEVE**, by Josef Pieper and Heinz Raskop, tr. by Christopher Huntington. Henry Regnery Co., Chicago, Ill. Paper, 112 pp. \$1.25. Reviewed by the Rev. Adrian R. Munzell, pastor, Kendall Presbyterian Church, Miami, Fla.

One of a series headed "Logos," the book is written, with clear understanding of Roman Catholicism, to assist the Roman Catholic to comprehend what is being said when reciting the Apostles' Creed.

Those of the Reformed Faith will disagree in many areas due to the basic differences between the Reformed faith and Catholicism. For example, in the paragraph regarding "Mary, the Mother of God," it is written "Mary is the only human being free from original sin and its consequences. It is to this circumstance — and not the Virgin Birth of Christ — that the Church's teaching concerning the Immaculate Conception refers. Mary was conceived Immaculate."

The book is not argumentative or controversial in its stated purpose. It simply lays out a confession of Catholicism for Roman Catholics. Those of the Reformed Church would do well to read the book to learn the very wide gap that still exists facing any ecumenical movement.

Both authors, little known in this country, are active laymen in the field of education in Germany. ☐

**WINDS OF DOCTRINE**, *The Theology of Barth, Brunner, Bonhoeffer, Bultmann, Niebuhr, Tillich*, by Addison H. Leitch. Fleming H. Revell Co., Westwood, N. J. 162 pp. \$2.50. Reviewed by Dr. John H. Piet, professor of English Bible and Missions, Western Theological Seminary, Holland, Mich.

Here are five lectures delivered under the G. Campbell Morgan Lectureship to the faculty and students of the summer school of Fuller Theological Seminary, which at that time was joined to the Winona School of Theology.

The first lecture traces the contribution of Kant, Schleiermacher, and Hegel, with some notice in passing of Ritschl, to modern theology. Each man was a watershed thinker who gathered the strands of Western thought which preceded him, and gave definition and thrust to the thought movements, which followed him. As a preface to Kant, Leitch discusses Locke, Berkeley, and Hume. This lecture includes a dis-

cussion of evolution and the impact of the physical science upon theological thinking.

Chapters 2-4 digest Barth and three Barthians, Brunner, Bonhoeffer, and Niebuhr; and Bultmann. On the whole, Leitch's analysis is scholarly and fair. He acknowledges the plus and minus factors of each theologian and indicates where he agrees and where he does not.

The last chapter, "A Counter-Thrust," is the weakest. In it, the author lists the gifts of modern theology. The first is its emphasis on Biblical theology, since both neo-orthodox and liberal theologians continue to concentrate on the *textus receptus* in a meticulous and scholarly way. Secondly, modern theology heightens subjective faith or religious "experience" (the phrase "subjective faith" is Dr. Leitch's and one must ask him whether faith can ever be objective and still be faith). Thirdly, modern theology is Christocentric. Lastly, its basic call is to action in love which allows it to be dynamically open.

Dr. Leitch limits his criticism of modern theology to some four areas. He says a countermovement in theology today is committed to "giving meticulous and sharp study to the words of Scripture, the definitions of theology, the absolutes of ethics, and the differentia of the churches."

His first concern is the disintegrating effect of the radical criticism of Scripture, particularly as this affects the layman. Unfortunately, Dr. Leitch himself offers no solution to the problem. His criticism is negative and largely outdated, and one has the feeling that what he is talking about is not what the critics are talking about today.

Dr. Leitch comes close to describing the difference between modern and orthodox theology when he says that in modern theology the shift is away from inspiration toward revelation and that orthodox theologians must continue to hold to inspiration as much as revelation. But why *must*? What right has the countermovement systematic theologian to crowd Biblical material with *a priori*?

Dr. Leitch must know that the word "inspiration" occurs only once in the New Testament, II Timothy 3:16, and in a questionable reference in Job. While many will agree with his contention that "not only are the acts of God revelatory, but God inspired His men to speak the word of interpretation *on* and *about*

these acts," it is nonetheless true that this is a position one must arrive at after examining the evidence rather than forcing the material to say what the *a priori* dictates it should.

One has the feeling that the author is a systematic theologian — and no doubt a good one — who is tempted by training and predilection to interject something from the outside into his reading of the Biblical record, something which even the modern theologians ask not be done. Real dialogue can take place only when all theologians face each other before the Word to ask, "What does It say?" Each must ask himself, as he asks another, "Am I hearing what the Word is saying, or am I telling It what to say?" This element is not found in this book.

A second area of concern for Dr. Leitch is reason and natural theology. At this point, one shies away from a sentence such as this, "The pudding-face appearance of much of religion in our day is crying out for the bones of definitive, propositional theology." Where is this cry heard? Is the author not aware of the clamor by students, particularly those who come from propositional theological backgrounds, to scuttle the whole business? What religion in our day needs is a reasoned statement of what the Bible teaches, and this certainly is revelational event, not inspired writing, together with that which flows from the event in basic living.

In other words, what is the truth which caused the books of the Bible to be written and accepted by the believing community (because it is obvious that the truth created the document, not the document created the truth)? Then, if the truth of Scripture is eternal, it is this eternal Truth we should be hearing today. The theologian must tell us how man today can hear the truth of God in history and nature, for without this continuing revelation, the truth of Scripture remains bound in a book. This element is lacking in Dr. Leitch's lectures.

The third matter of concern for the author is that absolutes and authorities must be acknowledged. How true! But one does not discover the viable authorities in these lectures. For instance, in his plea for absolutes and authority, he asks, "... just how can a pastor explain to a dying man that belief in the next world is existential?" But is belief such as this anything *but* ex-



istential, particularly for a dying man?

His last subject of concern is what he describes as "the easy acceptance of church union, or in some cases a devotion and commitment to the principle of union. . . ." As one who served as a presbyter in the Church of South India, an illustration for all union talks today, I am aware of the fact that this union was not consummated until thirty years of hard thinking, frank talk, and the light of the Spirit of God had time to work. One would hope that those committed to union are not hasty, nor can they be if they revere Biblical truth. However, how can one who accepts Ephesians *in toto* claim, as Dr. Leitch does, that Truth ". . . is by its nature de-  
visive?" Propositional truth may be devisive, but certainly not the Spirit of Truth about whom Paul talks in his Letters.

Although these criticisms have been incisive, I found this a stimulating book. It delineates the areas in which definitive thinking must be done. Some of us are not satisfied either with modern theology or with the stance of the "countermovement" theologians. The position of

each is vulnerable, but now that the areas of concern have been designated by Dr. Leitch, let us hope a new theological creature may arise from the ashes of the two or three camps talked about in these pages and take wings to soar into the uncertain future. ☩

**CREATIVE BROODING**, by Robert Raines. The Macmillan Co., New York. 126 pp. \$2.95. Reviewed by the Rev. Robert C. Duhs, pastor, First Presbyterian Church, Biloxi, Miss.

Mr. Raines asks for the privilege to brood, hoping, as he puts it, "to provoke thought and trigger action." By "action," it seems to this reader, he means the "liberal," social gospel.

His first prayer sets the pattern for the book . . . "make me care about the slum child downtown, the misfit at work, the people crammed into the mental hospital, the men, women, and youth behind bars. Jar my complacency; expose my excuses; get me involved in the life of my city, and give me integrity once more."

One cannot but wish he had added, "and place a burden on my

heart for the lost souls of mankind."

Chapter 18, deals with the burden of conscience, and the author points out that it was the assassination of President Kennedy that transformed a man. Maybe so, maybe so, but what has happened to the blood of Christ? ☩

**WILFRED GRENFELL: DOCTOR, EXPLORER**, by Joyce Blackburn. Zondervan Publ. House, Grand Rapids, Mich. 152 pp. \$2.95. Reviewed by the Rev. Robert G. Valentine, pastor, Westminster Orthodox Presbyterian Church, Valdosta, Ga.

This is the first in a new series of biographies for young readers, grades 5-8, entitled "People you should know." The author writes in an effective and interesting style on the level of the age for which she is writing. Wilfred Grenfell comes alive as a boy and man that everyone should know. The book is attractively illustrated by David Cunningham. Parents who want the best in reading for their children will do well to buy this excellent biography and look forward to future publications by Joyce Blackburn in this series. ☩

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# the PRESBYTERIAN JOURNAL

*The circulation leader among independent publications in the Presbyterian-Reformed world*

## Distinguish The Gospel

Let's not confuse God's law with His good news. The Gospel is not a word of command or of advice but of glad tidings.

There is much valid Christian truth that is not itself the Gospel. "Thou shalt love the Lord thy God with all thy heart" is not the Gospel. "Thou shalt love thy neighbor as thyself" is not the Gospel.

"Christ Jesus died . . . and rose again . . . to save sinners such as I," is the Gospel.

—Selected

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## MAILBAG

### IT'S A MORAL ISSUE

The moral issue has so far been overlooked in discussions of COCU (the Consultation on Church Union, or "Blake-Pike" plan) and participation of the Presbyterian Church US in formation of the Super Church.

To defend and advocate COCU seems to me to imply a betrayal of ordination vows.

Did our ministers and elders really

mean it — do they still mean it, that they are Reformed (Calvinistic) in doctrine and Presbyterian as to order or government? How can they then urge that we become part of an episcopal body as COCU already is committed to be? How can they give up the Confession of Faith as COCU will certainly require?

Where has integrity fled? Are we Presbyterian in fact or just wearing a mask?

It is no answer to speak of "a larger loyalty to the Gospel." Ordination vows demand that as long as one remains in the Presbyterian Church US, he be loyal to and not subversive of the standards he swore to uphold.

—(Rev.) Robert Strong  
Montgomery, Ala.

For a parallel comment, see "Can the Gulf Be Bridged?" p. 9.—Ed.

### DISRUPTING THE CHURCH?

There are acute tensions in the Presbyterian Church US. Some are concerned with doctrine, some with Church government, some with civil government, some with Church unions and Church councils . . .

This matter of disrupting the Church is a very serious thing, a heinous sin. Who is to blame and how much each is blameworthy in any particular schism must be left to the all-seeing eye of God who alone judges wholly righteous judgment. But His solemn Word is: "If any man divide (defile, destroy) the Temple of God, him shall God divide (defile, destroy); for the Temple of God is holy."

Are courts, boards, agencies free to take liberties for themselves by setting aside the askings of higher courts, by disregarding repeated affirmations of the Constitution of the Church, by pushing books with counter-confessional doctrines; and then deny a n y latitude to lower courts, congregations or ministers? "Diverse weights and diverse balances both are an abomination to Me," said the Lord.

At the time of the formation of the Southern Assembly, the Church was "states rights" in its convictions and would naturally have asserted that power was delegated from lower to higher courts rather than the reverse.

But Thomas E. Peck rightly taught and the Book of Church Order holds that each court gets its power directly from Christ, rather than from either the lower or higher courts. In line with Peck's fine interpretation, a resolution designed to avert schism was submitted to the Committee on Bills and Overtures of the Synod of Alabama, thus:

"The Synod hereby calls to the attention of its presbyteries and sessions the paragraph of the Book of Church Order admitting to the sanctuaries of our Church without regard to race; and intercedes with Christ, the Head of the Church, that He may grant His Holy Spirit to

# the PRESBYTERIAN JOURNAL

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THIS WEEK—

Vol. XXV, No. 18, August 31, 1966

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Union of the two natures of Christ is a mystery, but there is ample evidence for it ..... By Dr. Robert Strong

## Can the Gulf Be Bridged? ..... 9

Lines are being more sharply drawn in Presbyterianism, and it's time to take stock ..... By the Editor

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**THE PRESBYTERIAN JOURNAL**, a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered to the saints, published every Wednesday by the Southern Presbyterian Journal Co., Inc., in Weaverville, N. C.

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guide each separate session in implementing this in its own congregation in ways of peace, unity and love."

May the Great Shepherd of the Sheep so restrain and constrain us by His Spirit and Word that we may hold together by holding to Him, and not be scattered by harkening instead to the voices of strangers!

—(Rev.) Wm. C. Robinson  
Decatur, Ga.

### THIS AND THAT

Several letters critical of the *Journal* have been published in recent months.

In complaining about your interesting and worthwhile publication, your critics, I believe one may assume, are giving at least tacit approval of those periodicals that "slant" much of their material in accordance with the "official line."

In the UPUSA Church the "slanted" article is commonplace in some of the most widely circulated publications. Articles critical of "the of-

ficial line" have been rejected, explaining in part why so many members of the church are poorly informed concerning some of the most significant events.

—A. H. Bard  
Oklahoma City, Okla.

It is truly gratifying to have your continuing supply of Circle Bible Study lessons another year. Dr. Gutzke makes it clear and easy to follow, but most of all, he gives us the Truth.

—Mrs. J. C. Merchant Sr.  
Birmingham, Ala.

**First lesson in the new series will appear in the Sept. 14 Journal. Subject matter will be same as in the Workbook.—Ed.**

### MINISTERS

Beryl G. Rosenberger from Anderson, S. C., to the Georgia Avenue church, Atlanta, Ga.

C. H. Watts, Chase City, Va., has been honorably retired by Appomattox Presbytery. He will continue to live in Chase City.

Frank C. King from Valdosta, Ga., to the First Church, Lake City, Fla.

A. Leslie Thompson from Brunswick, Ga., to the Pineville church, Charlotte, N. C.

Elmer T. Boyer, retired from missionary service, is stated supply for the Spring Hill church, Cluster Springs, Va., and Mount Carmel church, Turbeville, Va.

Richard A. Ray from Crossett, Ark., to the Tyler Memorial church, Radford, Va.

John W. Aldridge Jr., from the UPUSA Church to the Idlewild church, Memphis, Tenn., as assistant minister.

Robert G. Butts from graduate study to the Second Church, Birmingham, Ala.

Calvin Graham Reid Jr., from Onancock, Va., to the First Church, Harrisonburg, Va., as assistant minister.

Arthur H. Williams Jr. from Craigsville, Va., to graduate study at Pittsburgh Seminary.

● It was the most rewarding Journal Day ever, from Dr. Billy Graham's powerful reminder that the world's social consciousness is a direct result of preaching Jesus Christ and Him crucified, to the encouraging report on Concerned Presbyterians at the end of the day. You can read all about it on p. 4 of this issue. And you will want to mark on your calendar right now the date of next year's Journal Day: August 9, 1967.

● Listening to the Rev. D. James Kennedy tell the Journal Day audience about the spectacular program of personal evangelism which has built the Coral Ridge church from nothing to over 1,000 members in seven years, we couldn't help remembering that denominational officials wring their hands over the problem of dwindling membership statistics. Here is a congregation now approaching an average of 20 (that's *twenty*) professions of faith per week, with a goal of 1,000 (that's *one thousand*) professions of faith during the next year, almost all of them being adults won to Jesus Christ by laymen. And the Presby-

## ACROSS THE EDITOR'S DESK



terian Church US is spending a small fortune in money and manpower, searching for a "relevant" approach to evangelism in our day. Wouldn't it be reasonable to suppose that churches such as this one (and there are others like it) and other successful ventures in evangelism already in operation within the denomination would be worth studying? We cannot help feeling that the official denominational preference for more "experimental" forms of ministry simply underscores the mounting evidence of *two* Churches presently co-existing within the denomination. The two are so completely out of touch with each other that we cannot see how they can co-exist forever.

● And that almost inevitably reminds us of a one-line announcement in the *Christian Century*, best known of the "liberal" religious pub-

lications in America. The *Century* says that next year the John Knox Press of the Presbyterian Church US will bring out in book form its series of articles entitled "How I am Making Up My Mind." In the series, prominent churchmen such as Thomas J. J. Altizer, Harvey Cox, Kenneth Hamilton, and others, share their search for meaning in religion. (It was the Altizer contribution to this series that led to the *Journal* report on the "God is dead" movement a month or so before it became front page news.) Instead of publishing books by people who haven't made up their minds (or who have made them up like Altizer, Cox and Hamilton), wouldn't it be better for John Knox Press to publish some by people who have discovered what the Gospel is all about, such as those of the Coral Ridge church? ☐





## Graham Speaks at Largest Journal Day

Presbyterians in record numbers travelled to Weaverville, N. C. for a Journal Day program emphasizing evangelism and the layman's role in it.

Keynote speaker was the world's best-known evangelist, Billy Graham.

He appeared on short notice as a substitute for British theologian James I. Packer. Dr. Packer cancelled his speaking engagement because of travel difficulties arising from the airline machinists' strike.

"The greatest need in the world is preaching and proclamation of the Gospel of Christ — not by professionals like myself, but by laymen," Mr. Graham said in his address. The major issue in the Church and in evangelism today is the person of Christ, he noted.

Repeatedly calling for the preaching of Jesus, the evangelist said this is the only effective evangelism.

Conversion, Mr. Graham reminded, gives a capacity for moral living and also lays a foundation for "sorely needed" social reform.

On hand for the day's program without knowing that the famed evangelist would speak were some

700 people from 20 states and a number of countries overseas. It was the largest attendance ever recorded for Journal Day (which began in 1944).

Scene of the meeting for the first time this year was the North Buncombe High School near Weaverville. In recent years the gathering has been held at the First Church in Weaverville, and the attendance has exceeded the capacity of the sanctuary.

Mr. Graham's call for renewed stress on evangelism was followed by a description of one of the most effective evangelism programs in the Presbyterian Church U.S. The Rev. D. James Kennedy of Ft. Lauderdale, Fla., told how his congregation has grown to a membership of 1,000 in seven years through the witness of laymen.

No Christian is exempt from becoming a "fisher of men," he declared. He described the work of evangelization as the most thrilling experience any believer can have.

"The trouble with the Church is that we're fighting multiplication (of the population) with addition," Mr. Kennedy said. He suggested

that multiplication should be the aim, with each convert being inspired and trained to witness effectively to others.

The pastor of the Coral Ridge church reminded that the world is full of spiritually-hungry people, noting that a poll revealed that some 75 per cent of the people in Ft. Lauderdale had not heard of the divinity of Christ.

An active witnessing church has its other problems solved while it is at work leading the unsaved to Christ, Mr. Kennedy told his audience.

Just before the noon recess the financial needs of the *Journal* were presented by Gettys Guille, assisted by other members of the publication's board.

Dr. L. Nelson Bell began the afternoon session, describing the basic issue before the Church as obedience to the Word of God.

A review of developments in the Consultation on Church Union was given by Dr. John R. Richardson of Atlanta. He noted that while the episcopal form of government has already been approved for the united Church, no mention of the deity of Christ has yet been included in the approved statements of the consultation.

Another thorny issue in the Church, support of Assembly causes, was discussed by the Rev. Harry Hassall, pastor of the First Church, Murfreesboro, Tenn. Noting that he "yearns to be loyal" to the denominational program, he declared that he "cannot commend to you the central treasury" which went into effect Jan. 1. The new system leaves behind some of the Biblical principles of stewardship, the Tennessee pastor said.

After giving his reasons for opposing the central treasury, Mr. Hassall suggested that more Church members need to understand how it works so that they can channel their contributions more effectively. He urged that the system be abolished and that sessions designate all gifts until it is. Also, as an interim measure, he asked that the plan be amended to provide for "over and above" gifts by individuals and con-



## THE CHURCH OVERSEAS

**INDIA** — In New Delhi aid continues to arrive from points around the world to ease a famine condition which exists. From Denmark came a shipment of 11 million vitamin pills and three tons of powdered milk gathered by churches of that country in response to a specific need cited by National Christian Council of India.

The Presbyterian Church of Canada is campaigning to raise \$85,000 for famine relief in India. A large amount of this, a church spokesman

said, will be used in the Bhil field, where several Presbyterian missionaries are working.

**NASHVILLE** — The annual Presbyterian tour scheduled in October will give American travelers a view of Africa, from the bustling cities of Congo, Egypt and Ethiopia to the lands of Kenya's animal sanctuary. Sponsored by the Board of World Missions, the tour is one of a series of visits to areas of the world where the Church has missionaries. ☐



gregations — without equalization.

Church property issues brought to a head by the COCU merger talks and other developments were discussed by W. J. Williamson, secretary of Concerned Presbyterians and a Greenville, Ala., lawyer.

Reporting on a study he is making of landmark court cases, Mr. Williamson cautioned those who might consider withdrawing from the denomination: "You can't take it with you." Faithfulness to the denominational constitution has been a principal determinant in earlier property cases, he noted.

Mr. Williamson disclosed that Concerned Presbyterians is organizing some of the South's leading lawyers to properly research the matter and to be prepared to prove that churches faithful to Presbyterian and Reformed polity and doctrine are entitled to legal recognition.

Other developments in the Concerned Presbyterians movement were described by its president, Kenneth Keyes of Miami. More dedicated leaders and funds are needed for organizing the evangelical forces in the Presbyterian Church US, he said.

"We cannot win the battle simply by informing people," Mr. Keyes insisted. A working organization is a necessity, he explained.

The day's program began with a devotional message by Editor G. Aiken Taylor. In introducing Mr. Graham he described the evangelist as "one who has been a friend of the *Journal* and one who has been a tremendous encouragement to me personally."

After Mr. Kennedy's address, it was announced that the Coral Ridge church, as a service to the Church at large, is offering clinics on witnessing. Information on the clinics is available from the church.

In the annual meeting of the *Journal* board, S. A. White, president of a Mebane, N. C., furniture manufacturing firm, was named board chairman. He succeeds Horace Hull, Memphis, who was named vice-chairman. New directors, participating in their first board meeting, were Dr. Gregg Singer, Salisbury, N. C., and the Rev. Donald Munson, Atlanta, Ga. ☐

## Russian Hierarchy Bans Open Letters

NEW YORK (RNS) — Priests of the Russian Orthodox Church have been sternly warned by Patriarch Alexei of Moscow and All Russia to refrain from any inclination to issue "open letters which may criticize the Church hierarchy or upset church-state relations in the Soviet Union."

The patriarch, in a letter issued to all bishops of the Church in July, insisted that "the distribution of all kinds of 'open letters' and articles must be definitely stopped . . ."

The Russian Orthodox leader's letter — obtained and translated here by Dr. Paul Anderson, editor of the National Council of Churches' international affairs commission publication, *Religion in Communist*

*Dominated Areas* — specifically condemned two priests who last spring called in a letter to the President of the USSR to take "effective measures" to reestablish "the legal rights of believing citizens of the Soviet Union."

The priests — Father Nikolai I. Eshliman and Father Gleb Yakunin — subsequently were suspended from their priestly offices.

Patriarch Alexei's recent letter to bishops of the Church is to appear here in the Aug. 31 issue of the publication.

The NCC publication in May published a double issue carrying the full 10,000-word letter of Fathers Eshliman and Yakunin which, in effect indicted the Soviet Council on the Affairs of the Russian Orthodox Church and charged continuing persecution of the Church, its administration, its clergy and communicants.

In a second letter, written to the Church hierarchy, the Russian priests declared that a segment of Russian Orthodoxy of unknown proportions believes that the Moscow Patriarchate and most of the hierarchy are betraying the mission of the Church by servility to the Soviet regime. They called for a national council to proclaim the freedom of religion.

Patriarch Alexei, in his letter to bishops of the Patriarchate, noted the "sorrowful appearance of endeavors of some clergy and laity to spread temptation and to destroy peace in the Church."

Referring to Fathers Eshliman and Yakunin the prelate said the priests have appealed their "interdiction" — suspension from priestly offices — but that in the opinion of "the great majority of bishops" their actions are considered "shameful."

"The Holy Synod will take a decision on the matter of their appeal," the Patriarch said, "and will take account of the opinions on this question expressed by the bishops."

The Patriarch castigated the priests for endeavoring to "inflict harm on the unity of our Holy

## Ninth Denomination Added to COCU Rolls

NEW YORK (RNS) — A ninth denomination, the African Methodist Episcopal Zion Church, has joined the Consultation on Church Union (COCU) as a full participant in the talks.

The AME Zion Church, which has 4,038 congregations, is the second Negro religious group to join COCU. It has 770,000 members.

Earlier this year the African Methodist Episcopal Church became a member. Also, a third Negro denomination, the Christian Methodist Episcopal Church, in the past has expressed interest in fuller participation.

All three of the Churches have been considering their own merger in recent years.

Other denominations engaged in the conversations are the Episcopal, Methodist, United Presbyterian, Evangelical United Brethren and Presbyterian US Churches, the United Church of Christ and the Christian Churches (Disciples of Christ).

Consultation sessions have been held annually since 1962 and next are scheduled on May 1, 1967, at Cambridge, Mass. ☐



Church and to destroy peace." He continued:

"Our Lord Jesus Christ before His suffering on the cross prayed not only that the believers in Him might continue in the faith, but also, and especially, that they might be one.

"If anyone should think that he has faith but does not preserve Church unity, such a one not only remains outside the action of the redemptive and all-powerful prayer of Christ, but even beyond eternal salvation."

In addition to attempting to "bring trouble into the Church," the Patriarch said, the priests also sought to "cast slander on state organs. . . ."

### Harm Relationships

Such actions, he said, "do not serve the interests of the Church, and have the effect of destroying the well-intended relationships between state organs and our Church.

"The slanderous charges against higher Church authority can be utilized by certain circles abroad who are inimically inclined to our Church and fatherland to the detriment of the Church and of our homeland."

Patriarch Alexei instructed bishops of the Church to rebuke any who attempt to "destroy Church peace . . . and discredit higher Church authority in the eyes of the clergy and laity . . ."

### Bishop Urges Christians To Take Political Stands

PORTLAND, Ore. (RNS) — The oft-repeated statement that Christians should not mix in politics cannot be justified by the Bible, an internationally known German churchman told the American Lutheran Church Women's convention here.

Bishop Hanns Lilje of Hannover said that throughout the Bible is the persistent theme that "the whole earth is the Lord's and all nations must be subject to Him. This means political responsibility for the people of God."

Christians are obligated to express their convictions on issues which affect the common life, he said. "The place to begin is in your home community."

(Editor's note: See editorial, "A Continuing Libel," p. 12.)



## THE CHURCH AT HOME

### Extension Board OKs New Cooperative Work

MONTREAT, N. C. — Approval of new interdenominational projects, dispatching of a letter on "responsible citizenship," and election of officers highlighted the August meeting of the Presbyterian US Board of Church Extension. The session was held here upon the conclusion of the Church Extension Conference.

In connection with one of the nation's newest and most closely-watched "ecumenical" projects, the board approved its first official ties to the Columbia City cooperative ministry in Maryland. An entirely new city is being planned for over 100,000 persons between Washington and Baltimore, and the National Council of Churches and the Maryland Council of Churches are planning the churches for the new community through a "congress" of the cooperative ministry.

The board approved a statement of "covenant relation" to the congress, agreeing to support it for five years and agreeing not to organize competing congregations. The board will name two representatives to the congress. No financial support is involved initially.

Another cooperative project approved by the board was participation in a joint inner city program sponsored by the Presbyterian US and United Presbyterian USA presbyteries in St. Louis.

The board also expressed interest in establishment of one union church as a pilot project with Trinity Presbytery (UPUSA) and North-east Texas Presbytery (US).

Joint church extension work between the US and UPUSA synods of Missouri was also encouraged by the board at this meeting.

Elected chairman of the board was Dr. Ben L. Rose, professor at Union Seminary, Richmond. Vice-chairman is John W. Leake, Louisville, Ky., layman.

Approving a letter from its Urban

Church Advisory Council and the related division of the board, the board urged all urban ministers and sessions to keep in touch with trouble spots in their areas.

The document notes that "our Presbyterian tradition of responsible citizenship lays heavy demands upon ministers, elders, deacons and lay members to assume responsibility for the character of total community life—social, political, economic, and ecclesiastical . . . Responsible Presbyterian community leadership will follow the pattern of inter-racial, interdenominational cooperation. Where such community organization already exists Presbyterians should make their influence felt; where absent, Presbyterians should initiate organization and action."

Pastors are invited, in the letter, to a denomination-wide seminar on community organization now being planned for 1967.

In a major personnel action the board named the Rev. Donald E. Neel, executive secretary and stated clerk of the Synod of Virginia, to the post of associate executive secretary of the division of field services. The appointment is effective Sept. 1, and on Jan. 1 he will succeed Dr. Claude H. Pritchard as secretary of the division. The top home missions post has been held by Dr. Pritchard for 32 years.

Named associate secretary of the division of homes and Christian welfare was William T. Godwin Jr. of Jacksonville, Fla., state supervisor of the work experience and training program of Florida's Department of Public Welfare.

The board also:

— Elected Hal Baird, New Orleans layman, and Nat K. Reiney, Barium Springs, N. C., children's home executive, as its representatives on the denomination's new Council on Church and Society.

— Approved as a three-year experiment a regional office of survey and church location for Texas, Louisiana, Arkansas and Oklahoma.



# Human and Divine

ROBERT STRONG, S.T.D.

In the course of Church history, there have been some who were not at all sure that a true union did occur between the divine and human natures in Jesus Christ. But the Scripture always reports our Lord speaking in terms of "I, Me, My" and not "we, us, our," and our Shorter Catechism declares:

"The only Redeemer of God's elect is the Lord Jesus Christ, Who, being the eternal Son of God, became man, and so was and continueth to be God and man, in two distinct natures, and one person forever."

And while theological exposition must be to some degree technical, theology itself is vital, exciting anticipation, undergirding us for the struggle, nerving us to accept the duties God commands. Understanding the union of the two natures in Christ gives impulse to faith and understanding; it draws us to the Saviour Who knows all about us and loves us still.

## Sins Forgiven

The perfect illustration of the union of these two natures is found in the incident of our Lord at Capernaum. There the people had gathered about Him in such numbers that when He went into a house to rest and eat they followed Him until the place was literally packed.

Four friends of a victim of paralysis brought the sufferer on a blanket-litter, hoping that Jesus would heal him, but they couldn't get in the house. An outside staircase took them to a flat roof which they began to break by lifting the tiles from

the rafters. When they had an opening large enough, they let down their friend by ropes attached to the corners of his pallet.

At a glance, Jesus discerned that the man had a greater need than his physical illness. Our Lord said to the paralytic, "Son, thy sins be forgiven thee." The Scribes and Pharisees whispered to each other, "Who is this that He should so blaspheme? Only God has power to forgive sins."

Jesus replied by saying, "Which is easier to say to this man, 'Thy sins be forgiven,' or to say, 'Arise, take up thy bed, and walk?' But that you may know that the Son of man has power on earth to forgive sins" He spoke to the paralytic "I say unto thee, Arise, take up thy bed and walk." Strength and coordination came back to the man; he rolled up his pallet and went out before them all. They glorified God at the wonder they had seen.

There is the Lord Jesus Christ in action. He is a man, talking, debating, gesturing. He is more than man; He is God. Claiming the power the Pharisees correctly said belongs to God alone, He granted the forgiveness of the paralytic's sins and demonstrated His right to exercise forgiveness by doing what seemed harder still: He restored the victim to perfect soundness. One person did this. He used the singular number. He spoke as a man who is the voice of divine authority. He acted as a man but demonstrated divine power. He is human yet divine; He is one person.

Each of us is a physical being. And each of us is a spirit also. The explanation of human personality in terms of its being nothing but physical is false. Thought cannot be explained in terms of tiny electric cur-

rents snapping around inside a skull. Memory and imagination and self-consciousness refute the idea that the brain of man is master computer and performs all intellectual functions. You don't think with your brain. You think with your mind, which is an aspect of the human spirit.

How is it that in a baby, in a young person, in an adult there is an interacting spirit? How does the body react upon the spirit? How does the soul use the brain in order to command the body to speak, to walk, to make things? How mysterious is human personality.

How marvelous is human personality. One has only to be reminded of Michelangelo's sculptures, Rembrandt's paintings, Beethoven's symphonies, Browning's poems, or modern invention to be awed by the versatility and productivity of human genius and to exclaim with the Psalmist, "What is man that Thou art mindful of him?"

How does God do it? I suppose psychology will never be able to penetrate the mystery and explain this intricate marvel of the interaction of the soul and the body. Although it is a mystery, we easily accept it. We are not so bothered about it that we don't go on talking and doing. You are an undying soul. Your body also is a vital part of your personality, as is shown by the resurrection of the dead at the last day.

We could wish that the "God-is-dead" prattlers would give up their anti-intellectual excursions and do some hard thinking about the image of God in man, about the inescapable fact of creation, about the fall of man and its effects upon our race, about common grace, about the need and certainty of objective revelation.

Our day seems to be Mars Hill

*The author is pastor of the Trinity Church, Montgomery, Ala.*



all over again: hosts of shallow intellectuals casting about for some new thing. They need to be reminded that Paul has never gone out of date. His view of man, which is the consistent Biblical view, is the true one, at once exalting and humbling. Man has genius but man is corrupt. For the help of man the living God became man.

## **The Mystery**

The mystery of the union of the divine and human natures in the one person Jesus Christ is higher and more profound than the mystery of human personality. But as in the case of human personality, we accept that spirit and body have been joined to constitute the human person. So do we also accept the fact of the union of the divine and human in Christ. We do confess our Lord Jesus Christ to be the God-man.

"In the beginning was the Word (that wonderful title of the divine nature of Christ), and the Word was with God, and the Word was God . . . and the Word became flesh and dwelt among us." There He is: God and man, one person.

Paul's testimony is the same. Turn to the first chapter of Romans and listen to him speak of Jesus Christ who (as to the flesh) is of the seed of David but is shown (according to the spirit of holiness) by His resurrection from the dead to be the Son of God.

Christ is human and divine, yet one person. It is the same thing in Colossians 2:9: "For in Him dwelleth all the fulness of the Godhead bodily." And in Phil. 2:5b-7, "Christ Jesus, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men." Christ is absolute deity, but became man; still He is one person.

The Book of Hebrews is just the same. The opening paragraph exalts Christ in clauses that cannot be excelled as descriptions of deity, at the same time insisting that He purged our sins. He is God and man, but the pronouns are always in the singular; He is one person.

The Biblical presentation shows that in our Lord Jesus Christ is a union of natures. The Church has

continued so to insist. The majestic words in the definition of the Council of Chalcedon deserve repetition:

Our Lord Jesus Christ is "truly God and truly man, of a reasonable soul and body; consubstantial with the Father according to the Godhead, and consubstantial with us according to the manhood; in all things like unto us, without sin . . . one and the same Christ, Son, Lord, Only-begotten to be acknowledged in two natures inconfusedly, unchangeably, indivisibly, inseparably; the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one person and one subsistence, not parted or divided into two persons, but one and the same Son, and only-begotten, God, the Word, the Lord Jesus Christ."

We are not to think that the human nature received divine qualities or that the divine nature became less than divine. There is no mixture in Christ of attributes, capacities, or abilities. The natures are distinct from each other yet, there is no separation of them. They are joined indivisibly, and so there is in Christ only one person.

There is no confusion but a communion of the attributes of the divine and the human natures in the one person of our Lord Jesus Christ. Of our Lord may be said things that are human and things that are divine. Both are true of Him. Statements may also be made about Him that refer to His role of the Redeemer who humbled Himself and put Himself under the orders of His Father to perform the work of salvation.

Ever are we to remember that all the acts of Jesus Christ are the acts of His whole person. This is a simple statement, the key to what the Scripture says about Christ: All the acts of Christ are the acts of His whole person.

## **No Conflict**

Thus we say that Jesus Christ created the universe. And we say that Jesus Christ became hungry, got tired, was thirsty, experienced suffering, was wounded and died. We are able also to understand why our Saviour could say, "My Father is greater than I." This was not to con-

tradict that in His deity Christ is equal in power and glory with the Father. It is clear that He spoke as the Redeemer, as the One who put Himself under orders and humbled Himself to perform the work of salvation.

Now we have the key to understand such passages as Acts 20, where Paul is speaking to the Ephesian elders. He refers to "the Church of God, which He purchased with His own blood." Not having a body, God has no blood. So Paul's point is clear: God became man and as man shed His blood for the ransoming of the Church. The Scripture at times uses the divine name as the subject of a sentence in which the predicate will be a human activity. This is proper because we understand that all the acts of Christ are the acts of His whole person. The union of the natures in one person with a communion of attributes is the key to unlock the sometimes perplexing passages of Scripture that deal with Jesus Christ.

The center of our Lord's personality is the divine nature. He was a person before He came to earth. He took into union with Himself a human nature. The center of human personality is the soul. The center of the person of Christ is His deity. The human nature is not diminished. But insight into the unity of His person is gained.

## **Practical Results**

It follows at once from the union of the divine and human natures in our Lord that Jesus Christ is a proper object of trust and worship.

It should follow that we are more encouraged to have confidence in Him because He has a feeling for our condition. This is the argument of Hebrews 4:15: "We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Christ has empathy — the ability to put oneself in the place of another, as though one looked with his eyes, thought with his mind, experienced his emotions.

Our Saviour has been through the hard things of life. He understands our difficulties — He feels for us. This is part of the warmth and drawing power of Christianity.

It follows from the union of the



divine and human natures in Christ that He is the source of eternal life. To know Him in trust and love and fellowship is eternal life, according to Scriptural definition.

Life is a great experience. Boyhood and play, youth and increasing realization of the meaning and responsibility of parenthood, adulthood, career-finding, family-building, maturity and some sense of achievement, these are good. But if they were all, how frustrating life would be. There has to be more.

To be really worthwhile life must include the knowledge of God and the hope of heaven — life must have a new quality and a new direction. These come from the Lord

Jesus Christ. A man must open his heart and invite the Son of God to come in to be his Saviour and Lord, else life is vanity and futility and final despair.

### **Through The Ages**

It follows from the union of the two natures in Christ that He is the God-man forever. He did not take human nature at last to shed it. In heaven He is the God-man. When He comes again He will be the God-man. Throughout eternity that is Whom we shall know and serve, the God-man.

It is enough to burst the mind to think that God would condescend

to join Himself to human life and actually live here on earth for thirty-three and a half years. That is the record: He was here, teaching, healing, doing good. He died for sinners on the cross and was raised from the dead.

The God-man was here. Now He is in heaven. He promised the thief that He would be in heaven with his new-found Saviour. And He promises us the same bliss and delight. It is too much to take in. What an outlook, what a privilege, what a dignity, what a destiny is ours. We shall be with Him. The imagination is unequal to the task of describing what this will mean. Glorious, it will be glorious! ☩

*Is the Reformed Faith not the Gospel? —*

# Can the Gulf Be Bridged?

THE EDITOR

**W**e have been in "dialogue" with a seminary professor who is an ardent supporter of COCU (the Consultation on Church Union, or "Blake-Pike" plan). His name does not matter — we try to debate issues in the *Journal*, not personalities. His position with respect to COCU is this:

"Our loyalty must be to the Gospel, rather than to any denominational tradition."

He also has said this: "There is no earthly possibility of attaining any church union unless such a union exalts the Atonement of Christ above the traditions of men, however hallowed these traditions may be. . . . Christ has blessed His Church, even His separated Churches, over the centuries, and that work is of far greater importance than those traditions and patterns by which the separated Churches maintain their distinctiveness. . . . If we reject (COCU) proposals . . . it may be that we put more value on our denominational traditions than on the reconciliation procured by Christ . . ."

And this: "There are many in the participating Churches who feel that the Consultation (COCU) is a 'be-

trayal of Reformation principles' or 'disloyalty to the denomination.' So it may be. But a stronger argument could be made that the Consultation has opened itself to the gusty leading of the Spirit for our time."

In other words, let us unite around the Gospel even if it means abandoning the Westminster Confession of Faith.

### **What Is 'Reformed'?**

We do not doubt the professor's sincerity. But we do doubt that he is a Reformed churchman. And we confess to the existence of a vast gulf between his point of view and our own.

We have never doubted that there were other Christians in the world besides ourselves. From within the Holiness sects on the one hand to the Roman Catholics on the other we have believed that God has many children who do not bear the Reformed label.

But there came a time in our thinking when we reached a personal conclusion that the Reformed faith is the Biblical faith; that the Westminster Confession contains the system of doctrine taught in the

Scriptures; that the Presbyterian representative order is most nearly according to the pattern Christ would have in His Church.

And we took vows which committed us in the most solemn fashion to this faith and order, promising that we would notify our presbytery if we should ever have a change of mind.

We cannot imagine the Holy Spirit leading us to "betray Reformation principles." Does this mean we think we have inside information about the mind of the Holy Spirit? Not exactly, but it does mean that we have convictions as to what the Bible teaches.

After all, what is a conviction if it isn't something to believe and stand on? Doesn't everyone have convictions?

### **Some Are Not 'Reformed'**

If we believed the Church should have bishops, we might be an Episcopalian. If we believed that man's free will is the key to salvation, rather than grace, we might be a Methodist. If we thought that a believer should be immersed we would be a Disciple, or a Baptist. If we be-



lieved that there is but one Person in the Godhead we would be a Unitarian. If we believed that all men will be saved we would be a Universalist.

We are Presbyterian because we have convictions about those things that make Presbyterians distinctive.

Our professor friend believes those things which make Presbyterians distinct from other Christians are "peripheral" and extraneous to the "Gospel" which, for him, is all that counts.

We agree with him that the Gospel is simple and sufficient for believing faith: "Christ died for our sins and rose again." And this is the creed of Presbyterians: To be a Christian it is sufficient that you believe on the Lord Jesus Christ as your personal Saviour; and try to live a life, under the leading of the Holy Spirit, well pleasing to God.

But the fellowship of the Church opens new dimensions beyond that of simple, individual believing faith. It takes more than the Gospel to organize and administer the Body of Christ. But the Church is *of* the Gospel and the details of its administration are as much a necessary part of Christian conviction as the details of believing faith.

If "belief on the Lord Jesus Christ" is essential to salvation, the "priesthood of all believers" is essential to the Church. This is Biblical. And we are not any more inclined to surrender the one than we are the other.

The representative form of government by elders is to the Church what prayer is to the individual Christian — both ordained of God for the health of the Body. We do not consider one peripheral, the other central, unless the Church is itself peripheral in Christian experience.

### **Willing To Compromise**

Our friend from the seminary, to be perfectly frank, is willing to compromise some aspects of Christian belief and practice that we are not willing to compromise. Ordination vows do not mean the same thing to him and to us.

There is a great gulf between his viewpoint and ours. We can shout to each other, so to speak, across the gulf, but we evidently do not stand for the same things, and we certainly have not fallen for the

same things.

He argues that the General Assembly has supported his viewpoint on several occasions. Maybe it has. But that merely proves that there were more votes on his side of the gulf than on ours, when the voting was done.

It also proves that the General Assembly has been willing to modify its Reformed witness — in effect, at times to compromise its own Reformed heritage.

But that is the "gusty wind of the Holy Spirit" blowing fresh in our time, says the professor.

That, too, we doubt. To credit every development in the Church to the Holy Spirit is to forget the Middle Ages; or the Inquisition; or the degeneration of Puritanism into Unitarianism and Christian Science; or the growth of Russellism that produced the Jehovah's Witnesses.

No. Some of the "gusty winds" in the Church are of the Devil.

And how do you know which is which? By the Word of God. We take our stand upon the Word of God. If any would move us from where we stand, God help us, let him prove the faith of our fathers wrong, not by the yardstick of "modern relevancy" but by the yardstick of the Word of God.

### **Practical Thoughts**

There are some practical considerations, too.

Human beings are sinful. And every human venture is tainted by sin. It is regrettable, but some Churches have been more faithful to that basic Gospel of which the professor speaks than others; and some churchmen have been more faithful to Christ than others.

To put the matter bluntly, there are some churchmen we do not want as our bishop; some ministers we do not want as our pastor; some schools we care not to send our children to; some seminaries we disapprove of (doesn't the professor also disapprove of some seminaries?); some publishers from which we would not want to get our literature.

In the realm of politics and civil government, it's the problem of the Connolly Amendment, or whether the United States should surrender its sovereignty to the United Nations and put itself trustingly under the jurisdiction of the World Court

in matters pertaining to its internal affairs.

The truth of the matter is that we simply have not reached that stage of political development in this sinful world where we can pour all nations into a single mold and trust the benevolent intentions of all our neighbors with respect to the well-being of the United States.

In similar fashion, the truth of the matter is that we simply have not reached that stage of spiritual development where we can pour all Churches into a single mold and trust the well-being of the Presbyterian Church US into the hands of 475 Riverside Dr., New York City.

And so the lines are drawn.

In the final analysis it is not nearly so important to determine what our seminary professor friend and his followers will do as it is to determine what those who remain faithful to the Reformed and evangelical interpretation of the Gospel will do.

The brethren on the other side of the gulf have made it clear, what they think of the Reformed faith.

What will those Presbyterians do who still believe the Westminster Confession contains the "system of doctrine taught in holy Scripture"?

In the first place, they should not be ashamed to stand. They represent the good faith and integrity of Presbyterianism, the charter and constitution belonging to the Church, the legal representations identifying the Church.

Let the others depart. Already they have gone so far that there is little reason to believe a reconciliation can take place. Many of them do not even know what the Reformed faith is.

Those working for COCU have already repudiated Presbyterianism. They want something "better." Let them have what they want. Peacefully. The Presbyterian Church US (and the Reformed faith in America) can continue without them.

In a congregational situation, when a majority votes to leave the denomination under which the congregation is chartered, a minority can retain the good name and integrity of that church. Exactly the same principle can apply to a denomination which leaves its original charter.

Meanwhile, where do you (your Session) stand in this time of decision? ☐



# The Case Against Church Union

W. STANFORD REID

If in the years to come some historian wishes to characterize the history of the Christian Church during the twentieth century he will probably call it "the age of church union." More than at any time since the end of the Middle Ages, in the thinking of most ecclesiastics, if not in that of the average Christian, church union has been the dominant theme.

With the organization and development of the World Council of Churches and the holding of Vatican II, it has now come to the point that for many "union" is regarded as the ecumenical Church's most important objective. Thus if one raises his voice against church union, one is going against the tide and usually gains for himself the unenviable title of "sectarian," "isolationist" or "bigot."

Yet as one examines the situation within the major denominations today one will be sure to find sincere and devout people who are opposed to modern church unionism. They believe that it is wrong, and so are prepared to resist.

Naturally one must ask, why do they hold the modern trend to be wrong? And the answer usually is that they feel the type of union proposed contains so many wrong principles and is fraught with such danger for the future of Protestantism that while it would be pleasant to have all Protestants in one body the disadvantages would be too great.

The fundamental reason for opposition to modern church unionism

is that most of our denominational differences go back to matters of principle.

The English Presbyterians left the Church of England because they could not agree to the Elizabethan episcopacy and Laudian Arminianism. Methodism in the first instance left the Church of England because of the latter's generally prevalent rationalism and stayed out in the nineteenth century because of the rise of Tractarian sacramentalism. Other differences have divided Reformed churches on the Continent from the Lutherans.

These differences, at least officially, still exist, so that if there is to be true union the differences must be settled. Up to this point the usual procedure has been to attempt to ignore the conflicts, to establish a general compromise or to have one group give in to the other.

This means that church union can be attained only by one or both parties ignoring or denying what previously they have held to be true and basic to their faith. Of course, if they have already rejected these beliefs there is no problem, but if they have not, union can be achieved only at the price of the denial of principle and what they hold to be true.

Thus the "principle" of church union becomes more important than anything else in the respective churches' confessions, apostolic succession, vicarious atonement, gracious election, etc., to the contrary notwithstanding. This, many hold, would be a poor basis for a Church, since the emphasis would be entirely on externals, the inner life and spirituality of the churches being relegated to a completely secondary position.

Thus as the opponents of church union look at the possible "United Church" of the future they see a Church with very serious defects. For one thing it will be a body which really lacks any true, vital confession of faith except: "let us unite."

Moreover, if it is successful in its efforts to bring all churches within its fold it will quickly become "monolithic" and thence it is no great step to ecclesiastical dictatorship and oppression of non-conformists.

Last of all it will be spiritually dead.

But why do "anti-unionists" project such a dismal picture upon the screen of the future?

Their reason for believing that the Church will lack a truly vital confession is that it will have to commence with such a minimum form of belief, that its confession will actually be extremely vague and indefinite. The result will be an extremely uncertain sound which will bring no particular witness or testimony to the world at large.

## Spiritual Deadness

To obtain general acceptance everything will have been so watered-down that the Church will really have nothing to say, even concerning the most fundamental doctrines of Christianity. Evidence of this has already appeared in the pronouncements of such leading church unionists as Bishop James A. Pike.

Such a situation cannot but result in spiritual deadness. The great emphasis will be on the necessity of conformity and on the importance of avoiding or suppressing every-

(Cont. on p. 19, col. 3)

*This material appeared as an editorial in PRESBYTERIAN COMMENT, an independent publication of the Presbyterian Church in Canada, and is used with permission.*





## The Issue Is the Bible

In the controversy now raging in the Presbyterian Church US (and all other Churches) the central issue is this: Is the Bible really God's infallible, inerrant witness to men, written by the hands of men who were directly under the inspiration and guidance of the Holy Spirit? Or is it merely a record of man's religious instincts, bearing witness to his "growing awareness" of God but containing many allegories, myths and sayings which are only human in thought and application?

If the Bible is God's own revelation to men, then no deviations of any kind from the original Hebrew and Greek texts are permissible. If this Book is truly God's Word then any contradiction of its teaching or rejection of its inspiration constitutes a rejection of the God who gave it. If it is a minister or elder who deviates from its teaching or denies its inspiration, he also violates the solemn vows he took at the time of his ordination.

*Now it is evident that God cannot be on both sides of the controversy over His own Word.* He will be, and is, only on the side representing the truth, for He cannot support a lie. Our chief concern is to be sure we are on God's side.

When a Christian prays, "God in heaven uphold and strengthen the hands of those striving to defend the divine authorship and inspiration of the words of this Book," he has the assurance that God hears him because it certainly is His will that His Word be defended and upheld inviolate. Did He not say, by His Spirit, that if any should alter by addition to or subtraction from His Word, the plagues enumerated in it would be added to him" (Rev. 22:18-19)?

It is hard to see how God could receive the prayers or approve the actions of any who do not believe His holy Word — the Bible — especially if these have taken vows that they do so believe and that they will make it known if changes should occur in their beliefs.

Whose prayers, then, reach the

Throne of Grace — those who truly receive His Word, or those who do not? And who, then, is divisive in the Church — those who defend His Word or those who call for review, revision and re-interpretation?

For what does the modern "liberal" pray? Can he pray, "Lord, I stand on Thy holy written Word"? Can he pray for the "blessed hope" and the Lord's return (as set forth in I Thess. 4:5)? Can he pray for a miracle in the healing of a hopelessly sick person?

Can he pray for the salvation of individual souls if, according to his universalist belief, everyone will be saved anyway? Can he pray for the evangelization of the heathen if he believes all are "in Christ"? Such prayers surely can be made sincerely only by those who truly receive and believe God's Word.

We who so believe must pray in the assurance that our prayers *are* heard.

The Lord God still reigns and He is judging *now* between those who faithfully uphold His Word and those who resist His revelation and depart from His revealed truth. But because He is Love "He will not that any should perish." And so He waits and longs for those who have turned away, to return to the "faith once delivered unto the saints." — ROY LECRAW. ☐

## Work and Pray

In the accompanying editorial on this page, Col. Roy LeCraw, former director of the Program of Progress of the Presbyterian Church US, has supplied a needed reminder that it is "not by might, nor by power but by My Spirit, saith the Lord."

There's work to be done, of course, which dedicated Christians can and must do. There's a stand to take as the distinctions become clearer, between what is of God and what belongs to the massive defection from the Gospel which characterizes so much of the organized Church's life and program.

When the time comes there must be the courage and determination necessary to reconstitute the Church on its Biblical and spiritual bases.

But we must never forget that transactions in the Church are fundamentally spiritual transactions. "Except the Lord build the house, they labor in vain that build it." The most needed changes will take place only if He should be pleased to make them.

Illustrations of such needed changes are abundantly available. For example, in the average gathering of ministers today (as for a Montreat conference) one does not introduce "born again" into discussions of evangelism unless one is prepared to put up with a bit of scorn and ridicule. Among younger ministers especially, words such as "saved" and "lost" simply do not belong to their vocabularies.

The leaders of the Church who have embarked on a mission of social activism will not be returned to the Gospel with arguments, or under pressure. It is only as the Lord supplies revival power that fundamental attitudes towards God are changed.

Col. LeCraw's editorial reminds us all that prayer is the key to revival that Christians have been given.

Let us pray! ☐

## A Continuing Libel

Lutheran Bishop Lilje of Germany (see p. 6) may have said more than he intended when he implied that some Christians object to "mixing in politics" and to "expressing their conviction on issues which affect the common life."

Just whom did the bishop have in mind? With the exception of one or two very small Protestant sects we do not know any Christians who object to "mixing in politics" or to "expressing their conviction on issues which affect the common life." The Christians we know believe very deeply that it is a Christian duty to "mix in politics." How else can we expect the government to take a Christian direction?

To be sure this does not mean that Christians will identify politics with the mission of the Church. Christ said to His disciples: "Disciple all nations." He did not say: "Go ye to Rome and clean up the Roman government."





## A LAYMAN AND HIS CHURCH

### Not Too Far

Dr. L. Nelson Bell

We are surprised every time a responsible churchman repeats the libel of Bishop Lilje. And it is often repeated. But what of the Christian members of the Congress? Many of them do not want their Churches to meddle in politics. Is it so hard to understand how a man can be a Christian Senator and still believe that politics is not the mission of the Church?

Sometimes we wonder if the dominant "liberal" sector of the Church has not gone mad. Has the god of this world so blinded the eyes of churchmen that they have totally lost the meaning of the Great Commission?

Reading the program emphases and literature of the major denominations today one is tempted to believe he has. ☐

### It's Time To Stand

We have before us the detailed program of a "Vacation Church School" conducted in one Presbyterian Church US (Southern).

The children had courses in "Creative Dramatics," "Art," "Music."

Older youth studied "Play (Dramatic) Reading," "Art Appreciation," "Our Musical Heritage," "Woodworking."

There were classes for adults, conducted by professional social workers from the city, and others, on "Crises in Family Living," "The Child who Rebels," "Helping the Alcoholic," "Helping the Elderly," "The Moral Revolution."

There was no course anywhere in the school on the Bible.

Some years ago the old name, "Vacation Bible School" began to be changed in common usage to "Vacation Church School." Reason for the change was chiefly the growing tendency to do what this church has done, admittedly to an extreme degree.

We mention this matter in order to repeat something which must be said again and again: In most denominations *two* Churches exist side by side, the one evangelical, the other promoting a gospel of ethical and social betterment. This is true of the Presbyterian Church US.

These opposites cannot forever co-exist. They are even now pulling apart. When that wing of the Church which has been growing more and more impatient with the Reformed faith has had its way, then

The Devil is deeply concerned about what kind of Christians we become. He is an enemy of all righteousness and is actively engaged in offering compromises which will lessen our testimony.

We have recently been impressed again with the compromises offered by Pharaoh to Moses and rejected by him; compromises which Satan is offering Christians today and which many are accepting.

God had commanded His people to go three days journey into the wilderness to offer sacrifices to Him. Pharaoh's first reaction was an arrogant, "Who is the Lord, that I should obey His voice and let Israel go? I know not the Lord, neither will I let Israel go." But after four successive catastrophes he is ready for a compromise. "Go ye, sacrifice to your God in the land" he offers.

Today Satan proposes the same compromise to us, as Christians. "Be Christians, but in my territory." How gladly will he agree to our being "Christians" on his ground, engaging in business which is harmful to our fellowmen or continuing in personal sinful practices.

Again Pharaoh offered a second compromise, "Ye shall not go very far away." The Devil speaks to us today, "Be a Christian but not a narrow one. Let the line of demarcation between you and the world be so dim that it cannot be seen." How many Christians succumb to this compromise! In ways of living, in personal habits, in amusements, in business dealings, in personal conversation not one indication that they are "in the world but not of it." So conformed to the life

those faithful to the Presbyterian Church US and the evangelical Gospel according to the Reformed faith will be able to reconstitute the Church on its fundamental bases.

Meanwhile, where do you stand? ☐

of this world that the unsaved about them see nothing in their lives to indicate that they are Christians or to commend the one Who died to save them.

Defeated in this second suggestion Pharaoh offers a third compromise, "Go, but leave your children here."

In our own time Satan will compromise with older Christians if they will but leave their children to follow the ways of the world. One of the great tragedies of the Church is the fact that many Christian parents have compromised with the world for their children. For the sake of supposed pleasure or social or business advantage they abdicate their God-given parental authority and permit children to make their own decisions, or openly agree to compromises they know in their hearts to be wrong. Only when God in His mercy and grace intervenes to overrule such mistakes is there hope for children so bereft of the blessing of parental authority and leadership.

Pharaoh had one final compromise to offer, "Go ye, serve the Lord; only let your flocks and your herds be stayed: let your little ones also go with you."

This sinister suggestion comes to us today. "Go ahead and be a Christian, but leave your business and dealings in my hands. You cannot be a Christian and keep your business on that standard." Jesus knew this insidious temptation and warned us, "Where your treasure is, there will your heart be also." Too many of us today are trying to serve God and mammon. Too many are forgetting that all material things are temporal, while the things which are not seen are eternal.

But we believe this last compromise also had another meaning; certainly an implication of the greatest compromise of all the ages.

It was these animals, which Pharaoh  
(Cont. on p. 17, col. 1)





# SUNDAY SCHOOL LESSON

For September 11, 1966:

## *The Sin of Covetousness*

Rev. Wick Broomall

**INTRODUCTION.** The Tenth Commandment forbids the sin of covetousness, a sin that is just as prevalent today as in the time of Moses. Due to the circumstances of modern life, it is one of the chief sins of the world today.

Covetousness may be defined as a sinful desire to secure for oneself that which rightly belongs to another person. Covetousness exists in persons, in groups, and in nations. It causes internal discord in the life of the covetous; and it occasions many of the conflicts and disorders in the world and between peoples and nations.

**I. THE TENTH COMMANDMENT** (Ex. 20:17). This passage contains the word "covet" twice. The Hebrew word used here means "to desire, to take pleasure in." In a few places it is used in a good sense (Psa. 19:10; Isa. 53:2); however, in most places it is used in a bad sense, being translated by such words as "covet" (Ex. 20:17; Josh. 7:21; Mic. 2:2), "desire" (Gen. 3:6; Deut. 7:25), "lust" (Prov. 6:25), etc.

**A. Covetousness and Desire.** Desire that is perfectly holy is found only in God Himself. The desire expressed by Christ was of this kind (Luke 22:15). Since angels never sinned, obviously their desires were holy (I Pet. 1:12).

Desire of holy men after holy things comes from a heart that has been regenerated and sanctified (Psa. 10:7; Prov. 10:24) and it is expressed in desires after those things acceptable to God (Matt. 13:17; I Tim. 3:1).

Men who are in a regenerate state desire natural things that are good in themselves. This desire is due to our constitutional nature implanted in us by God, and expressed in our appetite for water, food, etc. (Deut. 12:20; II Sam. 23:15).

But the desire of holy men after evil things is the kind forbidden in

**Background Scripture: Exodus 20:17; I Kings 21; Mark 10:17-22, 35-45; Luke 12:13-21, 29-34**

**Key Verses: Exodus 20:17; Luke 12:13-21, 29-31**

**Devotional Reading: Mark 10:35-45**  
**Memory Selection: Luke 12:15**

the Tenth Commandment. It caused David to sin (II Sam. 11:2) and pinpointed sin in Paul's heart (Rom. 7:7-8). Properly designated as "lust" (Prov. 6:23; Matt. 5:28), it is due to the remnants of indwelling sin in the believer.

Since the nature of the unregenerate is evil (Matt. 3:7; 12:34), it is impossible for such people to originate holy desires (Rom. 7:5; II Pet. 2:14). As children of the devil, it is only natural for them to desire Satanic things (Acts 13:10; Eph. 2:1-3).

Satan is the originator of evil desires (John 8:44). He puts evil desires in the hearts of men (I Chron. 21:1; Luke 22:3) because he is "the evil one" (I John 2:14).

**B. Nature of Covetousness.** Lying at the root of many other sins, it produces lying (II Kings 5:22-27; Acts 5:1-10), stealing, (Josh. 7:21; John 12:6); family quarrels (Prov. 15:27), murder (Ezek. 22:12), apostasy from the faith (I Tim. 6:9-10) and "many foolish and hurtful lusts."

By no means a minor sin, it is specifically called "idolatry" (Col. 3:5) and is put in the same category with other leading sins (Eph. 5:3, 5), for the covetous man is put in the same class with fornicators and drunkards (I Cor. 5:10-11).

Coveting is the beginning of sin (Rom. 7:7-8; Jas. 1:14-15). It vitiates a man's whole outlook on life, worsening his character (Jer. 22:17; Mic. 2:1-2). Lust is never satisfied (Prov. 21:26).

Classing it along with uncleanness (Eph. 4:19), Christ describes it as a sin that defiles a man as it rises from his evil heart (Mark 7:20-23).

Characteristic of false teachers (II Pet. 2:3), it is a damning sin. It excludes from God's kingdom (I Cor. 6:10), from Christian society now (Eph. 5:3) and hereafter (5:5-6). Judas, who covetously betrayed Christ for thirty pieces of silver "obtained a field with the reward of his iniquity" (Acts 1:18) so that "he might go to his own place" (Acts 1:25). Korah's coveting "the priesthood also" (Num. 16:8-10) brought swift destruction upon him and upon the 250 men who followed him (16:1-40).

**C. Antidotes against Covetousness.** The sin of covetousness is so great in God's sight that many warnings and prohibitions are given against it in the Bible.

**1. God's law.** God placed this commandment last in the Ten Commandments; but its importance is evidenced by the fact that covetousness is the source of all sin (Ex. 20:17; Rom. 7:7-8).

**2. God's punishment.** The punishment against covetousness is illustrated at the beginning of Israel's conquest of Canaan (Josh. 7) and at the beginning of the early Church (Acts 5). These cases are set forth to emphasize God's hatred of covetousness.

**3. Material things.** A man may lose his soul in his love for material things (Matt. 16:26; Luke 12:13-21). Remember Christ's warning: "keep yourselves from all covetousness: for a man's life consists not in the abundance of the things which he possesseth" (12:15 ASV). Material things can never satisfy (Eccl. 2:10-11; 5:10). Such things can "drown men in destruction and perdition" (I Tim. 6:9). Riches, being very "uncertain" (6:17), can easily "fly away" (Prov. 23:5).

**4. Covetousness and spiritual lead-**

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ership. A prohibition against this sin is included in the requirements for church officers (I Tim. 3:8; Tit. 1:7; I Pet. 5:2). Paul strenuously protested his innocence of this sin (I Thess. 2:5). He took special precautions while handling money (I Cor. 9:11-18; II Cor. 7:2). "Be ye free from the love of money" (Heb. 13:5).

5. *Our needs.* Our Lord, being our Shepherd, will surely provide (Psa. 23:1). Those "that seek the Lord shall not want any good thing" (34:10). God will not "withhold" anything good "from them that walk uprightly" (84:11). All needful things will be given to those who seek God's kingdom and God's righteousness "first" (Matt. 6:30-34). Our God shall "supply all your need" (Phil. 4:19).

6. *God's blessings.* Christians should be satisfied with God's provisions (Matt. 6:25-34). So should people of the world (Luke 3:14). Paul learned to be content "in whatsoever state I am" (Phil. 4:11-12). "But godliness with contentment is great gain" (I Tim. 6:6-8).

7. *Our treasure.* Not "upon earth" are we to "lay up treasures," but rather "in heaven" are such treasures to be "laid up" (Matt. 6:19-21). This principle is vividly illustrated in the account Christ gives about the "rich fool" (Luke 12:15-21). We cannot "serve God and mammon" (Luke 16:31). Let us not "deride" Christ, as the "covetous Pharisees" did, when He speaks to us about "these things" (16:14).

II. *AHAB'S COVETOUSNESS* (I Kings 21). This chapter focuses our attention on the rise and results of covetousness. (See also Jas. 1:13-15).

*Ahab's desire.* The plausibility of Ahab's desire for Naboth's vineyard may be seen in three ways: 1) the benefit that would come to Ahab; 2) the compensation that Ahab would give Naboth; 3) the special privilege that should be granted to the king by one of his subjects (implied in the context). This plausibility, however, was overbalanced by the fact that this special piece of land was Naboth's "inheritance." What Ahab asked for was contrary to the Law (Lev. 25:23; Num. 36:7) and the prophets (Ezek. 46:18). Naboth was more ready to obey God than even his king (cf. Acts 4:19-

20; 5:29).

B. *Naboth's Death.* A series of events leads to the tragic death of this noble man: 1) Ahab's half-truth about Naboth's refusal; 2) Jezebel's pretended concern for Ahab's welfare; 3) Jezebel's forged letter; 4) Jezebel's use of religion ("fast") and unscrupulous men ("sons of Belial") to convict Naboth on false charges; 5) the elders' refusal to give Naboth the right to defend himself; 6) the alacrity with which this heinous crime is dispatched to Jezebel; 7) the utter moral callousness with which Ahab and Jezebel attempt to take possession of Naboth's property.

C. *Ahab's Doom.* Look at the sin of Ahab and Jehovah's judgment upon him:

1. *The sin.* This king had consented to the death of Naboth and sold himself to do evil; provoked the Lord to anger; and made Israel to sin. He allowed his wife to "incite" him; followed idolatry "very abundantly"; and become as bad as the ancient Amorites. Although the wicked Jezebel "stirred up" Ahab to this nefarious crime, the Bible places the guilt upon Ahab. He could have resisted the sinister schemes of his unprincipled wife.

2. *The judgments.* These judgments concern: his death, by violence as Naboth's; his progeny to be destroyed, similar to Jeroboam's and Baasha's; his wife's death, similar to his own; his sin, similar to the Amorite's.

Ahab, hearing the doom pronounced upon him, became repentant — a repentance that postponed the judgment for a while.

III. *"WHAT SHALL A MAN GIVE IN EXCHANGE FOR HIS SOUL?"* (Mark 10:17-22). These verses contain four statements about this young man: his salutation ("Good Teacher"); his search (for "eternal life"); his sincerity ("all these things have I observed"); his sin (his unwillingness to do what Christ commanded him).

IV. *A PRESUMPTUOUS REQUEST DENIED* (Mark 10:35-47). The request of James and John to sit at either side of Christ in His kingdom is denied on the grounds of the ignorance of the requesters ("Ye know not what ye ask") and the inappropriateness of the request.

Christ had to cool the "indignation" of the other disciples by emphasizing the vast disparity between the kingdoms of the world and the kingdom of Christ in the matter of prestige and honor; there was also the magnificent example of Christ Himself in His mission of humility and sacrifice in behalf of others. A coveted place of honor has no place in His kingdom.

V. *"KEEP YOURSELVES FROM COVETOUSNESS"* (Luke 12:13-21). This passage sets forth three great truths:

Christ disclaims the right to meddle in the civil affairs of life. This passage ought to be studied by those in the pulpit who become "involved" in the things that Christ said He had no authority over.

Christ denounces the sin of covetousness; material things are not the test of a man's life.

Here Christ presents the notorious case of the man who made things the supreme obsession of his life. His "many years of ease" that he had prepared for himself turned quickly into an eternity without God.

VI. *THE TRANSCENDENT VALUES OF LIFE* (Luke 12:29-34). The people of the world "seek after" material things that can never satisfy the soul; the believing child of God must "seek" God's kingdom, knowing assuredly that "these things shall be added unto you." The Christian has "a treasure in the heavens that faileth not." ☩

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## YOUTH PROGRAM

For September 11, 1966:

### *Which 'You' is Dating?*

Rev. B. Hoyt Evans

*Scripture: Colossians 3:12-17*

*Suggested Hymns:*

"Love Divine, All Loves Excelling"

"Give of Your Best to the Master"

"More like the Master"

**PROGRAM LEADER'S INTRODUCTION:** Besides being a very enjoyable phase of teenage activity, dating is important to us because it helps to develop character. We want to be sure that our dating serves to develop the right kind of character — Christian character. It can work both ways. That is why we are asking ourselves this question: "Which *you* is dating?"

Dating puts us to the test. It may well bring out the best in us, or the worst. Perhaps we have noticed in our friends and acquaintances that their good characteristics, and sometimes their bad traits, are more noticeable when they are in the company of other young people of the opposite sex. It is fitting that we bring this series of programs on friendship to a close by taking measure of the kind of friendship we practice on our dates.

**FIRST SPEAKER:** There is in every Christian the desire to be unselfish, but at the same time there is the temptation to be selfish. Is it the selfish or the unselfish you which ordinarily goes on a date? Do you insist on doing the things you want to do? Going to the places you want to go? Do you ordinarily date only those boys or girls who will give in to your wishes?

Many of the columns for teenagers in our papers and magazines indicate that dating activity which is morally questionable is usually the results of someone's desire for a "good time" without regard for the wishes of his date. Undoubtedly

some young people are lowering their moral standards as a concession to this kind of selfishness for fear that they will be left out if they do not. All of us need to realize that it is not worth very much to win the favor of such selfish persons. It is certainly not worth compromising our Christian convictions.

Let us hope that when you go on a date, it is the unselfish you that goes. Do you think enough of your date to be genuinely concerned about his or her happiness? Do you consult your date before making decisions about where to go and what to do? Do you really respect your date's wishes regarding conduct and company? Are you careful about honoring your parent's wishes and rules? This refers to your date's parents as well as your own.

In our first program on the subject of friendship we said that there is more giving than taking in true friendship. You cannot be a good friend or a good date unless it is the unselfish you that is there.

**SECOND SPEAKER:** It is only natural that boys and girls who are fond of each other should try to make a good impression on the others. When you are dating you naturally try to "put your best foot forward." There is nothing wrong with this, but it is important that you try to make an honest and wholesome impression.

Sometimes boys and girls are tempted to do almost anything in order to attract attention. Do you ever try to impress your date by being sarcastic or severely critical of others? Have you ever tried to attract attention by being loud and boastful or bossy? Have you tried to appear more mature than you are by speaking lightly of the moral and spiritual convictions of others? Have you ever implied that your parents have more wealth or worldly im-

portance than they really have?

Surely we must understand that impressions made under these circumstances cannot be very valuable. The person who could be so easily impressed would naturally be too shallow to be a sincere friend, and then the time would surely come when the false impressions would be brought to light.

Again, let us hope that when you go on a date it is the honest you that goes. Of course, you want to make a good impression on your date, but you want to make that impression by being the kind of person you know Christ wants you to be. Being a Christian, you have some very fine ideals and standards of conduct. Show your date that your respect makes you want to live up to those ideals and standards more fully than ever.

It is not necessary to pretend that you are "worthless dust" as the ancient orientals did, but be perfectly honest about what you are, what you have, and what you believe. The boy or girl who is attracted to you by such conduct will be worth knowing better.

**THIRD SPEAKER:** In the ninth and tenth verses of the third chapter of Colossians Paul speaks of "putting off the old man" and "putting on the new man." The "new man" is our Christian nature, and the "old man" is our unregenerate, or unborn-again, nature. As long as we live on this earth remnants of the old nature are to be found in us, even though we are sincere Christians.

Let us be sure that when we date it is the "new man" who goes and not the "old man." There would never be any question about our dating or our friendships, if we always followed the directions given by the Spirit of our Saviour. We need to remind ourselves again that



Christ is with us wherever we go, and that He is interested in all that we do.

Does Christ go on dates with you? If you are a Christian, He does. You may let the "old man" keep Him hidden, but He is there, if only you will recognize Him and let Him be seen. There is a Christian *you*, that you in which Christ lives and reigns. There is also another, the "old man" you. Which *you* is dating?

Close the meeting with prayer. ☒

**Layman—from p. 13**

raoh suggested should be left behind, which were to be used for sacrifice. These sacrifices, offered at God's command, were slain in faith, typical of the One Who was to come and shed His blood as a remission for the sins of the world.

Is it not true that today the Devil will make any concession to Christians and the Church if the atonement can be toned down to a "magnificent gesture," a "supreme example" for humanity? It is through the blood of the Lamb of God on the cross that Satan is defeated and his utter destruction insured. He will admit and permit any and every thing if that one thing can be omitted. Christian preachers and teachers, how we need to beware of this one final compromise! Without the blood of Christ there is no Gospel and no salvation.

"Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted the blood of the covenant, where-with He was sanctified, an unholy (common) thing, and hath done despite unto the Spirit of grace." ☒

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**CATECHISM STUDIES**



Rev. Paul G. Settle

65. Q. What is forbidden in the Fifth Commandment?
66. Q. What is the reason annexed to the Fifth Commandment?

*A. The Fifth Commandment forbiddeth the neglecting of, or doing anything against, the honor and duty which belongeth to everyone in their several places and relations.*

As the commandment *requires* us to honor and obey our superiors, it also *forbids* us to *neglect* paying the proper respect and honor to them. We are to carefully decide what God's will is in this matter; then humbly to do it. Especially must we honor our parents.

\* \* \* \*

**TEST YOUR UNDERSTANDING**

Do kings, presidents, and governors owe their positions to God? If they do, are we obligated to respect and obey them? Can you think of any situation wherein we should not obey them?

**SEARCHING THE SCRIPTURES**

Look up: Romans 13:1-7; I Peter 2:13-20; Acts 4:18-21. Do these passages help you to answer the "Test" questions?

*A. The reason annexed to the Fifth Commandment is, a promise of long life and prosperity (as far as it shall serve for God's glory, and their own good) to all such as keep this commandment.*

The nation whose citizens are loyal and obedient in the home, community, or state, will prosper. The family is the important foundation of all local and national prosperity. Whenever discipline in the home breaks down, then national discipline and order will suffer. Obedient children are happy children and happy citizens, as well.

\* \* \* \*

**TEST YOUR UNDERSTANDING**

What are the two conditions which limit this promise (note the words in parenthesis)? Can anything that is not to God's glory be for our good?

**SEARCHING THE SCRIPTURES**

Read Ephesians 6:2,3.

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## BOOKS

**YOU CAN'T LOSE FOR WINNING**, by Jesse C. Moody. Zondervan Publ. House, Grand Rapids, Mich. 152 pp. \$2.95. Reviewed by the Rev. William R. Johnson, pastor, First Presbyterian Church, Slidell, La.

This is a refreshingly different book that will be like a mirror for many ministers and laymen. Written with a touch of humor, Dr. Moody shares some of the insights acquired during his years in the pastorate, in answering such questions as, "Why does a man become a minister?" "How can he be a 'good' pastor?" "How can he deal with the problem parishioner?" "What are some of the problems he faces?" "How can he make his preaching relevant?"

In a day when the pulpit and pew are crippled by uncertainty and confusion this book calls for minister and layman alike to take stock and to seek a rededication to God.

Some of the intriguing chapters are: What Makes Billy Not Run?;

The Worst Profession; A Study in Cold Cream and Curlers; Intensely Spiritual; Perfectly Natural; Green Pastors; Speaking in the Known Tongue; Look Forward to Yesterday.

I enjoyed reading the book and found it to be a source of many helpful suggestions for rendering a more effective ministry. ☐

**CHURCH GROWTH IN CENTRAL AND SOUTHERN NIGERIA**, by John B. Grimsley and Gordon E. Robinson. Wm. B. Eerdmans Publ. Co., Grand Rapids, Mich. 386 pp. \$3.25. Reviewed by the Rev. Alex M. Mitchell, Stated Clerk of Congaree Presbytery, Columbia, S. C.

This book is not intended for light reading. It is an attempt to trace the successes and failures of the Christian Church in the two sections of Nigeria indicated in its title. The authors have gone to great

lengths to produce an abundance of statistical tables and graphs as evidence of the impact of the Christian faith on the native population during the years missionary work has been conducted there.

Some of the barriers faced by the missionaries are the climate, tribal divisions, politics, language differences, Islam and polygamy. However, in the opinion of the authors all of these, with the exception of climate, can be turned to aids if they are understood.

The most progress has been made when the tribal relationship was used as a lever for group conversions. The quotation from *Church Growth in the High Andes*, "churches made up of the people of one homogeneous unit grow better than those made up of several," is cited with approval.

If Christianity is to make the progress it should in this land it must be true to Christ but at the same time it must be geared to the culture of the natives. Lack of progress "may indicate that more emphasis was placed on 'civilizing' than on 'converting'."

Serious students of missions should find much food for thought here. ☐

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**HISTORICAL COMMENTARY ON ST. PAUL'S EPISTLE TO THE GALATIANS**, by William M. Ramsay. Baker Book House, Grand Rapids, Mich. 494 pp. \$6.95. Reviewed by Dr. Robert Strong, pastor, Trinity Presbyterian Church, Montgomery, Ala.

This reprint of the 1900 edition of one of the greatest works of a famous 19th century Pauline scholar ought to be in the library of every minister and of every teacher of an adult class. It is so interesting and well written that I was able to read it through in two sittings.

The first part of the book is given to a presentation of the history, culture, and geography of the Galatian area. Ramsay's thesis that Paul's Epistle to the Galatians was addressed to the churches in the southern or Antolian part of the Roman province called Galatia rather than to those in the more strictly Gallic district to the north is thoroughly substantiated.

The second part of the book is a commentary on Galatians essentially taken paragraph by paragraph. Enormous scholarship stands not in the least in the way of admirable readability. Paul's visits to Jerusalem are analyzed in a way most helpful to the better understanding of the Book of Acts. The discussion of "will" or "testament" in relation to the idea of covenant is most instructive.

Ramsay is pretty sure to convince you that Paul's thorn in the flesh was the fever-headache of malaria. And you will get a new idea from his treatment of the large letters in the Apostle's own handwriting that concluded the epistle: that Paul was, so to say, placarding great concluding propositions.

The passion, power, and effectiveness of Galatians wonderfully come through to the reader of this Ramsay classic. ☩

**THE HISTORICAL ROAD OF EASTERN ORTHODOXY**, by Alexander Schmemmann. Henry Regnery Co., Chicago, Ill. Paper. 343 pp. \$1.95. Reviewed by the Rev. Adrian R. Munzell, pastor, Kendall Presbyterian Church, Miami, Fla.

Another in the series of "Logos" books, the author presents a well written historical account of Eastern Orthodoxy beginning with the Book of Acts, continuing through Constantine, East-West controversies, the dark ages and Russian Orthodoxy. In the latter an abrupt stop is made

at the point of "Bolshevism" and the writer presents a very deep examination, without conclusions, of the problems of Russian Orthodoxy.

The final few pages make the entire 343 pages well worth reading. The last two sentences of the book, however, draw a most important conclusion. "The true Orthodox way of thought has always been historical, has always included the past, but has never been enslaved by it. Christ is 'yesterday and today and forever the same,' and the strength of the Church is not in the past, present or future, but in Christ."

The book was originally written in Russian for members of the Orthodox Church by the author, a priest of the Eastern Church. ☩

**TENSIONS IN MODERN FAITH**, by Robert G. Middleton. The Judson Press, Valley Forge, Penna. 158 pp. \$3.95. Reviewed by the Rev. Brister H. Ware, Minister to Students, University of Southern Mississippi, Hattiesburg, Miss.

Dr. Middleton sees a basic paradox in such areas as Authority and Freedom, Eternal and Timely, Pastor and Prophet, Individual and Social. He asks, "Have I any real authority for my preaching?" Later he states, "Yet for hosts of contemporary Protestants these authorities have no real meaning. Submission to Rome is an utter impossibility. The return to an inerrant Bible is as great an impossibility. The modern minister is in this dilemma and his people are in there with him."

Dr. Middleton uses the dialectical approach of modern neo-orthodoxy to seek a solution in his paradoxical predicament. His effort is most commendable but he is doomed to eventual frustration. He says, "To the naive mind of the literal believer, the Bible is without error. He accepts a theory of inspiration which traces everything to God and gives no place to man."

The author betrays a lack of information as to the true nature of the evangelical view of verbal plenary inspiration by confusing it with the mechanical dictation theory rejected by most contemporary evangelical scholars.

Having drawn in his anchor, the author is left to drift on the restless seas of subjectivism. Some of his later chapters are worthwhile but lose their power because of his low view of Scripture. ☩

**SON OF TEARS**, by Henry Coray. Wm. B. Eerdmans Publ. Co., Grand Rapids, Mich. 316 pp. \$1.95. Reviewed by Mrs. E. S. Berry, Ft. Lauderdale, Fla.

This novel on the life of St. Augustine is an excellent work of Christian fiction. The author has researched not only the life of Augustine but the era in which he lived and has given us, not a dead saint but a vibrant, powerful man. Events in the book cover Augustine's life from age 16 to his death August 28, 430 A.D., at age 76.

All Mr. Coray's characters are clearly delineated, but those of Augustine and his mother, Monica, stand out above the others. Augustine's intellectual prowess was marked in his youth, and in time he came to be recognized as "the most brilliant man of his era, the aristocrat of theologians, the prince of philosophers, the most compassionate of pastors, the most human of preachers, in his generation the noblest Roman of them all."

Monica, wife of a dissolute husband and mother of a wayward son, exhibits an unyielding, rugged Christian faith, continuing constantly to pray for her son's salvation. She speaks these words to her boy as he leaves for Carthage to continue his studies: "I shall be interceding for you night and day with tears."

Years later Augustine wrote in his *Confessions*: "In my mother's heart Thou hadst already begun Thy temple." *Son of Tears* is not only an interesting novel but a valuable study toward a new understanding of *Confessions* and *City of God*. ☩

### Case—from p. 11

thing which might lead to division or ecclesiastical controversy. This will in turn lead to indifference to beliefs and to vital religion for no one will really feel any great responsibility for the teachings of the Church since they will be of such a character that they do not really matter very much.

Spiritually the Church will soon go dead.

This will lead to one other result. The Church will become monolithic, governed by a small group of "executives" and "experts" at the top. That any one of them will develop into a Protestant "pope" or not, one



cannot say, but whether such control is exercised by an individual or by a group will make very little difference.

The important thing will be that those in command will insist upon external conformity, anyone dissenting being expelled from the organization. And, if those in charge are able to exercise an influence on the government, non-conformists will be in grave danger of persecution and the imposition of civil penalties.

In this picture the individual becomes very small. He is deprived of all possibility of choice in deciding on the church to which he will attach himself. Similarly in the future great ecclesiastical organization he will have no say.

Instead, he will have to leave everything to the rulers of the Church who will think for him and tell him what to do. Thus for the individual, personal responsibility and activity will almost disappear. All that he will have to do is go through the motions without worrying too much about what they mean.

If any individual is so rash as to set himself up against the Church,

he may well find himself outside the pale. While this may at first deter most objectors, before too long a rebellion will come with all the concomitant conflicts, bitterness of feelings and personal animosities. And from such rebellions will come new denominational dissenting groups so that the history of the Church will be repeated.

### How Do We Know?

At this point it may well be objected that the opponents of union have no reason to set themselves up as prophets. How do they know such things will happen?

To this there seems to be but one answer. The Church is not composed of perfect, but very human and fallible Christians. Moreover, union will not remove the fallibility, but rather intensify it. History has shown what this means — not only in the Middle Ages, but even in so-called Protestant countries. Ecclesiastical monopoly, like most other types, brings only disaster and suffering in its train.

What is needed at the present

time is not an enfeebling church union, but rather a revival of conviction and understanding of basic doctrines. The Protestant churches need a new Reformation.

This may in some ways clarify denominational differences making them more distinct and obvious. At the same time, however, this need not lead to increased conflict. Rather, since the divisions are already there, most of them going back two or three hundred years, and since the heat of the conflict has died down, it is possible that the different denominations might look at each other now with more charity and understanding than in earlier days. True toleration which means "agreement to disagree," could well be the result.

If this development took place the outcome could well be a greatly strengthened Church, lacking organizational unity and uniformity, it is true, but with a renewed vitality which would be manifest even in the ordinary member.

True spiritual revival rather than an ecclesiastical merger seems to be the greatest need of the contemporary Church. ✠

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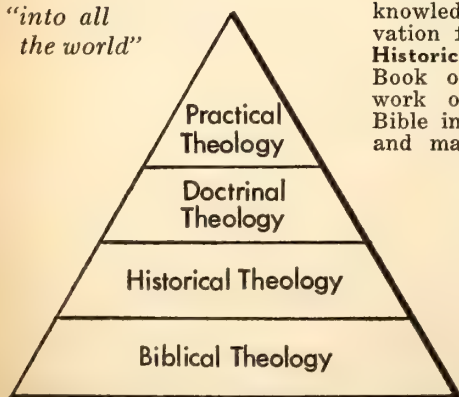
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—James I. Packer  
*The Death of Death in  
the Death of Christ.*

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## MAILBAG

### JOURNAL DAY

The Journal Day program was great! Everyone I spoke to was encouraged and strengthened by it. The note was positive throughout, and the call was clearly, not to delaying action, but to forward movement. In Dr. Gutzke's beloved phrase, "my heart was warmed" by it all.

I was disappointed not to get to hear Dr. Packer, but you came up

with a very acceptable substitute! Billy Graham never stirred me before as he did yesterday, and he has stirred me often.

All in all, I believe the Lord was in that place.

—(Rev.) Harry T. Schutte  
Columbia, S. C.

(Journal Day) was inspiring and uplifting and will no doubt bring fruit for His Kingdom. We enjoyed

the music and of course were surprised and delighted to hear in person Dr. Graham. Two first-timers from here were profuse in their appreciation.

—A. E. Harmon  
Charleston, W. Va.

### HARDER TO SUPPORT?

After attending the World Missions Conference at Montreat as a counselor, I have read the *Journal* article, "Whither World Missions?" in the August 17 issue. That article faithfully reported some of the disturbing trends which were evidenced by some of the leaders and speakers.

If this conference was characteristic of the "new" look in world missions at the official denominational level, then it will be harder than ever for evangelical and conservative churches to continue to support the Board of World Missions with their gifts. Then, again, I suppose the new central treasury will take care of that.

—(Rev.) John Eddie Hill  
Shelby, Miss.

**Right.** One reason why denominational programs are now "bolder" is that the central treasury, with its total equalization, will see to it that each agency gets its allotted share, regardless.—Ed.

# the PRESBYTERIAN JOURNAL

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**THE PRESBYTERIAN JOURNAL**, a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered to the saints, published every Wednesday by the Southern Presbyterian Journal Co., Inc., in Weaverville, N. C.

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### PECULIAR PEOPLE

Please tell Clydie (whoever she may be) that if I could write, her article was exactly what I would have written about my initial experience with a General Assembly. In fact, I have the eeriest feeling that my thoughts at Montreat were monitored and set down on paper!

Clydie may be from Outsville (that's bad?), but she's got lots and lots of neighbors — just plain, ordinary people. With the ecclesiastical status quo, I think living in Ins-ville would spiritually stifle most of us plain, ordinary people. So we're peculiar and set apart — I should hope and pray so!

Let's hear it from Outsville! And let us hear more from Clydie. She's my kind of people.

—Mrs. Walter Maples  
Knoxville, Tenn.

### CATECHISM STUDIES

The *Presbyterian Journal* and Rev. Paul G. Settle are meeting a definite need for basic instructional material in the Church by presentation of the series on Catechism



Studies. I have used the series as the sole basis of instruction in a Pioneer class for the past two months and have found the students to be very receptive to this excellent commentary.

As a suggestion, would it be feasible to publish the entire series in workbook form, providing space for answers and copying of Scripture references immediately after each question?

—T. C. Welch III  
La Place, La.

The studies will be published together after they have run in the Journal.  
—Ed.

### OF CHURCH AND SOCIETY

For the last decade or so there has been a great deal written and spoken in regard to the necessity of viewing the Christian faith and the demands of the Gospel by themselves; that is, without attachment to western culture or what may be referred to as "Americanism."

We must be ready to admit that

there is an element of truth in the suggestion that the missionary enterprise of the last century has to some extent conveyed western culture along with the Christian Gospel. But is this such a terrible thing? We certainly need not be ashamed of the good which has been achieved in western culture, and we ought to be willing to recognize that what is good in western culture is the result of our Christian heritage. Is it wrong that we have exported along with the Gospel, and perhaps because of it, democratic ideas of government, the techniques of modern medicine, and the possibilities of mass education?

Naturally there are elements in modern western culture of which we may well be ashamed which simply reminds us that any culture or society must continually be under the judgment of the Word of God. In the meantime, until other cultures or societies demonstrate that they promote justice, love, kindness, and walk humbly with God, their repre-

sentatives ought to judge not lest they be judged.

—(Rev.) Samuel T. Harris  
Norfolk, Va.

### MINISTERS

Michael Schneider, recent graduate of Columbia Seminary, has accepted a call from the Williams-ton, S. C., church.

W. Ted Jones, Columbia, S. C., has been honorably retired by South Carolina Presbytery.

Roy Dale McCord, Lexington, Miss., has become assistant pastor, First Church, Jackson.

James V. Johnson Jr. from Laurel, Miss., to the Druid Hills church, Atlanta, Ga.

Galen Elliott from Willow Springs, N. C., to the Efland and Bethlehem churches, Mebane, N. C.

Howard Edwin Pickard from Beaumont, Tex., to the White Memorial church, Raleigh, N. C.

• In Miami, Fla., an angry Criminal Court Judge sentenced a father and mother to 30 days in jail for permitting a "teenage booze party" in their home. Judge Jack Turner accompanied the sentencing with a tongue lashing delivered to Gene H. Zediker, a wealthy contractor and his wife, a former school teacher. One youngster testified she had six drinks. Another passed out and later was found in a nearby lot. Tickets were sold for \$3 each and a man was paid \$2 to buy a case of liquor. Reporting the matter, the *Miami Herald* said that Mrs. Zediker testified she had not paid too much attention to what was going on. She was busy serving food. Mr. Zediker said he spent the evening watching TV.

• And in Chicago, the Rev. Emory G. David has resigned his suburban Evanston pastorate. His discouragement traces to opposition he has had from his congregation over his "civil rights" activities. The congregation, reports Mr. David, wants him just to "do the work of the church" including preaching the Gospel, holding prayer meetings and "such folderol." They insist that if he takes

## ACROSS THE EDITOR'S DESK



care of these things "God will take care of the civil rights situation." Mr. David has become so discouraged that he is leaving the ministry altogether. "Their interpretation of religion is different from mine," he says of his congregation. Oh yes. Mr. David is a Negro. The 400 members of his congregation are all Negroes too.

• Speaking of Chicago, we were interested in the formation of a Concerned Catholics group there. What with Concerned Presbyterians, Methodists, Episcopalians and even Christian Scientists, we wondered what Concerned Catholics might be interested in. These seem to have something else in mind. After Archbishop John P. Cody of Chicago came out in favor of the Southern Christian Leadership Conference and its Chicago activities, his enthusiasm waned when demonstrations turned

into riots. The Concerned Catholics were disappointed. Their signs read: "Archbishop Cody: Why Don't You March?"

• Among measures before the Congress which have been ignored by the press is an interesting bill which passed the House by a vote of 249 to 44. The bill would prohibit the picketing of churches in the District of Columbia while a service is in progress. Bitingly attacked by Americans for Democratic Action and a few Representatives as a measure which would deprive citizens of their constitutional rights, the bill is freely admitted to stand no chance of even getting into the Senate. It originally was introduced to forestall the threat of pickets at the Luci Johnson wedding (they appeared as threatened) but it did not get to the House floor until a few weeks later. ☐





## Judge Rules Out 'Child Benefit' Theory

NEW YORK — Advocates of the "child benefit" theory of government aid to children in non-government schools suffered a reversal in an important legal test here.

New York's controversial textbook loan law was declared unconstitutional by State Supreme Court Justice T. Paul Kane. He said the legislation — first passed in 1965 and expanded in 1966 — violated state and federal constitutional provisions involving church-state separation.

Proponents of the law contended it was designed to avoid church-state conflict. It granted book loans to students in private schools, not to the schools.

However, Justice Kane ruled that aid to the student was, in effect, aid

to the church-related school.

Under the law, covering students in the seventh through twelfth grades, some \$2.25 million worth of texts were to be distributed in New York City alone. Most of them would have gone to pupils in Roman Catholic junior high and high schools.

A spokesman for the city's school system said the Board of Education had made no purchase under the law, pending clarification of the constitutional issue.

State Education Commissioner James E. Alplen Jr. said the ruling will probably be appealed. He noted that New York had long needed "legal clarification in this field of public policy."

Justice Kane's ruling cited both a

federal and a state constitutional infraction.

A study of past cases, he declared, "makes it difficult to conclude" that the book loan law "is not in violation of both the establishment clause and the free exercise clause" of the U. S. Constitution's First Amendment.

The state constitution's provision barring aid to sectarian institutions was violated by the new law, the justice ruled.

Justice Kane's decision, observers said, might spur challenges to federal legislation for the past year which permit aid to children in non-public schools. Portions of the "anti-poverty" program dealing with education of disadvantaged children might also be affected, they said.

The justice frankly admitted his decision might have repercussions in the federal field. "The court is aware," he said, "of the implications in these views as they may affect many federal and state programs in aid of students attending private educational institutions under religious auspices. However, it is this court's duty, as it sees it, to determine the specific question before it, based upon what it believes to be the law."

An official of the New York State Catholic Welfare Committee, an organ of the state's Roman Catholic bishops, complained that the decision constituted a "backward step." Charles J. Tobin Jr., secretary, noted that in 1930 the U. S. Supreme Court held that textbooks constituted aid to the student, not to the school.

The law and its expansion were passed in the legislature by large margins: 4 to 1 in the House and 7 to 1 in the Senate.

While New York City awaited conclusion of the legal tests, a number of other school boards in the state had gone ahead with distribution of books under the law. Effective Sept. 1 the state would have reimbursed local boards \$25 per child the first year and \$10 each of the following five years. No ceiling was set on the expenditure to be met by the local boards. ☐



## THE CHURCH OVERSEAS

JAPAN — The Faith and Order Commission of the Kyodan (United Church of Christ in Japan) may have somewhat more theological insight and courage than some of its American counterparts.

Acting on the request of one of its conferences, it has censured the theological views expressed by a Kyodan pastor in a book written in the "demythologizing Christianity" tradition.

*Exodus from Christianity*, written by the Rev. Sakae Akaiwa, a Tokyo pastor, was found by the commission to reflect an "abnormal degree of theological divergence 'from the Kyodan's official 'Statement of Faith.'" It noted that "while Mr. Akaiwa's ideas can be viewed as one interpretation of the Confession of Faith, (we) . . . conclude that his interpretation and expression are over and beyond the 'limits' of freedom and cannot be sanctioned."

Mr. Akaiwa, tracing his spiritual journey from a relatively orthodox Christianity to humanism, asserted

that "for a man to live as an autonomous individual . . . it is most important to be set free from 'Christ,' the authority of past mythology." He advocates allegiance to Jesus the man.

In spite of this, the Kyodan has raised no challenge to Mr. Akaiwa's right to continue in his pulpit. A body throws off destructive diseases, but unbelief seems to be given a strange protection in Christian pulpits, whether in America or Japan.

Doesn't our Lord have something to say about what inevitably happens when "the blind lead the blind"? — *The Church Herald*. ☐

• • •

Logically proclamation precedes teaching about behavior; Gospel comes before ethics. But chronologically they come together. The converted man, the man who responds to the Gospel, is committed to obedience from the start. — RONALD A. WARD, *The Epistles of John and Jude*.



## 'Liberal' Leadership Cited in Orthodoxy

SAN FRANCISCO (RNS)—Eastern Orthodoxy is going through a renaissance with "liberal" churchmen assuming leadership, newly-consecrated Metropolitan Philip Saliba said here.

In an interview following the 21st annual convention of the Syrian Antiochian Orthodox Archdiocese of North America the archbishop listed himself as "a member of my Church's liberal wing."

Formerly pastor of St. George's Orthodox church at Cleveland, Archbishop Saliba was consecrated early in August at the Byzantine monastery of St. Elias in Lebanon.

A gathering of 5,000 were at the convention to greet their new spiritual leader. He was scheduled to visit Los Angeles before proceeding to New York where the archdiocese has its headquarters.

He succeeds the late Metropolitan Antony Bashir, who died last February at the age of 67.

Archbishop Saliba said Church leaders must now assume leadership in solving the daily problems that affect the lives of its members. "The Church must champion the cause of the poor as Christ did," he said.

"The principles of Christianity," he said, can solve America's racial problems. He added that racial strife in this country "bewildered" him because there is no such strife in Lebanon. Christians and Moslems have co-existed peacefully for more than 100 years there, he said.

As Metropolitan Archbishop of New York and North America, he is spiritual leader of 100,000 American Orthodox Antiochian Christians.

## Orthodox Youth Urged: Become 'Advance Guard'

ATLANTA, Ga. (RNS) — Archbishop Iakovos, Greek Orthodox Primate of North and South America, has urged members of the Greek Orthodox Youth of America

(GOYA) to become the "advance guard" of the nation and the world.

Addressing delegates to the 15th annual convention of GOYA, Archbishop Iakovos said: "Yours is a mission as narrow as the local need and as global as the problem of how to free man from his old self and lead him back to God . . . for you are the light and hope of the Church and light and hope combined will give you a deeper sense and greater understanding of the dimension of your mission."

Guests of honor at the youth organization's banquet were Roman Catholic Archbishop Paul J. Hallinan, who also attended a divine Liturgy at Agnes Scott College; the Rev. Kempton Haynes Jr., representing the Georgia Council of Churches; the Rev. John H. Allen, representing the Greater Atlanta Council of Churches. ☐

## Unity of Evangelicals Said To Be Increasing

RIDGECREST, N. C. (RNS) — A leading conservative Protestant editor declared here that there is a rapid "drawing together" of "Bible-believing Christians" which could bring about a massive global evangelistic thrust.

Dr. Carl F. H. Henry, editor of the fortnightly *Christianity Today*, told Southern Baptist evangelism leaders gathered at the denomination's assembly grounds here that a newly developing united evangelical effort has "widening trans-denominational fulfillment of New Testament priorities" as its goal.

This development, he said, is taking place irrespective of nationality, race or ecumenical alignment or non-alignment. ☐



## THE CHURCH AT HOME

### Team Named To Boost Collections for PDF

ATLANTA, Ga.—With about half of the \$15 million pledged to the Presbyterian Development Fund collected, a new effort to collect the remainder has been announced.

Dr. P. D. Miller, retired executive secretary of the Presbyterian US Board of Church Extension, has been named to head the collection campaign. He has been serving since his retirement as a professor at Columbia Seminary and is being given a one-year leave from the seminary to serve as PDF director.

Assisting him will be Dr. Bob S. Hodges Jr., former associate secretary of the denomination's General Council, and Dr. James W. Witherpoon, who retired Aug. 31 as pastor of the Beckley, W. Va., church.

Announcement of their appointments was made by John L. Well-

ford of Memphis, chairman of the Committee of Twenty-five, which planned the original drive in 1963. Mr. Wellford also announced that Herman Jones, treasurer of PDF, is retiring from that post. "The Church owes a debt of gratitude to Mr. Jones for his work," the chairman said. He noted that the retired banker has provided his services and office space without charge.

In his final report as treasurer Mr. Jones listed the following distribution to agencies so far: Board of World Missions, \$3,085,060; Board of Church Extension, \$1,423,760; Stillman College, \$344,840; Presbyterian School of Christian Education, \$299,700; Board of Christian Education, \$925,000; Television, Radio and Audio-Visuals Committee, \$22,200; Mountain Retreat Association, \$374,440; and Presbyterian Center (new Atlanta office building), \$1,019,000. ☐



## Committee Is Appointed For Men's Work Study

MONTREAT, N. C. — Appointment of the committee which will study men's work in the Presbyterian Church US was announced here at the annual meeting of the Assembly Men's Council. Chairman of the 15-man panel, appointed by the Board of Christian Education, is Nat K. Reiney, who recently became head of the Barium Springs Children's Home at Barium Springs, N. C.

William T. Watkins of Roanoke, Va., retiring president of AMC, is also a member.

Others on the committee, as announced by men's work secretary S. J. Patterson, are: Powell A. Fraser, Clinton, S. C.; James A. Barrus, Charlotte, N. C.; Ben L. Rose, Richmond, Va.; T. Mack Blackburn, Nashville, Tenn.; Robert L. Smith Jr., Little Rock, Ark.; Douglas W. Oldenburg, Lynchburg, Va.; Paul M. McCain, Batesville, Ark.; Vernol R. Jansen Jr., Mobile, Ala.; Albert N. Wells, Laurinburg, N. C.; Royall R. Brown, Winston-Salem, N. C.; David H. Burr, Winston-Salem, N. C.; Andrew Edington, Kerrville, Tex.; and W. A. L. Sibley Jr., Greenville, S. C.

First meeting of the group is scheduled Sept. 15-16. It is expected to work for two or three years but may have its report ready for the 1968 General Assembly, Dr. Patterson explained. Two or three meetings are planned during 1967, also.

Findings and recommendations of the panel will be reported to the Board of Christian Education (the agency in which denominational men's work is presently lodged for administrative purposes), and the board will consider the recommendations for transmission to the Assembly.

Dr. Patterson emphasized that the current program of men's work will be carried on "with enthusiasm" while the study proceeds. It will be strengthened when and where possible, he added.

The study by the committee was described as an "open ended" venture which may suggest an entirely new concept and organization with different administrative relationships. Much of the committee work will be based on a series of interviews now being planned.

Elected at AMC to lead the continuing organization at the Assembly level during the coming year were: A. J. Coleman, Decatur, Ala., president; Robert L. Smith Jr., Little Rock, Ark., vice-president; Robert LaBerge, Columbia, Mo., vice-president; Thomas Upshur, Lynchburg, Va., vice-president; Whit East, Winston-Salem, N. C., secretary; Ralph Lyon, Livingston, Ala., budget and finance secretary; Warner Anthony, Atlanta, Ga., projects chairman; George Brinkley, Raleigh, N. C., program chairman; and Vernol R. Jansen, Mobile, Ala., past AMC president. ☐

## Wardlaw Joins Faculty At Columbia Seminary

DECATUR, Ga. — Don M. Wardlaw, pastor of the Shady Grove Presbyterian Church, Memphis, Tenn., has been elected associate professor of homiletics on the faculty of Columbia Seminary.

Dr. Wardlaw is planning to study at Princeton Theological Seminary during the fall and begin teaching at Columbia in January 1967.

Dr. Wardlaw, the son of a Presbyterian minister, was born in Kansas City, Mo. His undergraduate studies were done at Columbia University in New York. He earned his B.D. at Union Theological Seminary, Richmond, Va., and received one of the seminary's fellowships which he used to study in Aberdeen, Scotland, where he earned his Ph.D. ☐

## King College Appoints Hix Dean of Students

BRISTOL, Tenn. — Appointment of Douglas W. Hix as dean of students at King College has been announced by President R. T. L. Liston. He replaces George A. Anderson, who resigned to return to full-time teaching in the college Bible department.

Mr. Hix, associate professor of philosophy and Christian thought, has been a member of the King faculty since 1957. During the past year he has been on leave of absence to complete work on his doctorate at Duke University.

The new dean is a Florida native and a graduate of Davidson College and Columbia Seminary. ☐

## Construction Started On UPUSA Repository

PHILADELPHIA, Penna. — Construction has begun for the new home of the Presbyterian Historical Society. The two-story, colonial style red brick building will be on a half-block site at Fifth and Lombard, three blocks from Independence Hall, where John Witherspoon and 11 other Presbyterians signed the Declaration of Independence. The Society is an agency of the United Presbyterian Church USA.

Cost of the project is expected to be about \$1,014,000. The land was purchased from the Redevelopment Authority, with funds made available by the Friends of Old Pine, an organization which assisted in the restoration of the historic Old Pine Street Church nearby. The new building is expected to be ready for occupancy in about one year. ☐

## Board's Term Coverage Doubled During Drive

ATLANTA, Ga. (PN) — An intensive effort this summer by the Board of Annuities and Relief to increase the protection of term life insurance for ordained and lay employees of the Presbyterian Church in the U.S. resulted in doubling the total protection.

Dr. George H. Vick, executive secretary of the board, announced that the total rose from \$4,039,800 to \$8,721,400 during the June - July effort.

The additional term insurance policy that was first offered in 1960 had a primary principal of \$5,000. This was increased to \$7,000 as of July 1, and new applications were received without physical examination. ☐

## Leads Administrators

DALLAS, Tex. (PN) — Kyle Hobin, business administrator of Highland Park Presbyterian Church, has been installed as president of the National Association of Church Business Administrators for 1966-67. Election took place during the association's tenth anniversary conference in Dallas. ☐



*She finds a group very much to her liking when . . .*

# Clydie Goes to Journal Day

Dear Sis:

At last I've found my kind of people and I spent a day with over 700 of them! It was great!

Of course I mean Journal Day, when friends and supporters of the *Journal* (and a few curious "others" like the editor of the *Outlook*) gathered to greet, listen, pray, think and sing; and do it warmly, intently, fervently, imaginatively and loudly — in the order mentioned.

This was the 23rd annual conclave of *Journal* people, a meeting which began years ago at Montreat with about 50 enthusiastic readers. They tell me that in just a few years the crowd outgrew the facilities available and so they moved to the First Presbyterian Church of Weaverville which is across the street from the *Journal* business office and bookstore anyway.

Last year the group on the lawn of the church was getting too big (the crowd long ago overflowed the sanctuary) so we met this time in the North Buncombe County High School. And where we'll go in another year or two is a good question because there was not a handful of vacant seats in that big auditorium.

## May I Present?

You are always interested in the people, so I'll tell you about them first, beginning with those names you see on the masthead of the paper.

The Editor is a very lively fellow who appears to be assembled from charged electrical impulses instead of the more conventional arrangement of bone and sinew. He is just as effective a speaker as he is a writer, which is very.

Most people are aware that he is a minister as well as editor, but had

*Our uninhibited observer of the ecclesiastical scene returns with her impressions of Journal Day.*

I told you he helped resolve the recent unpleasantness with Hitler *et al* as a captain in command of an infantry company? Won a couple of decorations, too.

Genial monarch of the fiefdom of North Buncombe is the Managing Editor. (And that includes a lot of people I know who don't call themselves Presbyterians.) With over forty years service as pastor of one church, it isn't surprising that everyone knows him, but the fact that he knows and greets by name practically everyone in the whole county does impress me. And when he prays, it is as if he is speaking to an old, very valued and dear friend. As indeed I think he is.

There's just one word for the Associate Editor and that is distinguished. A Virginia gentleman (than which there is none whicher) by birth, background and natural inclination, the acknowledged "boss" of the operation spent much of his life as a medical missionary. He also played professional baseball before going off to medical school — pitched, I believe. Which explains why he's still such an enthusiastic baseball fan.

The news columns of the *Journal* are the special province of the Assistant Editor, the only real, live, professional journalist on the staff. At first you think he's rather a serious, almost solemn, fellow but this turns out to be a mistake — he laughs readily, a laugh that is part whoop and the rest shout and very infectious. He's young, handsome and single and no doubt that's why he was surrounded by pretty girls

when I saw him.

Someone pointed out the Rev. Mr. Wick Broomall at the registration desk and I stood in the lunch line near the Rev. Mr. Al Freundt. These two have done the Sunday School lessons for several years. Also I caught a glimpse across the auditorium of the Rev. Mr. B. Hoyt Evans whose youth programs you are so partial to. I did not get to see the Rev. W. J. Stanway, but someone said he was there.

## Generous Friends

I got a lot of pleasure just standing around reading the name tags: Cameron and Duncan and MacDonald and MacPherson — the canny Scots were all over the place. But they were generous Scots as I found out when the pledges were announced later in the day.

Have you ever had the feeling that you were in the company of the finest kind of people? You know the kind I mean: nobody's a stranger, everyone looking happy, gallantry of the kind that has gone out of style, a feeling of excitement and expectancy. These people came from 20 states in hundreds of cars and drove thousands of miles to get there. They pledged far more than they did last year to keep the *Journal* coming to its 70,000 readers (counting two per copy). I reckon you'll want to make a pledge or a gift! I can't think of many better ways to use the money I have for the Lord!

I went home feeling very confident about the future of the Presbyterian Church US. What else? After a day with those dedicated Christians — men and women, children, young people, ministers—you would have felt the same.



Almost forgot: there was a program!

Me, I like to gawk at the crowd, as you know. But the speakers captured my attention and never lost it. Can you imagine me on a hard seat *all day*?

A splendid array of platform talent presented the program. Best of all, they spoke their pieces using the regular garden variety of the Kings English. I don't mean they didn't use big words because they did when they needed them. But they didn't resort to the use of jargon or clichés which I find so offensive.

Dr. Billy Graham came on as a big surprise. They didn't announce ahead of time that he would speak in place of Dr. James I. Packer. I guess they were afraid that the local Baptists and Methodists would fill up the hall before we could get in.

No wonder Dr. Graham enjoys such popularity with the youngsters. He doesn't look much older than they and his hair cut (cut?) reminds me of your favorite nephew. What really gets them (and the rest of us) is his absolute confidence in the truth of what he is saying. Certainly is refreshing to hear absolutes again without any qualifying "in most cases" or "generally speaking."

Although he is sometimes accused of appealing only to the emotions, this isn't the case. I found that he challenged me to *think*!

Even though he has sat high in the halls of the mighty, to his everlasting credit the only names Dr. Graham drops are those of the Deity.

He confidently believes that the world could be turned upside down, especially in moral reforms so sorely needed, if we would just take the message of the early Church, preach it faithfully and live it daily.

Actually, I thought he sounded like a Concerned Presbyterian, whatever his "official" denomination may be.

## Out From The Pew

You remember Douglas Bolton? After Dr. Graham spoke Doug evermore filled the place with that magnificent voice of his. I know about "diverse gifts" but I sure wish singing were mine.

Next the Rev. D. James Kennedy of the Coral Ridge church in Ft. Lauderdale, Fla., got up, and if I ever had any doubts that enthusiasm is the essential ingredient of effective speaking they are gone now.

He was talking about visitation evangelism and he certainly knows whereof he speaks. In his church there have been over 500 received on profession of faith in the last four years. He said that in his early ministry he tried all kinds of "schemes" to promote evangelism: He organized evangelistic "clubs" at the church, he brought in visiting specialists to train church leaders in classes, he delivered lectures on the strategy and tactics of evangelism.

He found that there is no substitute for the actual experience of going out and observing someone else win someone to Jesus Christ. By means of this simple expedient of personal demonstration, and in personal contacts with people outside of Christ, he has started a mushrooming process of multiplication in soul-winning which he and his congrega-

## The Church Must Grow

A church that fails to grow will eventually die. This is as true at home as it is in the mission fields. Church mergers may arrest church decay from a statistical point of view, but eventually, unless a church grows internally and spiritually, that church will face extinction. — DAVID VILA in *Missionary Monthly*.

tion anticipate will bring 1,000 (can you believe it?) professions of faith during the next year.

What I remember best is a flat statement he made that there is a world of difference between a classroom and a living room, and evangelism is not so much taught as caught. And it can't be caught by Christians who never leave their pews to get acquainted with people who need Christ.

What keeps people from being effective and fruitful witnesses? Mr. Kennedy said it was sin — personal sin and the sin of ignorance. Too many of us find that the life we live before the world rises up and gets in the way of our testimony, and *much* too many of us don't know what to say.

All this made me reflect that *I* may be the best Christian somebody knows. It's a responsibility and I intend to do better.

At noon we had lunch courtesy of one of the hardest working groups of ladies (from the First Church, Weaverville) it has been my pleas-

ure to admire. They served in the school cafeteria but many of us picnicked on the school grounds. It was one of those fine, clear, warm days for which this mountain country is justly famous, and this is the only place in the world where the scenery is as pretty as its picture postcards!

## What's Ahead?

The afternoon topics were not so much inspirational as directional. Dr. L. Nelson Bell outlined the problem and the others spoke to its solution.

It seems that the big issue in the Church is the authority of the Word of God. There has been a shift of emphasis in the Church from faith in Christ to faith in people, Dr. Bell said. We claim to believe God's Word, but we don't obey it. Instead, we consult with theologians about it, we read it critically, study it carelessly, and talk about it endlessly but we don't really live it. Rather like reading the cook book but never baking a cake.

A member of our Church's delegation to COCU, Dr. John R. Richardson, pastor of the Westminster church in Atlanta, gave us the scoop on the "Blake-Pike" negotiations. He cited our Book of Church Order to support his doubt that PCUS participation in the whole affair is not even constitutional.

Furthermore, he confirmed my suspicion that what's in print so far is ambiguous by deliberate design. There's such a variety of beliefs represented that it is virtually impossible to say anything positively or affirm anything absolutely. That is, if you expect *anybody* to agree to *anything*.

Apparently we are headed for a Big Church in which a "provisional" government will resolve any conflicts. And this provisional government will take over promptly just as soon as we vote ourselves out of existence.

Dr. Richardson paid sincere tribute to the beautiful rhetoric of Bishop Bayne, who is quoted profusely in the September *Survey* on COCU. But the good Dr. R. is no slouch himself as a master of rhetoric!

What's so awful, it seems to me, is that so many Presbyterians (probably Methodists and Episcopalians too) don't know, don't care or don't trouble to acquaint themselves with what is going on. In fact, we heard



that one commissioner to the last General Assembly went home without even knowing that we had been voted into COCU!

Looking and talking like just exactly what he is, a successful businessman with a total commitment to Christ, Mr. Kenneth Keyes outlined the progress of the efforts of Concerned Presbyterians. This group has grown so fast it has outstripped even the most optimistic estimates of its most loyal supporters. With a mailing list of well over 50,000, it promises continued increase.

I like the Concerned Presbyterians because they believe the Church's business is the business of every member and they intend to make it so. I can't preach and I don't teach, but I can (and do) talk and they provide me with a lot of ammunition

so I can support what I say.

I was a bit shocked by the Rev. Harry Hassall's talk. Management of some of the money we give to the Church sounds a little like advanced legerdemain. My understanding of the new form of "equalization" represented by the central treasury is that it is no longer possible to provide that little something *extra* for my favorite cause beyond what it is already budgeted to receive. Hardly seems fair at all!

The answer to "The Legal Question" if I understood Mr. W. Jack Williamson correctly, is that you can't take it with you (meaning church property). But if the Presbyterian Church US leaves its original constitution in some dramatic way, such as by joining groups unlike itself, then neither can it take

the property of those who want to remain faithful to Presbyterian standards.

What a relief! Mr. Williamson is one more sharp fellow, and I'm glad he's with us, not against us.

In a couple of years there will be the 25th anniversary of Journal Day and I think they ought to plan now to find out if anyone wins the gold star for perfect attendance. Perhaps for ten or fifteen if not all 25.

I'm especially glad I went because now I feel shored up against the assault on my delicate sensibilities which will surely come when I go to that social action conference I'm attending next week. I'll tell you about that later.

Yours for a hundred more Journal Days,

Clydie

*Fifth in a series of articles on the Person and Work of Christ —*

# The Mediator

ROBERT STRONG S.T.D.

A Bible word that has come into much use today is the word "mediator." When management and labor are at odds over a new contract, a government mediator will sit down at the bargaining table with them in an effort to bring the two sides together. So Americans have all become familiar with the idea of the go-between.

A mediator is one who seeks to bring parties that are at odds with each other into reconciliation and agreement. Scripture calls our Lord Jesus Christ the Mediator:

"There is one God, and one Mediator between God and men, the man Christ Jesus; Who gave Himself a ransom for all, to be testified in due time" (1 Tim. 2:5-6).

So there is one Go-between, standing towards a living and loving God on the one hand, and sin-filled men on the other hand.

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Not like a federal mediator who is supposed to give equal recognition to business and to labor and seek for the good of both, the messenger of the Sovereign is our Lord Jesus Christ.

He came to bring men to an awareness of the God of order and justice. He came to reconcile God to those who so greatly offended the divine Majesty by their sins. He came to declare the peace terms of the offended Ruler of the universe.

He came to establish the basis upon which the mercy of God may be extended to sinners and to open the way by which sinners may draw nigh and go in at the door of heaven. This is Biblical mediation.

It is prepared for in the Old Testament. The most conspicuous example is Moses. God chose Moses to go to Israel and speak for Him to that captive people, announcing the divine intention to bring them out of bondage. God sent Moses to Pharaoh to tell the king to release the Israelites that they might serve their God in the wilderness.

Moses was the mediator between

God and the people and between God and Pharaoh. In my opinion, the climactic moment in his mediatorial work came when he returned from Sinai bearing the tables of the law on which God's finger had inscribed the Ten Commandments. Moses was horrified to find the people in drunken revelry and bowing down to a golden calf. In white-hot anger he shattered the tables of the law against a rock and then ran in among the people to denounce their sin. But when God told Moses that He would consume that nation and make of Moses a great people, Moses besought the Lord not to do it.

He rose to the greatest height of Old Testament mediation when he went on to say, "O Lord, this people hath sinned a great sin, and have made them gods of gold. Yet now, if Thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of Thy book which Thou hast written."

And God harkened to Moses.

Angels also were sent as mediators. On occasion God Himself took angel form in order to speak to men.



Prophets were mediators, and to some of them, notably Elijah and Elisha, was given the power to work substantiating miracles. The priests were mediators. They represented God and they represented the people in offering to God both gifts and sacrifices for sins. The Old Testament time thus inculcated the mediatorial idea in the thinking of God's people.

Against that background of preparation the text tells us that between the one God and men stands the one Mediator, the man Christ Jesus.

### **Sent By God**

What are His qualifications to be the Mediator? He is divine and therefore qualified to speak for God. He is human: "The Word was made flesh and dwelt among us." He is as truly man as though He were not God, and so He has the right to act in behalf of men. Bone of their bone and flesh of their flesh and spirit of their spirit He has the qualification of a true human nature; this is the primary emphasis of the text.

And also He is without sin. All of the Old Testament prophets and priests were sinful men. When on the day of atonement the high priest achieved the summit of his mediatorial work, he had first to offer a sacrifice for himself. Only then could he slay the bullock that was to be sacrificed for all the sins of all the people of Israel during the past year. But in our Lord was no sin at all.

The stress upon the sinlessness of Christ that is made in both Gospel and epistle is immediately understood when one realizes that the final Mediator had to be a sacrifice as well as a spokesman. If His character bore the slightest blemish, then His sacrifice would be in vain.

So the Lord Jesus Christ came, a go-between twixt heaven and earth, a go-between twixt the living God and poor sinners. He came to be a prophet. He came to be a king. He came to be a priest. These are the departments of His activity as the Mediator between God and men.

In the four Gospels we have the record of what He said as prophet. In the Church on earth we see His kingdom in its visible form; over it He presides by means of His Word and His Spirit. On the cross we see Him as the priest-victim who gave

Himself for the sins of many; at the right hand of Majesty He continues His priestly work making intercession for His own.

The text emphasizes another aspect of Christ's mediatorial work: "(He) gave Himself for all a ransom to be testified in due time."

We submit to His Word because it comes with the authority of the Son of God. We magnify Him as the true and rightful King. But we dwell with unending gratitude upon His sacrificial work. We were in bondage, slaves unto sin. He ransomed us at the price of His own life.

Always we come back to the cross of Calvary, where the Mediator stretched out His hands in suffering and death. It is as though with one hand He laid hold on heaven and with the other hand He laid hold on men of earth. In His gracious grasp they are brought together. This He accomplished by that sacrifice which reconciles God and man.

Paul's emphasis at this point is upon the ransom aspect of the work of Christ. He is echoing what the Lord Jesus said when He declared: "The Son of Man came not to be ministered unto, but to minister, and give His life a ransom for many" (Mark 10:45).

It is from this beautiful concept that we get one of the most gracious titles of the Saviour, namely, Redeemer. He has bought back a multitude of captives at awful personal cost. Out of His love to sinners the Father sent His Son into the world to become man. Because of His love for sinners the Son of the Father

gave Himself for men. He Who made all things was made to be man that He might ransom men.

I like the way F. W. Pitt has rendered it into verse:

The Maker of the universe  
As man for man was made a  
curse,  
The claims of law which He  
had made  
Unto the uttermost He paid.

His holy fingers made the  
bough  
Which grew the thorns that  
crowned His brow,  
The nails that pierced His  
hands were mined  
In secret places He designed.

He made the forest whence  
there sprung  
The tree on which His body  
hung,  
He died upon a cross of wood,  
Yet made the hill on which it  
stood.

The sky that darkened o'er His  
head,  
By Him above the earth was  
spread.  
The sun that hid from Him its  
face,  
By His decree was poised in  
space.

The spear which spilled His  
precious blood  
Was tempered in the fires of  
God.  
The grave in which His form  
was laid  
Was hewn in rock His hands  
had made.

The exalted message of the Bible is that upon which we can and must rely. The new notions are but morning mist. The message of the living God and the Mediator whom He sent, His own Son made man so that He might act for both God and man, is the truth, and it saves and makes us new. To the living God and to the ransom-paying Mediator we confess our everlasting obligation. ☐

Christianity has never existed in the world as a religion in which men shared the faith of Jesus, but was from the beginning a religion in which Jesus was the object of faith.  
— JAMES DENNEY.

### **True Humility**

Whatever hinders us from receiving a blessing that God is willing to bestow upon us is not humility but the mockery of it. A genuine humility will ever feel the need of the largest measures of grace and will be perfected just in the degree in which that grace is bestowed. The truly humble man will seek to be filled with all the fullness of God, knowing that when so filled there is not the slightest place for pride or for self. —

GEORGE BOWEN in *Moody Monthly*.



# For Whom Is God Dead?

ALLSTON HAMLIN

Many today are saying that God is dead. Since the notion originated with learned men and is supported by seminary professors and many ministers, it is widely accepted.

Yes, indeed, to many God is dead! He is dead to the self-made man who prides himself on his business sagacity and wealth, the man who can buy almost anything he wants. He trusts exclusively in his wealth, so God is dead as far as he is concerned.

God is dead to the self-righteous person, the one who "lives by the Golden Rule and the Ten Commandments, and is just as good as his neighbors if not quite a bit better than many of them."

God is dead to the "higher critic" who picks the Bible apart, has a whole bagful of authors for Isaiah and Jeremiah, who goes to great length to show that a certain passage does not at all mean what it plainly says, whose knowledge is so far superior to that of the men who lived with Jesus that what they said is not to be considered reliable.

God is dead to the scientist who knows that the earth just evolved by itself and for whom miracles were just natural happenings highly colored by the impressionable minds of peasants.

God is dead to all whose sole concern is their own pleasures, their own advancement, their own interests and vices. "God is not in all their thoughts."

God is also dead to all those to whom human brain and brawn are the only things that matter. The God of heaven is dead to all those whose god is the age-old idol of *self*.

## For All Who Love Self

In sum God is dead to all who live (as they think) for themselves, by themselves and to themselves. God is as dead to them as a sunset to a blind person or a symphony to a deaf one.

But the Holy Bible says that God dates "from everlasting to everlasting," that is, from before the beginning of anything else clear on into endless eternity, and that all that exists owes its existence to Him. "Without Him was nothing made that was made."

From the days of Adam, and espe-

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cially since the time of Jesus Christ there have been some who have found that believing and trusting in a living, Almighty God brings eternal rewards. When He said, "taste and see that the Lord is good; blessed is the man that trusteth in Him," they believed it, they trusted, they tasted, and they were blessed in a variety of ways.

How can a God "Who walks with me, talks with me, and tells me I am His own" possibly be dead?

General Lew Wallace of the Confederate Army was an atheist who at one time was preparing to write a book which would prove that there was no God. In order to have some basis for showing up the imperfections of the Bible he decided to read it through so as to see what it said. The result was his conviction of its truth, his trust in the Lord Jesus Christ as Saviour, lasting joy and peace, and a complete abandonment of his previous atheistic position.

God is dead? Hardly! How could a dead God produce such a changed life?

## Some Changes Made

Jerry MacAuley was a confirmed drunken bum, who, at his baby's funeral, stole the shoes off the baby's feet to get money for another drink! But when God's truth got into his heart he became a new man, eventually setting up a rescue mission in "Hell's Kitchen" where hundreds of bums and sots found the same peace and joy that he had found by turning to God through the Lord Jesus Christ.

"That may all have been good

enough for them," you say, "but how about me? How can I be sure that God is alive and that His Bible is His very own truth?"

Well, how do you find out whether a cup of coffee has any sugar in it? It's the same with the Bible and with the truth about God: try it and see for yourself. Read the Bible and let its message sink into your heart. You may start anywhere, but the Gospel of John is always a good place to begin.

"God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish, but have everlasting life" (John 3:16). God offers a gift, eternal life, through belief in His Son the Lord Jesus Christ. If you reach out your heart in faith to accept that gift, it is yours.

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (Rom. 10:9-10). These words were enough to bring Queen Victoria of England into full assurance of a living God, a living Saviour and the lasting reality of eternal life.

The Bible is God's message to you. "Read it to be wise, believe it to be safe, practice it to be holy. Read it slowly, frequently, prayerfully," and when God gives you His own answer right in your heart you will know that your faith is in a God Whom nothing ever did or even can kill, because He will have taken up His residence right inside of you. ☐





## That Labor Day Message

A great many churches across America will be observing Labor Day this week.

According to the National Council of Churches, thousands of congregations will hear its Labor Sunday Message read from their pulpits. The message language is carefully chosen and intentionally vague. But those thousands of congregations actually will hear the NCC prompting them to call upon the government to achieve five specific goals:

- Create "new and imaginative processes and institutions" along the lines of "wide democratic participation" in these times when "individualism" is no longer "adequate" for today's technological society. (In other words, more collectivism in economics.)

- Establish "resource policies and controls in the public interest" by national and international governmental agencies, together with private owners, to direct the "use" of private property, recognizing that "legal ownership of resources does not confer unlimited right to their use." (In other words, more government control of private property.)

- Develop "economic policies by which all people, regardless of their employment status, are assured an adequate income." (In other words, pay everyone for living, whether or not they work.)

- Pursue "the aim of global sharing of our goods and productive capacity." (In other words, divide America's resources with the whole world.)

- Reappraise "the role of government and its budgets" and re-interpret our "concept of social justice" in order to "overcome both private and public poverty." (In other words, take from those that have in order to give to those who have not.)

If this NCC message to the Churches is read in your church, you may want to write a letter to your

Session protesting the use of the church to advance the cause of radical socialism, contributing to what David Lawrence has called, "The Era of Anarchy." E

## It's Discouraging

Someone asked us the other day, "What are the most encouraging and what are the most depressing aspects of the work of the *Journal*?"

We've given that question a lot of thought. One of these days we will elaborate on the most encouraging aspects of this ministry — the constantly recurring evidences that people, all kinds of people in many places, look forward with anticipation to the weekly arrival of their *Journal*.

But here we want to elaborate on the most depressing aspect of this ministry: reading what religious leaders are saying today.

There's no other word but depressing to describe the feeling one has after he has spent a day reading such things as the addresses delivered to an ecumenical conference, the latest pronouncement of a council of churches, the latest "letter" signed by several hundred (or thousand) clergymen, the Christian Relations report to a General Assembly, the press conference statements of the last ecclesiastic elected to a church post of world-wide significance.

Just before turning to the typewriter to write this editorial we read again the address which Dr. Robert Theobald delivered in a variety of forms to several of the sections meeting in Louisville for the annual assembly of the Division of Christian Education of the National Council of Churches earlier this year.

Dr. Theobald was invited to tell the Christian educators what is coming in the next few decades as we move into that revolutionary new

world in which machines will do more and more of man's work. It should be said in Dr. Theobald's favor that he prefaced his recommendations with this: "I should say that these suggestions will only be acceptable if you believe that man can be fundamentally responsible." In other words, he discounted Original Sin. But this is what the National Council of Churches wanted the Christian educators of all denominations to learn:

"My first suggestion is that everybody is entitled as an absolute constitutional right to a guaranteed income, sufficient to live with dignity. . . . I am not arguing that they should receive as much as somebody who does a job but I do believe that everybody is entitled to enough money to live with dignity. This is the way to abolish financial poverty . . .

"Second, I believe we have to introduce something which I call Committed Spending: this is an income maintenance scheme which will take care of the very substantial number of middle income people who are going to lose their jobs to the computer (that is, ways must be found to maintain the income of \$20,000 and \$30,000 a year men who also lose their jobs) . . .

"What would be the consequences of these new methods of income distribution? First, as soon as a guaranteed income and Committed Spending were available, the individual would be able to break out of the consumption race if he wanted to do so. . . . Second, the individual will be able to do what he believes to be important. We could thus set free enormous potential energy and imagination to solve our urgent problems . . .

"Third, the guaranteed income would have a major de-centralizing effect on society. If the members of a community can obtain resources without having to (work), they will be able to decide that they want to develop a totally different form of town, city or village. . . . Fourth, we can expect . . . people who receive the guaranteed income to work together at what they find valuable. There will be no element of coercion because nobody pays the wages; if somebody wants to leave, they just leave . . ."

Dr. Theobald did not tell the representatives of the denominations, who drank in his words, where the money was coming from to put ev-



everybody on easy street with nobody working. And no doubt only a right-wing extremist would even ask.

But not many right-wing extremists get to be delegates to NCC meetings. ☒

## The Need For Revival

Sometimes a very basic issue is revealed, not in an intentional statement of policy carefully prepared to state the case, but in some casual comment spoken without intent to say anything important at all.

We have just seen a shining example of this in a story from London telling about a meeting of the World Federation of Methodist Women. There a speaker, talking about Protestant-Roman Catholic relations, inadvertently revealed the heart of the fundamental problem in Christianity today.

"Although we have been shaken and surprised by the overtures we have had from the Roman Catholic Church, we must not be afraid to explore the possibilities of Christian unity," the speaker said. "I am of Huguenot descent and I cannot forget past oppressions. But somehow I must, for the sake of the ecumenical movement."

The thing we caught in that statement was the suggestion that "past oppressions" seem to constitute the obstacle in the speaker's mind to closer relations with Rome.

A little thing? Not so small. The fundamental problem in the Church today is that we have lost touch with spiritual considerations. The only things that count are human considerations.

In relations with Rome it is assumed that if only we can get rid of our bitterness over the past injustices, reunion may come.

In relations between the US and the UPUSA Churches, it is said that if we only could get over the Civil War, reunion could come.

In the on-going debate over the National Council of Churches, it is frequently charged that objections to the NCC are mainly "race motivated."

In a General Assembly meeting someone can raise a purely theological issue and the commissioners sleep on. But mention civil disobedience or Section 14 of the Taft-Hartley

## A LAYMAN AND HIS CHURCH



### The Burr Under the Saddle

Dr. L. Nelson Bell

Many Christians are unhappy, frustrated and powerless in their witness. They know they have no joy in their faith but often are unwilling to face up to the cause of it all.

The burr under the saddle, the reason for their trouble is *unconfessed sin*. Because of lives that do not glorify God, fellowship with God is lost. Peace of heart and mind vanishes. And, there is little to commend to others the Gospel we profess.

Dull pain and discomfort results from a burr under the saddle. The animal is restive and unpredictable. So the Christian who carries about with him the burr of unconfessed sin finds himself uncomfortable and unhappy.

David graphically describes the burden of unconfessed sin: "*When I declared not my sin, my body wasted away through my groaning all the day long*" (Psa. 32:3). Who of us has not experienced this sense of estrangement from God? Who has not been aware of some sin which has come between us and God so that the joy of life has gone?

Nor is this a once-in-a-life-time experience, for while victories encourage, the fact remains that defeats also come and these require confession and forgiveness.

The cleansing that brings peace begins with the *acknowledgment of sin* and is *accompanied by repentance for that sin*. How often we are tempted to pray for forgiveness without having any desire to change or intention of doing so! *Thus the burr remains.*

~~~~~  
Act, and *everybody* comes alive.

We believe the vitality of religion is measured in *spiritual* terms. When spiritual (theological, doctrinal) considerations take a back seat in church, that church is in desperate need of revival. ☒

This is not the way God wants us to live, nor is it the way of joy and happiness.

The 32nd Psalm is the story of a man who had experienced the agonies of hidden and unconfessed sin, who acknowledged his sin to God and was forgiven. It is a testimony of blessedness and joy restored through confession and forgiveness.

The "joy of salvation" is no pious figment of the imagination. It is something wonderfully real, so real that one's entire outlook on life is changed. David begins the 32nd Psalm with the words, "*Blessed is he whose transgression is forgiven, whose sin is covered*" (v. 1) and ends, "*Be glad in the Lord, and rejoice, O righteous, and shout for joy, all ye upright in heart!*" (v. 11).

These are the words of a man who had carried about with him the burr-under-the-saddle of unconfessed sin and who had learned the lesson we all need: to confess, repent and be forgiven. The sense of relief, of freedom from guilt, to be had through faith in Christ and His power to atone and forgive brings inward peace and outward joy.

There is one and only one way to be freed from the gnawing pain of unconfessed sin: confess, repent and be forgiven. ☒

Toleration Destroyed

The various modes of worship which prevailed in the Roman world were all considered by the people to be equally true; by the philosophers to be false; and by the magistrates to be equally useful. And thus toleration produced not only mutual indulgence, but even religious concord. — GIBBON, *Decline and Fall of the Roman Empire*.

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Here Are 21 Reasons Why You Need This Coverage

★1	How Much Will This Policy Pay Me When I Go To The Hospital? \$100.00 per week.	★11	May I Apply If I Am Over 65? Yes, you may. Folks any age are welcome to apply—there is no age limit! And members over 65 will collect in addition to any amount payable under Medicare. In fact, Gold Star and Medicare supplement each other perfectly!
★2	When Will My Hospitalization Benefits Start? The day you enter the hospital.	★12	Will My Protection Be Cancelled If I Have Too Many Claims? Gold Star guarantees never to cancel your protection because you have too many claims or because of advanced age. We also guarantee never to refuse to renew your policy unless the premium is not paid before the end of the grace period or unless renewal is declined on all policies of this type in your entire state. (Of course, if deception is used in making application, the policy may be ineffective. This is another way Gold Star protects honest folks.)
★3	Will I Be Paid If I Am In The Hospital For Less Than A Full Week? Yes. This new plan (#NLE-9965R2) pays whether you are in the hospital for only a day, or a week, a month, a year or longer!	★13	Will My Benefits Be Reduced Because of Advanced Age? No. Regardless of how old you become or how many claims you have, your benefits remain the same!
★4	Does This Policy Have Any "Waiting Periods" Before I Can Use It? No. It will go into force at noon of the day we receive your completed application and special \$1 premium.	★14	What Is Not Covered By This Policy? The only conditions not covered are those caused by: the use of alcoholic beverages or narcotics; mental or nervous disorders; pregnancy; pre-existing conditions (during the first 3 years only); act of war; or where care is in a government hospital. Everything else is covered!
★5	How Long Will I Continue To Receive Hospitalization Benefits? There is no limit. Gold Star will continue to pay as long as you are confined to the hospital—even for life if necessary!	★15	What Are The Requirements For Membership In This Gold Star Plan? You must not drink alcoholic beverages; you must not have been refused any health, hospital, or life insurance; and, to qualify during this enrollment period, you must apply before midnight of the date stamped on the enrollment form opposite.
★6	How May I Use These Benefit Payments? You may use them in any way you wish—for hospital and doctor bills, rent, food, household expenses, or anything else. This is entirely up to you!	★16	Why Is This Offer Good For A Limited Time Only? Because by enrolling a large number of people at the same time, underwriting, processing and policy issuance costs can be kept at a minimum—and we can pass these savings on to you.
★7	Does This Policy Pay Any Dismemberment Benefits? Yes, when such dismemberment occurs within ninety days of the accident. It pays \$2,500.00 for complete accidental loss of a hand, a foot or sight of an eye—\$5,000.00 for loss of both hands, both feet or sight of both eyes.	★17	Besides The Savings, Are There Other Advantages To Joining Gold Star During This Enrollment Period? Yes. A very important one is that you do not need to complete a regular application—just the brief form opposite. Also, during this enrollment period there are no other requirements for eligibility—and no restrictive endorsements or "waivers" can be put on your policy!
★8	Are These Benefits Payable In Addition To The \$100.00 A Week? Yes, they definitely are.		
★9	Can I Collect From Gold Star Even If I Carry Other Insurance? Of course. This plan will pay you in addition to whatever you may receive from any other policies.		
★10	Why Do I Need This Gold Star Plan In Addition To My Other Hospital And Health Insurance? While hospital costs have tripled in recent years, very few people have tripled their insurance. The chances are one in seven that you will require hospital care this year—and you will need money to take care of all your other expenses, as well as your hospital bills. Your Gold Star checks are rushed to you by air mail to use as you see fit!		

18

Can Other Members Of My Family Take Advantage Of This Offer?

Yes, as long as they can meet the few requirements listed under question 15.

19

How Much Does This New Gold Star Policy Cost Per Person?

Only \$1 per person for the first month, regardless of age! Thereafter, premiums for each member are as follows:

Age at Enrollment	Monthly Premium
0 - 44	only \$3.97
45 - 69	only \$6.38
70 or over	only \$8.89

NOTE: The regular Monthly Premium shown here (for your age at time of enrollment) is the same low premium you will continue to pay; it will not automatically increase as you pass from one age bracket to the next! Once you have enrolled in this Gold Star plan, your rate can never be changed because of how much or how often you collect from us—or because of advanced age—but only if there is a general rate adjustment, up or down, on all policies of this type in your entire state!

20

How Does The Money-Back Guarantee Work?

Examine your policy carefully in the privacy of your own home. If for any reason you are not completely satisfied, return it within fifteen days and we will promptly refund your money. Meanwhile you will be fully protected while making your decision!

21

How Do I Join?

Fill out the enrollment form below (be sure to sign your name) and mail it, with just \$1 for each person listed, to: The Gold Star Plan, Valley Forge, Pennsylvania 19481.

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EDWARD L. TOMPKINS, Milton, Ill.: "It is a privilege and a pleasure to be a member of the Gold Star Family. I have called upon them four times in the past three or four years and received full benefits each time."

MRS. LUCY E. WALTERS, Trona, Calif.: "Your prompt disposition of my two claims within a year has more than justified my expectations. They were taken care of in the exact manner that you advertised. Thank you."

WM. McK. SPIERER, Manhasset, N. Y.: "Of all the types of coverage I carry, only yours took into account major medical bills both in hospital and after. Delighted I joined your plan. Every eligible person should be a member."

MRS. ELEANOR H. REED, Miami, Fla.: "In my opinion, the Gold Star Insurance Plan is the greatest thing that has ever happened. It definitely rewards those who are total abstainers. The charges on the policies are so reasonable and the amount of coverage is so generous."

KENDALE E. GARRIOTT, Mansfield, Ohio: "You were very punctual (same week!) in paying our claim. With a family the size of ours, this prompt check from you made a great deal of difference. In fact, because of it, we met our obligations on time."

LEADING AMERICANS SAY:

GEN. W. K. HARRISON, U. S. Army (Retired): "In my long experience in the Army, I have sadly observed the deadly effect of the use of liquor. I see no reason why non-drinkers should help pay the high costs of insurance due to liquor. After examination of the Gold Star Plan and its operation, I am convinced that it is effectively achieving its objectives."



DR. WALTER H. JUDD, leading American statesman: "Abstinence from alcohol undeniably improves health and prolongs life. It is appropriate that this should also bring financial benefit through the reduced cost of life and health insurance which the Gold Star Plan now provides."

DR. GRADY WILSON, associate evangelist to Billy Graham: "My experience with them convinces me that the DeMoss organization is one of the finest in the world and is rendering exceptional service. It is a tremendous thing when those who do not use alcoholic beverages are given such preferential advantages."



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SEND IT TO: THE GOLD STAR PLAN, VALLEY FORGE, PENNSYLVANIA 19481.

Be Sure to Enclose \$1 for Each Person You List on the Enrollment Form.

APPLICATION TO NATIONAL LIBERTY LIFE INSURANCE COMPANY VALLEY FORGE, PA.
FOR THE GOLD STAR TOTAL ABSTAINERS PLAN 0-0-1-7101-096

NAME (Please Print) ^{MR. MRS. MISS} First Middle Initial Last
ADDRESS _____
CITY _____ Street or RD # _____ STATE _____ ZIP _____
DATE OF BIRTH _____ Month Day Year AGE _____ SEX Male ☐ Female ☐

I also hereby apply for coverage for the members of my family listed below: (DO NOT include name that appears above.)

	NAME (Please Print)	RELATIONSHIP	SEX	DATE OF BIRTH MONTH DAY YEAR	AGE
1					
2					
3					
4					
5					

Neither I nor any person listed above uses alcoholic beverages or has been refused any health, hospital, or life insurance. I hereby apply for the Gold Star Total Abstainers Plan. I UNDERSTAND THAT NEITHER I NOR ANY PERSON LISTED ABOVE IS COVERED UNDER THIS POLICY FOR ANY CONDITION EXISTING PRIOR TO THE DATE OF ISSUE OF THE POLICY FOR A PERIOD OF THREE YEARS; and that the policy shall not be in force until it is actually issued. I am enclosing \$1.00 for each person listed above for the first month's coverage. If, for any reason, I am not completely satisfied with this new protection—I may return my policy within fifteen (15) days for cancelling and my payment will be promptly refunded.

SIGNATURE **X**

Date _____ HLEA1

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	41	9	1	122	9					66		79	R2 NL9	



SUNDAY SCHOOL LESSON

For September 18, 1966:

The Law of Temperance

Rev. Wick Broomall

INTRODUCTION. Concentrate attention on the principle of temperance, especially as it is related to the Ten Commandments. The word "temperance" still retains connotations that go back to the prohibition era in American life.

It remains tragically true today that intemperance is a major problem in the lives of millions of people in America and in other nations. The problem of drink has arisen so astronomically in recent years that the life of our nation is being seriously jeopardized and imperiled. A nation, like an individual, soon becomes physically and morally decadent when it "takes to the bottle."

The effects of intoxicants upon the body and soul are statistically so certain that, in spite of a pretext engendered by a plea of personal liberty, it becomes most imperative, in the light of our testimony in the world today, for Christians to maintain a position of complete freedom from intoxicants.

I. THE COMMANDMENTS AND TEMPERANCE (Deut. 5:16-21). Only the Fifth and following commandments are included in this survey of the relationship between God's Law and temperance.

A. The Fifth. It is true that a drunkard rarely brings "honor" upon his family name. No man or woman can truly "honor" his parents while living the life of a drunkard. By way of contrast, the Rechabites obeyed their father's injunction regarding the use of wine (Jer. 35:1-9). Jonadab, their father, had commanded them thus: "Ye shall drink no wine, neither ye, nor your sons, for ever" (35:6 ASV). Jeremiah commended these men for their steadfast loyalty to their ancestral head. We need more fathers like Jonadab and more sons like the Rechabites.

B. The Sixth. Drink and murder are often found together, including on the highways. All the agitation

Background Scripture: Deuteronomy 5:16-21; Proverbs 23:31-33; Hosea 4:11-13; 7:5-7; Luke 21:34-36; Ephesians 5:15-18

Key Verses: Luke 21:34a; Ephesians 5:15-18; Proverbs 23:31-33; Deuteronomy 5:16-21. (In this order.)

Devotional Reading: Hosea 4:1-3, 6a, 11

Memory Selection: Luke 21:34

about unsafe automobiles ignores the fact that most accidents are caused by those who are driving "under the influence of alcohol." The drunkard kills himself by alcoholism; he also kills his respectability, his responsibility and his reputation.

C. The Seventh. Sexual looseness is frequently seen in the lives of those addicted to the bottle. "Drinking bouts" and "orgies" (Gal. 5:21 NEB) are often found together. The effect of alcohol frees a man's will from those moral inhibitions, that would normally keep him from adultery. "Let us live cleanly, as in the daylight, not in the 'delights' of getting drunk or playing with sex" (Rom. 13:11 Phillips).

D. The Eighth. Men will steal to satisfy their appetite for drink, but their "stealing" usually wears more sinister forms. They will spend a sizeable portion of their paycheck at a local "package shop" before they reach home; the money that should go for food and clothing is used to deaden the will and impair the body. The drunkard also "steals" when his absenteeism from work on account of drink eventually deprives him of his job. He "steals" from God when he used money for liquor instead of for God's kingdom. He "steals" likewise when he shortens his days by letting drink bring him

to an early grave.

E. The Ninth. Nabal, a man given to drink (1 Sam. 25:36), bore "false witness" against David and his men (25:10-11). A man addicted to intoxicants can hardly be relied upon to give a faithful witness. We are told that drink causes one to "forget the law, and pervert the judgment of any of the afflicted" (Prov. 31:5; cf. Isa. 5:22). Wine can easily "inflamm" a man's judgment (5:11). Those given to drink "err in judgment, they stumble in judgment" (Isa. 28:7 ASV). Wine can "take away the understanding" (Hos. 4:11 ASV).

F. The Tenth. "Coveting," is "lusting" after that which is forbidden (Rom. 7:7-8). Paul cites the example of the Israelites at Sinai who "sat down to eat and drink, and rose up to play" (1 Cor. 10:7) in order to show to the Christians at Corinth that they "should not lust after evil things, as they also lusted" (1 Cor. 10:6 ASV). The "drink" after which the people "lusted" at Sinai is included among the "evil things," thus showing that this "drink" must have been that wine which we are forbidden to "look upon . . . when it is red" (Prov. 23:31).

II. THE THREE "A'S" OF ALCOHOL (Prov. 23:31-33). These verses describe the effect of alcohol upon the eye, the body, and the mind.

A. Appearance. Wine is characterized in its outward appearance ("when it is red"); its mental perception in the mind ("when it sparkleth in the cup"); and its initial physical effect upon the body ("when it goeth down smoothly"). "Look not" is a prohibition against one's delighting in any one of these aspects of wine.

B. Actuality. Elsewhere we are told that "Wine is a mocker, strong drink a brawler; and whosoever erreth thereby is not wise" (Prov. 20:1

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ASV). The word "mock" means "to scorn." In action wine is anything but what it appears to be: "it bites like a serpent and stings like an adder" (23:32). These two comparisons indicate the deadly nature of wine. Note the comparison also between the "end" of the prostitute's house (5:4) and the "last" of wine's fury (23:32).

C. *Apparitions*. Two hallucinations come before the drunkard as he approaches the end of his road:

1. "*Thine eyes shall behold strange things*" (33a ASV). The participle translated "strange things" can also be rendered "strange women." "Strange things" (parallel to "perverse things") describes the double vision characteristic of the drunken state; "strange women" brings out the close connection that almost always exists between drunkenness and immorality.

2. "*And thy heart shall utter perverse things.*" "Perverse things" translates a word that is found mostly in Proverbs.

The "perverse things" are the seven "D's" of the drunkard: *defiance* against God (as illustrated by Beshazzar; Dan. 4:2-4, 23); *debauchery* (as illustrated by Israel at Sinai; Ex. 32:6, 25; I Cor. 10:7); *debilitation* (by the Nazarites; Amos 2:11-12); *degeneracy* (as in Lot's family; Gen. 19:31-36); *dehumanization* (by the false prophets and priests; Isa. 56:9-12); *dissolution of character* (by perverters; Isa. 5:11-12; Hab. 2:15-16); *dementia praecox* (by the drunkard's end; Prov. 23:34-35).

III. *WINE, WOMEN AND WHOREDOM* (Hos. 4:11-14). This passage of Scripture shows the unmistakable link between intoxicants and immorality.

A. *Pinpointed*. A man is deprived of his "heart" ("understanding") by "whoredom, wine and new wine." The heart is the center and source of the motivations of life (Prov. 4:23). "Wisdom resteth in the heart of him that hath understanding" (14:33). But drink and debauchery "take away" a man's understanding; he "reels to and fro and staggers like a drunken man" (Psa. 107:27).

B. *Practiced in Private*. Here we have what the people do ("ask counsel at their stock," etc.); and why they do it ("for the spirit of whoredom," etc.). Two results issue: error and apostasy. The word "under" indicates that they have given

up their submission to God and have become subject to idols. "Error in vision" is attributed to strong drink (Isa. 28:7).

C. *Practiced in Public*. Here we have the performance ("sacrifice . . . make offering"), the place ("upon the tops of the mountains . . . upon the hills"), the privacy ("under oaks . . . because their shade is good"), the parties ("your daughters . . . your brides"). Adultery was definitely against God's Law (Ex. 20:14). This sin was apparently committed as a religious act after the manner of the licentious practices of the Baal cult.

D. *Punished*. Read verse 14 in ASV or RSV where "the men themselves" is substituted for "they" in KJV. This change brings out the meaning much clearer: the remission of the punishment of the women; the punishment of the men and of all the people.

This verse is perhaps the primary passage in the Bible proving that men bear the fundamental responsibility for sexual looseness and license. The sins of the women are due to the sins of the men. Compare John 8:1-11. Hosea concludes this sordid description by pointing to the final punishment: "the people that doth not understand shall be overthrown" (ASV). Sexual sins will bring any nation to final ruin. "The spirit of harlotry" in ancient Israel is being reduplicated in modern America.

IV. *THE FINAL DAYS OF A DECADENT NATION* (Hos. 7:5-7). These verses should also be read in ASV and RSV for more clarification of the decadent rulers, the palace intrigue, and conspiracy and death. "All their kings are fallen" may be a reference to the fact that four of Israel's last six kings were assassinated. "None among them that calleth unto me" reminds us that all the kings of Israel (the Northern Kingdom) followed after Jeroboam, who "made them sin a great sin" (II Kings 17:21-22).

V. *AN EVER-NEEDFUL WARNING* (Luke 21:34-36). These verses, found only in Luke, contain warnings that are relevant for our times today.

A. *The Persons*. Two groups of people are before us: 1) those true believers who will eventually "stand before the Son of Man," and 2) those

unbelievers who "dwell" "on the face of all the earth," upon whom "that day" will come "suddenly like a trap" (Luke 21:35 NASB).

B. *Times*. The times are the entire present age; the time of the second advent; and the time of eternity when true believers will "stand before the Son of Man."

C. *Dangers*. These are the primary danger of being "weighted down with dissipation and drunkenness and the worries of life" and the consequent danger of not being ready "to escape all those impending events" when "that Day takes you by surprise like a trap" (vv. 36, 34 Berkeley).

D. *Warnings*. These are to resist all inclinations ("Fortify yourselves" — Berkeley) toward spiritual inertia ("lest your minds should ever be dulled"—20th Century NT) caused by the three deadly sins: self-indulgence, drunkenness, worldly cares; and "to keep on the alert at all times" (NASB) so as, first, "to escape all that is destined to happen," and second, "to stand in the presence of the Son of Man" (v. 36 20th Century NT).

VI. *THE TRUE ANTIDOTE* (Eph. 5:15-18). These verses are full of exhortations addressed to Christians in their:

A. *Walk*. "Be strictly careful then about the life you lead; act like sensible men, not like thoughtless" (Moffatt).

B. *Zeal*. What you are to do: "redeem the time"; why you are to do this: "because the days are evil" (cf. Gal. 1:4; II Tim. 3:13).


C. *Knowledge*. "Understand what the will of the Lord is."

D. *Motivation*. This will come from the Spirit's "filling," not from being "drunk with wine, for that is debauchery" (RSV). ☐

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YOUTH PROGRAM

For September 18, 1966:

Never A Dull Moment

Rev. B. Hoyt Evans

Scripture: Ephesians 4:1-7 and 11-16
Suggested Hymns:

"Jesus, I My Cross Have Taken"

"Jesus Calls Us, O'er the Tumult"

"Just As I Am, Thine Own to Be"

INSTRUCTIONS TO PROGRAM LEADER: We suggest that you present this program by having live interviews if it is at all possible. You will want to put your questions to several full-time Christian church workers. Here are some prospects:

ministers, directors of Christian education, missionaries, church visitors, church secretaries, organists, choir directors, Christian writers, campus student workers, teachers in Christian schools, and military chaplains.

If you cannot locate people who are presently engaged in these callings, you can probably find those who did this work previously: former missionaries, former chaplains, etc. If you cannot think of people to contact other than your minister, ask him or your adult advisor for suggestions, and possibly for introductions.

It is best for these to be interviewed in person at the time of your meeting, but in some cases this may not be possible. If it is not, then conduct a personal interview with them before the meeting, writing down the exact answers they give to your questions. Use the telephone only as a last resort. Have one of the young people take the part of the church worker, reading the answers to the questions you ask.

If you are fortunate enough to secure several persons to be interviewed, you may want to devote another meeting to this same type of

program. It will be most helpful if the persons interviewed will offer to have private conferences with any of the young people who are particularly interested in their specific calling.

PROGRAM LEADER'S INTRODUCTION: "Never a dull moment!" This is what people who are engaged in full-time church work often say about their work. If there are those who have not said it, they will certainly agree that it is true. The overwhelming majority of church workers will tell you their life is full and happy. Why is this so?

One reason is that these people are convinced that they are doing God's will. They speak of their work as a vocation or calling. They mean by these terms that God has called them to serve Him in these particular ways. They are persuaded that their work is God's work in a special sense and that it pleases God for them to live their lives in that way.

Another reason church workers are so happy is that they believe their work is greatly needed. It would certainly give a person a feeling of futility to think that his work was never wanted or needed. This is surely not true of workers in the church. In our own Presbyterian Church the demand for ministers, missionaries, D.C.E.s, and all these others is never satisfied. The leaders of our church are constantly trying to impress us with the greatness

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of the need which is growing greater all the time.

We have with us for this program some of the Lord's church workers who have come to answer our questions about their work. (Introduce the guests, giving their names and titles. You can make these introductions even if other young people are "standing in" to give "canned" interviews.) As you hear their answers to the questions we ask, be thinking of some questions of your own. We shall give an opportunity to you to ask them at the conclusion of the interview.

QUESTIONS TO BE ASKED OF EACH VOCATIONAL REPRESENTATIVE:

1. How did you come to the conclusion that this is the work God wants you to do? In other words, how did God call you to this work?
 2. What specific preparation (education, etc.) is required for your work?
 3. What are some of the abilities, interests, skills, and personality traits that are helpful, if not altogether necessary, to your work?
 4. What are the spiritual qualifications necessary for your work?
 5. What are the duties of your work? What specific things do you do?
 6. What are some of the difficulties of your work, both as to preparation, and as to actual doing of the job?
 7. Do you enjoy your work? Why? What are its specific satisfactions?
- (Give the young people opportunity to ask questions which have come to their minds. Close the meeting with sentence prayers.)

CATECHISM STUDIES



Rev. Paul G. Settle

67. Q. Which is the Sixth Commandment?

A. The Sixth Commandment is, Thou shalt not kill.

This commandment is based upon three facts: 1) That man is created in God's image; 2) That God, as Creator, possesses the life of all mankind, and 3) That there is a unity in the human race.

Because of God's image in man, man's person is sacred. Life comes from God and we have no right to interfere with His possession. Our neighbor is of the same image and flesh as we are, therefore his life should be as sacred as our own.

* * * *

TEST YOUR UNDERSTANDING

Those who hold to a theory of organic evolution deny that man is created by God. They deny that there is an image of God in man. They deny that life is possessed by God. They deny that man's life and person are sacred. Do you think these facts help explain why human life is so "cheap" wherever men reject the truth of the Bible?

SEARCHING THE SCRIPTURES

Memorize Exodus 20:13.

* * * *

68. Q. What is required in the Sixth Commandment?

A. The Sixth Commandment requireth all lawful endeavors to preserve our own life, and the life of others.

We must do what we can to defend the life of our neighbor. We must be concerned for his safety and be alert to protect him from harm. We must assist him when danger comes.

* * * *

TEST YOUR UNDERSTANDING

Do you think this commandment refers only to our actions? Can we "murder" a person in our thinking?

SEARCHING THE SCRIPTURES

Look up: I John 3:15; Matthew 5:22.

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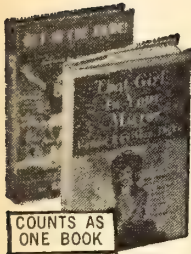
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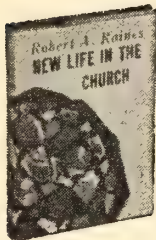
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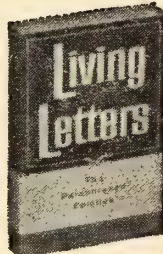


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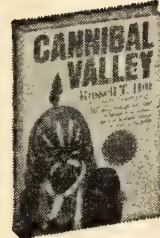


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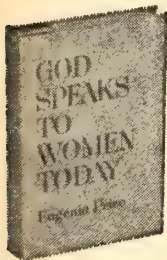


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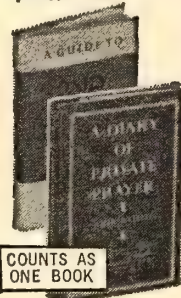


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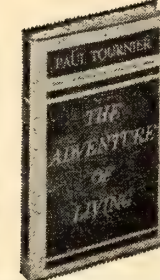
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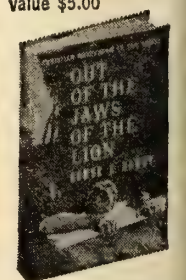
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NOT ME, GOD, by Sherwood E. Wirt. Harper & Row, New York. 94 pp. \$2.95. Reviewed by Dr. L. Nelson Bell.

This is a rare book, one suitable to place in the hands of a confused student, a professional man who has never met God, any person who needs to be confronted with the claims of Christ.

In a sense it is an allegory but it tells how God communicated to one man who desperately needed Him and did not know it. Somewhat in the style of C. S. Lewis the author tells a story filled with wry humor and unusual suspense. Start to read and one cannot put the book down until the last page is finished. This can be said of few books.

This reviewer feels that the author has been led of the Spirit to write a book which speaks directly to that hardest of all groups to reach — the educated, sophisticated and overwhelmingly busy man we meet every day and find so hard to contact on the spiritual level.

Starting with a dull razor and an exclamation, "Oh God, how can I stand another day of it?" there emerges an imaginary dialogue between the God he knew, only to blaspheme, and the man who needs Him so much. We follow the gradual emerging of a soul from darkness to light, from death to life, and the story of a new sense of the love, humor, wisdom and transforming power of God through His Son.

There are so many who need the message of this book. It should be a Christian classic for many years to come. ☐

NEO-ORTHODOXY, by Charles C. Ryrie. Moody Press, Chicago, Ill. Paper, 64 pp. 95c. Reviewed by the Rev. Archie W. Jones, pastor, Meadowview Presbyterian Church, Lexington, N. C.

The dean of Dallas Theological Seminary, has given what I believe to be an answer, to the conservative layman who has been asking, "What has happened to the faith of our fathers?"

In this book the theology of Barth, Brunner and Niebuhr are discussed and believed to be the source of neo-orthodoxy, a system which must be something very good or terribly deceiving and we must know which. Difficult language is avoided to reveal to every reader something of the system and its errors.

The author calls attention to its

birth and growth. Neo-orthodoxy was born after two world wars when man was seeking something new, therefore: "in the darkness of the time it came, it was like a light in a blackout." Its words are many, soothing and confusing.

From reading *Neo-orthodoxy*, one will be reminded that the Reformed doctrine must be one that is God-centered — not man; that the Bible is the Word of God — not that it becomes the word; the cross is to be preached — but not without the blood; and that Salvation is for all — but only those who believe are saved.

If one is looking for enlightenment concerning world and Church apostasy, I suggest this book for he will find help and encouragement from an author who believes that our God is still the same yesterday, today and forever. ☐

HOW TO UNDERSTAND THE BIBLE, by W. Robert Palmer. Standard Publishing Co., Cincinnati, Ohio. 111 pp. \$1.25. Reviewed by the Rev. J. W. Hassall, Hickory, N. C.

Here is a book not only for Bible teachers, but for ordinary Christians as well. The author treats the Bible as the sacred and divinely inspired Word of God. It is refreshing to note that there is not a single slur upon anything in its passages. The book's intention and design is to stimulate Bible study, and to point out guidelines, methods and rules by which this can be done most effectively. The author says, "Doesn't God have definite ideas (life and death matters) that He is eager and able to impart to us through human language? This is the Bible."

There is a chapter on "The Use of Common Sense," another on "Methods of Interpretation," either of which is worth more than the price of the book.

One valuable feature consists of an analysis of the Bible as a whole, and also the gist of the contents of each of its books, each in a single sentence. One section is devoted to the rules of interpreting the Scriptures, and this is full of sound logic and common sense. ☐

BOOKS



THE MAN WHO COULD READ STONES, by Alan Honour. Hawthorn Books, Inc., New York. 190 pp. \$3.25. Reviewed by the Rev. S. T. Snively, pastor, Church of the Covenant, Spring Lake, N. C.

This book, one volume of the Hawthorn Junior Biographies, tells the life story of Jean-Francois Champollion. Champollion, in the nineteenth century, won fame as the scholar who deciphered the hieroglyphics of ancient Egypt.

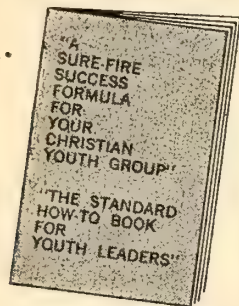
The Rosetta Stone was discovered in 1799 by soldiers of Napoleon's army stationed in the land of the Nile. Upon it were inscriptions in three languages: Greek, demotic, and hieroglyphics. Many scholars of the day, using the known language of Greek, began tackling the riddle of the hieroglyphics. A few gleaned some insights in interpreting the seemingly ageless mystery. However the honor of solving the puzzle fell upon Jean-Francois Champollion.

As a lad he had a premonition of his future. The understanding of ancient Egypt, its history and language, was his calling, his destiny, and his goal. In 1822 he broke the code of hieroglyphics and became recognized as the true father of Egyptology.

All this took place in the era of Napoleon. In fact it was the "Little Corporal's" own interest in Egypt which opened the door for modern scholarship. Napoleon, when occupying that country, took along many scientists and historians to study the known remains of ancient Egypt. Before Napoleon, information had been limited to old Greek and Roman documents and to the Old Testament texts. (It should be noted that Champollion's scholarship did much to support the validity of the historical material found in the Old Testament.)

Alan Honour has done a masterful job of combining both biography and history into one thoroughly enjoyable book. This reviewer found the book both informative and entertaining; and recommends *The Man Who Could Read Stones* to all teenagers and adults who enjoy good, wholesome reading. ☐

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MIND AND HEART, by Ronald A. Ward. Baker Book House, Grand Rapids, Mich. 144 pp. \$3.95. Reviewed by the Rev. John W. Kennedy, Evangelist, Maysville, Ky.

"The aim of this book," says the author, "is to give an outline of the main Christian doctrines with a certain lightness of touch and warmth of Christian experience." It is a firmly evangelical book. It is folksy in an English way. Beginning with a definitive statement on the written Word, it concludes eleven chapters later with the second advent.

Instead of arranging its presentation classically, the book alternates intermittently between pure theology and soteriology. Had the structure been more formal, the end product would surely have been brilliant and popular. The writer indulges himself. However, the "light touch" is rich in suggestive material, and is never hackneyed. Time after time a reader will come upon insights into old truths that make him glad he is a reader. The chapter on conversion is outstanding, for instance, as it outlines several main aspects of the conversion of Saul of Tarsus, and it is unforgettable. ☐

GOD BEYOND DOUBT, by Geddes MacGregor. J. B. Lippincott, Co., Philadelphia and New York, 240 pp. \$3.95. Reviewed by Herbert E. Kann, Th.D., pastor, Westminster Presbyterian Church, Fort Worth, Tex.

Geddes MacGregor undertakes in this brief volume to meticulously explore man's belief in God. He labors to be scientifically exact yet metaphysically honest and spiritually vital — a mammoth undertaking even for one holding, as does he, doctorates from Oxford, the Sorbonne, and Edinburgh.

His is an appeal for genuine belief expressed in a philosopher's vocabulary rather than a theologian's. One of his delightfully down-to-earth descriptions of today's unbelievers is that they have "spent a lifetime walking unwittingly in the footsteps of Christ, brushing his robe, their cheeks wet with the dew of His imploring tears of love and compassion, while all the time they hasten to their coffins yelping about stocks and shares, filling the air around them with the stench of their attempts at the jocose that are too moronic to be lewd and arguing with stupendous ignorance and pon-

derous stupidity at cocktail parties about the existence of God, with an invariable practical conclusion in favor of the gods of their belly and their beds."

Christian experience is so multidimensional, says MacGregor, as to be beyond human description. He deplores the arrogance of all men, saying that between "the womb and the tomb" there must be profound agnosticism because of the limits of man's perception. ☐

HISTORY AND THEOLOGY IN SECOND ISAIAH, by James D. Smart. Westminster Press, Philadelphia, Penna. 304 pp. \$6.50.

DEUTERO-ISAIAH, by George A. F. Knight. Abingdon Press, Nashville, Tenn. 283 pp. \$5.50. Reviewed by Dr. John R. Richardson, pastor, Westminster Presbyterian Church, Atlanta, Ga.

When Christ returned to Nazareth to preach His homecoming sermon. He stood up in the synagogue to read the Scripture. There was delivered unto Him the Book of the prophet Isaiah—not Deutero-Isaiah, nor Trito-Isaiah, but "Isaiah." Christ opened the Book of Isaiah to read His text. He found the place where it was written, "The Spirit of the Lord is upon me" from Isaiah, chapter 61.

On the basis of Dr. Smart's interpretation, one would infer that Luke was poorly informed when he wrote, "and there was delivered unto Him the Book of the prophet Isaiah." He should have been more scholarly and written "and there was delivered unto Him the Book of Deutero-Isaiah." If we accept Dr. Knight's point of view Luke should have written "and there was delivered unto Him the Book of the prophet Trito-Isaiah or a second unnamed prophet."

Smart ascribes to "Deutero-Isaiah" chapters 35, 40-66. Knight credits this unidentified prophet with chapters 40-55. The two writers fail to agree with the Bible and also fail to agree with each other.

Knight is more liberal in handling the Scripture. He criticizes exegetes who interpret Isaiah 7:14 as referring to the birth of Christ. He says "Such a course is virtually dishonest exegesis." Despite such a statement Knight claims for Deutero-Isaiah high place as a writer. He is called "a poetic genius" and chapters 40

55 constitute a document of fundamental importance.

The preacher will not find much in either volume that will benefit him in his ministry to souls in the pew. Seminary professors will be interested in the academic discussions. Smart's volume is the better of the two, and the evangelical Christian can read some of this work with profit. It is easier to understand Isaiah than many of his commentators. ☐

THE HOPE OF ISRAEL, by Philip Mauro. Bible Truth Depot, Swengel, Penna. 261 pp. \$1.95. Reviewed by Virginia L. Langston, Baton Rouge, La.

For persons who have never questioned the "spiritual Israel" and for those who avoid the post-millennial, pre-millennial, a-millennial battles, the first reaction to this book may well be, "What is all of the excitement about?" However, as one reads the text, one finds himself following closely the arguments presented by the author and becoming aware of a familiar ring to many of the theses the author wishes to discredit.

This book was designed to refute the myth that "... the promise of God to Israel through their prophets was that the coming Messiah would restore the earthly kingdom of Israel..." The author contends that this doctrine is contrary to Scripture, that it denies the importance of Christ's sacrifice, and that it establishes a false hope for future generations of Jews.

The author presents the view that the true and Biblical hope of Israel is Christ and he emphasizes the fact that Paul was persecuted when he preached this as the hope of Israel in contrast to rabbinical teaching of an earthly kingdom. He expresses concern that the same doctrine of an earthly kingdom for Israel that was proved false by Christ should find adherents among Christians today.

In his presentation, which is documented with Scripture, Mr. Mauro distinguishes between spiritual and natural references in the prophets. He reviews the relationship of God and His people and discusses the "natural" Israel as opposed to the "spiritual" Israel. His conclusion is that the remnant are those who accept Christ and that this is the only hope for present-day Jews. He labels Zionism as a political movement rather than a spiritual one. ☐

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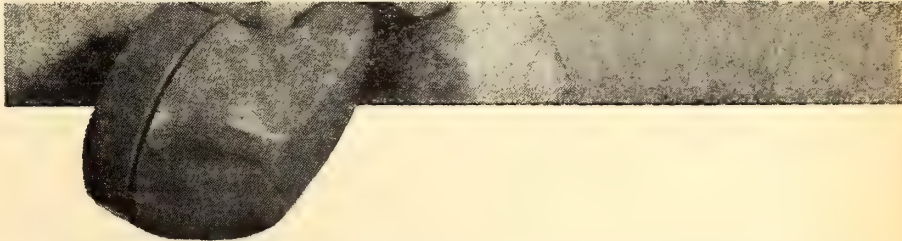
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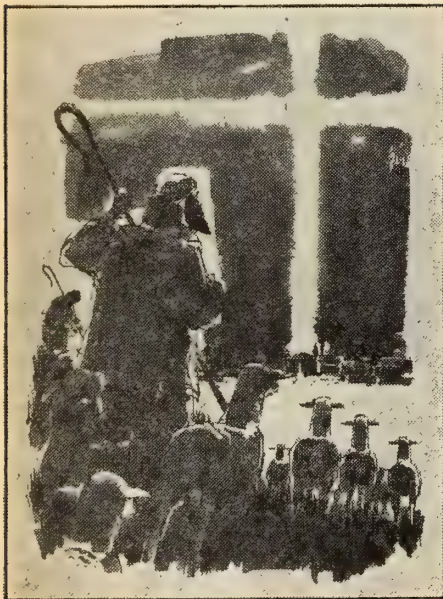


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THE SOUL OF THE SYMBOLS, A Theological Study of Holy Communion, by Joseph R. Shultz. Wm. B. Eerdmans Publ. Co., Grand Rapids, Mich. 194 pp. \$3.95. Reviewed by the Rev. Kingsley J. Morgan, Birmingham, Ala.

This is, in the best sense of the term, a big little book. The title is good. It is a most intensive study of the practices of the early Church in regard to the institution of the Supper of our Lord, its significance through the intervening centuries,



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The fact that certain passages and phrases may be unfamiliar to the average layman enhances its value as an excellent text book to be studied with the help of a leader, especially during the Lenten season.

Dr. Shultz, who is Dean of Ashland Theological Seminary, Ashland, Ohio, has written a beautiful little volume revealing a thoughtful and scholarly examination of the symbols of Holy Communion, and presents a fresh and stimulating interpretation which should enrich the lives of both theologian and layman. ☐

ROBERT G. LEE'S SOURCEBOOK OF 500 ILLUSTRATIONS, by Robert G. Lee. Zondervan Publ. House, Grand Rapids, Mich. 218 pp. \$3.95. Reviewed by the Rev. Owen C. Onsum, pastor, Vermont Avenue Presbyterian Church, Los Angeles, Calif.

The author has given us a thoroughly indexed and thoroughly intriguing volume of articles bearing upon numerous topics gathered under twenty-three headings arranged in alphabetical order ranging from Advice to Witness. There is a great breadth of subject material under each heading.

Along with the kind of illustration making its own appropriate application to the Christian faith and life are anecdotes, news items, historical allusions, scientific facts, humor, etc., which the reader is left to use as he sees fit.

Under the heading of FACTS, for instance, among others, are items with the following headings: Eye Size Telescope, Small X-Ray Machine, Chemists, Milk Bees, Jewish Migration.

There is no doubt that we have here something unusual and resourceful in the way of a book of illustrations. ☐

• • •

Collapse in the Christian life is never a blowout; it is always a slow leak. — PAUL E. LITTLE.

THE ADOLESCENT GIRL IN CONFLICT, by Gisela Konopka. Prentice-Hall, Inc., Englewood Cliffs, N. J. 177 pp. \$1.95. Reviewed by Mrs. I. J. Mosley, Pensacola, Fla.

This is not just another book written by a liberal educationist telling the community how to solve its problems. Rather, it is a realistic definition and description of the adolescent girl who has been adjudicated "delinquent" by the courts.

Dr. Konopka, a professor of social work at the University of Minn., felt that not enough had been written on the girl in trouble, perhaps because fewer girls are considered delinquent than boys. She left her work for a year and moved into various delinquency institutions to listen to what the girls themselves had to say about their problems. She left all pre-conceived theories and ideas behind, and lived in the cottages with these girls, worked with them, and just listened. The book contains recordings of their group therapy sessions, their own statements, poems, and stories of their lives. She emphasizes that each girl is unique and must be considered a human being, and not just a "case" to be dealt with. The loneliness and rebellion of the normal teen-ager was seen to be intensified to the point of utter despair and hopelessness for these girls, most of whom came from a deprived, low-income background. We must agree with Dr. Konopka's wonder at the resiliency and stamina of the human body that can continue under such hardships as some of these girls lived with all their lives.

Dr. Konopka does not place strenuous blame on any one factor, nor does she try to offer any pat solutions to the problem that each community faces with delinquent girls. Her study is quite applicable to any area since it was carried out in the middle Northwest which is considered as typical for the whole nation. Her philosophy for dealing with the problem seems to be stated: "Help does not come to the girl in conflict through sentimentality. It comes from the use of knowledge and insight into the complex makings of a human being."

An interesting challenge is presented to the Church. The delinquent girl, released from an institution, faces a world alone. Rejected by "good" society, she has nowhere to turn except the crowd or some

romantic attachment that will land her right back in the institution, to continue the insidious cycle. Dr. Konopka suggests that a Big Sister or some mature adult would be a tremendous help to these girls who have determined to turn over a new leaf and try again. Her challenge is that, surely some of these organizations for normal, non-delinquent teen-agers have produced a few who are mature enough to accept the responsibility of friendship to these girls.

Pastors, youth workers and counselors will find this book helpful, worthwhile, and challenging. ☩

THE ILLUSTRATED BIBLE AND CHURCH HANDBOOK, ed. by Stanley L. Stuber. Association Press, New York. 532 pp. \$5.95. Reviewed by the Rev. Peter Pascoe, pastor, Kenmore United Presbyterian Church, Kenmore, N. Y.

This book is correctly named. It is a handbook containing almost 4000 items relative to the Scriptures, famous Christian men and women, church history, sacred symbols, religious holidays, hymnology, etc.

It is also illustrated with nearly two thousand clearly drawn pen and ink sketches, from swaddling clothes to the ambo; plus scores of pictures of well known people from ancient John of Damascus to contemporary Harry Emerson Fosdick.

It is the illustrations plus the concise dictionary of facts which will make this treasury of information so fascinating and useful for all ages. There are very few books which serve with equal excellence in the home as well as in the pastor's study; in the public library as well as in the church library. This is one of them. ☩

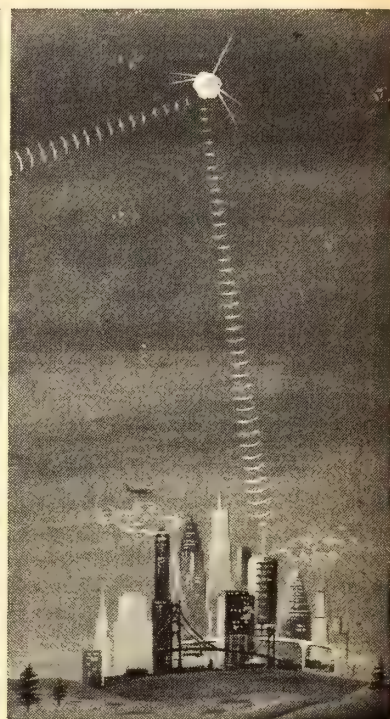
THE EPISTLES OF JOHN AND JUDE, by Ronald A. Ward. Shield Bible Study Series, Baker Book House, Grand Rapids, Mich. 102 pp. \$1.50. Reviewed by the Rev. Robert F. Paxton Jr., pastor, Zion Presbyterian Church, Helvetia, W. Va.

Inspiring, deeply spiritual, leading to a definite conclusion in the case of each of the epistles, this little booklet also requires that you study Bible in hand. The author points out a two-fold purpose in the mind of John as he wrote his first epistle: (1) To combat the heresy of Gnosticism which said that God could not

have been truly in Christ, for God, being perfect Spirit, would not condescend to defile Himself by becoming incarnate in sinful human flesh; (2) that all our Christian relationships should be marked by love and obedience. The latter being also the theme of John's second epistle makes these two epistles intensely practical and relevant for today. The third

epistle of the beloved disciple seems primarily aimed at commendation for one Gaius and a promise to a recalcitrant Diotrephes that John will deal with his heretically ecclesiastical tyranny when he arrives on the scene.

Jude's epistle, intended first of all to set forth the tenets of saving faith, (Cont. on next page)



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takes a sudden turn to exhortation for zeal in orthodoxy, a change evidently made necessary by some immediate local situation where false teachers have crept into the Church. Dr. Ward, in his commentary on this epistle, whether intentionally or not, describes most vividly the present trend toward stripping the Bible of its authority as God's Word.

There seems to be a purpose on the part of the author of this study manual to make these epistles a cohesive whole. John's epistles: the assurance of salvation through God in Christ, evidenced by love and obedience; Jude: the reality of salvation asserting itself by "contending for the faith once delivered unto the saints."

Dr. Ward, a graduate of London University, former lecturer in London College of Divinity, then Professor of New Testament at Wycliffe College of Toronto, Canada, and now rector of Kirby Cane and Ellingham in the Diocese of Norwich, England, has made a notable contribution to evangelical Bible study. ☐

**HOW THE COMMUNISTS USE
RELIGION**, by Edgar C. Bundy. The Devin-Adair Co. New York. 153 pp. \$3.50. Reviewed by the Rev. Osterhout Phillips, Shokan Reformed Church, Shokan, N. Y.

This is a startling book which should arouse the reader to deep concern. The author, Major Edgar C. Bundy, spent six years in the Air Force Intelligence. He is an ordained Baptist minister.

In this book the author attempts to penetrate the religious front of the U.S.S.R. with information intended to alarm, and awaken, the Christian Church and all American citizens.

The author states that the prestige of all religious groups of the Soviet Union is used to lend weight to attacks upon the United States. He demonstrates how the Communists picture America as evil against the background of Red Russia's peaceful intention. ☐

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THE SKY IS RED, by Geoffrey T. Bull. Moody Press, Chicago. 254 pp. \$3.95. Reviewed by Dr. Loraine Boettner, Rock Port, Mo.

Here an English author who served for three years as a Brethren missionary in western China and Tibet recounts numerous experiences which resulted from personal contact with the Communist system. As a prisoner he was subjected to the most intense forms of brainwashing.

Here one who was grounded, not in the vagaries of present day liberalism and modernism but in the evangelical Christian faith, met the worst that Communism had to offer and came out victorious. And out of that experience he sets forth the Christian answer to Communism.

We are shown something of the terrible conditions which prevailed at that time in inland China. The poverty, toil, ignorance, exploitation, banditry, intrigue, disease without hope of medical relief, and above all the abysmal superstition, immorality and debased idolatry make a fearful contrast with what we are accustomed to in this good land of America.

When people are subjected to such conditions they are bound to seek a cure and are inclined to accept anything that promises relief. When the churches fail to present Christianity in any effective form, it is not surprising that people should turn to any other system that promises a better life no matter how spurious that promise may be.

An interesting sidelight is that the author found small, isolated groups of Christian believers even in areas where no missionaries had ever gone. In one way or another those people had received the Christian message and were meeting, usually in private homes, without leadership or denominational connections, such as probably was more or less the custom in the apostolic age. Such groups would be difficult for outsiders to locate. How widespread they were is uncertain. And just how effective the Communist system would be in stamping out such groups is also uncertain.

Parts of the book might well have been condensed into smaller compass, but the author's purpose apparently was to have it serve a devotional as well as an informative purpose. ☐

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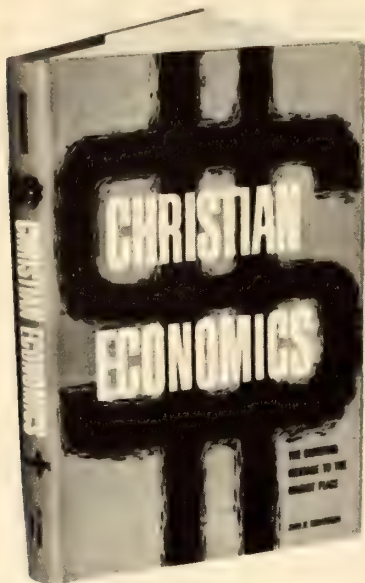
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Flesh and Spirit

Let me say this very plainly: As long as you think only in terms of this world and this life, you will never understand what the Lord Jesus meant when He said, "You must be born again." It is *not* in terms of the world and the world's problems that we understand spiritual things: "That which is of the flesh is flesh and that which is of the spirit is spirit." One is human, the other is of God. This is not a question of "good" or "bad." There is good flesh and there is bad flesh. But to be spiritual is to possess that which comes only from the Spirit of God.

—Manford Geo. Gutzke

(See Circle Lesson, p. 17)

S. S. LESSON AND YOUTH PROGRAM FOR SEPTEMBER 25
CIRCLE BIBLE STUDY FOR OCTOBER

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C.O.C.U. NOT FOR HIM!

Merger with the other participating Churches in COCU (the "Blake-Pike Plan") would force the Presbyterian Church US to abolish its present form of government and compel it to accept a quasi-episcopal form of government. An episcopal structure is an un-democratic hierarchy composed of bishops who exercise extraordinary and, all too often, arbitrary powers.

Prior to my joining the Presbyte-

rian Church US about four years ago, I was a very active Episcopalian, and an eye-witness to the following incident:

At a diocesan convention where I was a delegate the bishop at the conclusion of a worship service ordered about seventy-five priests to form a double line, get down on their knees and bow with their faces to the ground as he, adorned with his sacred vestments, left the cathedral walking between the double line.

The bishop also requested the laity to bow if they desired.

To the best of my knowledge, every priest complied with the bishop's edict and unbelievably many of the laity did also.

It is inconceivable to me that any thinking Christian would obsequiously prostrate himself before a bishop . . . or even an angel.

May I suggest to our "liberal" brethren in the Presbyterian Church US that they are abandoning a Scripturally sound form of government for one that permits a Christian to exercise extra-ordinary powers?

—George A. Miller
Miami, Fla.

This is one reason why we think the COCU plan, to be presented to the next General Assembly, should by all means be sent down to the presbyteries for a vote.—Ed.

the PRESBYTERIAN JOURNAL

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THE PRESBYTERIAN JOURNAL, a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered to the saints, published every Wednesday by the Southern Presbyterian Journal Co., Inc., in Weaverville, N. C.

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EVANGELISM RECORDS

I just noticed in the current *Journal* the mention you made of the Coral Ridge church of Fort Lauderdale. I looked in the Minutes of the Assembly and noticed this Church had a net increase in 1965 of 238 (of whom 153 were by profession of faith).

Now, this may surprise you: The increase made by the Coral Ridge church in 1965 lacks only 15 members of equalling the total increase made by 3,133 churches in 14 of our 16 synods.

Six of our synods showed a decline in membership. The Synod of Tennessee had a decline of 794 members. The annual net increase in membership was less than 250 for 6 of the synods. Four synods showed gains ranging from 556 (Va.) to 2,446 (Fla.)

—T. H. Mitchell
Nashville, Tenn.

Saddest of all is that while denominational officials are alarmed at the Church's lack of growth, they do not seem to think that churches like the Coral Ridge church have anything to offer worth noticing.—Ed.

HE IS CONVINCED

Your editorial, "Who is a Conservative?" (Aug. 24) expressed the feelings of many in the Church. The Church Extension Conference went out of its way to be "relevant to the times." Of course this only means a deeper drive for involvement in

the social gospel. This conference firmly convinced me that many in the leadership of the Church are determined to carry out a policy of taking the Church right into the heart of the socio-political arena on a greater scale in the years to come.

The *Journal* has made this clear for some time, but now I am no longer a "doubter."

—Virginia

THIS AND THAT

I appreciate your article of August 3, entitled "A 'Liberal' Presbyterian at Work." How utterly true it is. I served in the UPUSA Church for several years and now am back in the US Church, having originally graduated from Union Seminary in Richmond. I have been treated in a similar way by presbyteries.

—Virginia

No words of mine can express my

admiration and approval of the *Journal*. The editorial in the August 17 issue, "Whither World Missions?" is a classic, and written as I verily believe, in the power of the Holy Spirit. "Where to from Here?" is, like so many other contributions, something to "read, mark, learn and inwardly digest," a word of counsel, courage and challenge.

—(Rev.) Kingsley J. Morgan
Birmingham, Ala.

I am thankful that we can look forward to Dr. Gutzke's Circle Bible Studies for the coming year. We do not care for the Workbook at all.

—Mrs. Thomas C. Welsh
Charleston, S. C.

MINISTERS

Richard D. Carter from Rossville, Ga., to the Calvary church, John-son City, Tenn.

John Wm. Oliver from the

UPUSA Church to the Trinity church, Montgomery, Ala., as assistant minister.

Robert J. James from Albany, Ga., to the Paw Creek, N. C., church.

Samuel L. McKay from Kernersville, N. C., to the Cooleemee, N. C., church.

David Q. Garrison, recent graduate of Union Theological Seminary, New York City, to the Southminster church, Winston-Salem, N. C.

Claude R. Baughman from Hamilton, Tex., to the First Church, Memphis, Tenn., as assistant pastor.

Charles A. Taylor from Mansfield, La., to the First Church, Killeen, Tex.

Gary W. Letchworth (ARP) from Cayce, S. C., to the New Albany, Miss., Associate Reformed Presbyterian church.

• With this issue we begin a new series of Circle Bible Studies by Dr. Manford Geo. Gutzke. This year you will notice, at the end of each study, that the 12 lessons have been transcribed onto two tapes instead of the usual three. This is to say that six lessons appear on each tape and the whole series can be secured for \$8 instead of \$12. The lessons will appear monthly in the *Journal*, ordinarily in the second issue published during the month.

• If there was any doubt about the popularity of Dr. Gutzke's lessons, it was dispelled by reader reaction to a notice in the August 17 *Journal* to the effect that Dr. Gutzke would not be following the Workbook outlines. By letter, telephone and in person, readers registered their protests at what was interpreted to be a notice that the lessons would be discontinued. We apologize, and hasten to explain that Dr. Gutzke will follow the Workbook themes, but not try to follow the individual lesson outlines. If you have a copy of the Workbook you will easily see why. It is hard to believe that an official board of the Church would publish lesson materials that offers such disrespect to the Person and Work of Jesus Christ.

ACROSS THE EDITOR'S DESK



• Rep. Barber Conable (R.-N.Y.) has been much impressed with the array of opposition mustered by the National Council of Churches and other religious bodies, against Senator Dirksen's Prayer Amendment to the Constitution, which would permit voluntary prayers in public schools. Curious that so many high-placed churchmen should oppose prayer, Rep. Conable sent out 500 questionnaires to the identified clergymen of his own district. This is how he reports the results: "In the past two weeks 37 answers have been returned, a high fraction as such things go, with these surprising results: 20 favor the amendment, 17 oppose it. It is almost impossible to see any pattern in the religious denominations' votes as represented by our clergymen. All faiths except possibly the Jewish (whose clergy are not widely represented in our district) widely favored the amendment." Rep. Conable now has a new view of how well the NCC represents

American Protestant sentiment. And with reason. (See also story, p. 4.)

• An issue of the *Journal* which women will read with special interest is perhaps a good issue in which to report Sargent Shriver's appearance before a meeting of United Church Women of the National Council of Churches. Speaking to the "ecumenical" ladies, the head of the U. S. Office of Economic Opportunity praised their services to the Job Corps. And then Mr. Shriver went on to reveal that 5,000 religious agencies, from local congregations to state and national Church bodies, are participating in the federal Head Start program. This project, he said, "has opened the way for churches to take a part in the poverty program" of the federal government. About the Job Corps, Mr. Shriver regretfully revealed that only 1,500 girls are currently in the women's phase of the training program, "because adequate funds have not been allocated." (!) ☐



Polled Clergymen Against China in UN

NEW YORK — Just as Communist China unleashed its youthful "Red Guards" to desecrate churches and as it expelled a group of nuns, Dr. Daniel Poling released the results of a poll showing American clergymen overwhelmingly opposed to U. S. recognition of Red China.

The chairman and former editor of the monthly *Christian Herald* said the results showed that the National Council of Churches and other bodies pressing for recognition of the Communist government "speak only for themselves and not for the Protestant community."

Of the 30,000 ministers replying, 72.9 per cent were against the mainland nation's admission to the United Nations. Only 25 per cent said they favored admission.

On a related question, 93.7 per cent opposed expulsion of the Nationalist Chinese government from the U.N. to make way for seating of Red China.

The response to a third question revealed 71.4 per cent opposed to U. S. diplomatic recognition of the Red Chinese.

Dr. Poling called the results of the poll a "great reaffirmation" of support of the present U. S. policy toward Communist China.

The NCC General Board in February called for admission of Red China to the U.N. and for the U. S. to study "regularizing diplomatic communication" with the mainland government.

As the results of Dr. Poling's survey were reported, the formation of a "Clergymen's Emergency Committee on China" was announced. With a New York area Baptist heading it, the committee has said it will gather and disseminate information on Red China to clergymen.

In discussing his poll with the press Dr. Poling said the February NCC resolution "caused dismay"

around the world and had a "tragic" effect on "the morale of young Americans battling Communism in Viet Nam." He added the questionnaires were sent to 65 per cent of the ministers picked at random from a list of 225,000 provided by a private listing company. The 30,000 replies were considered a better than average response.

News of the new anti-religious crusade in Red China began to be reported in the West after the poll was taken in America. Press reports from Peking late in August told of Communist flags being hung from the dome and western tower of the Roman Catholic South Cathedral in the Chinese capital, and a Protestant church in the city being covered inside and out with red flags, banners and posters, while pictures of Mao Tse-tung and other Communist leaders were hung on the walls.

The eight non-Chinese nuns expelled from Peking were insulted and accused of various crimes against the state before being sent across the border to Hong Kong. They were forced to stand facing some 800 members of the youth group, "Red Guards," who shouted insults at them. Two fainted and were pushed across into the British Colony on baggage carts. One died later.

Other reports coming from the mainland said the membership and activity of all churches is declining. The monthly organ of the Episcopal Church of Scotland, *Scan*, without identifying its sources by name, said the only remaining organized church agency is the "Chinese Christian Three-Self Patriotic Movement" (a group organized by "liberals" under government auspices).

According to *Scan*, "There does not seem to have been any forced merger of the Churches, but former denominational lines are blurred, and no denominational meetings seem to take place."

"The limitations on church activities are very severe," the *Scan* report continued. "All educational and social work is undertaken by the state."



THE CHURCH OVERSEAS

WEST IRIAN — The Uhundunis live in the Ilaga Valley, one of this country's most isolated regions. Fewer in number than the neighboring tribes, their congregation even so numbers more than a thousand.

Their ancient songs attest to their desire to know God, yet they were bound to evil spirits and lived in darkness and sin. Twelve years ago missionaries attempting to go among them were fiercely attacked and lost much of their equipment.

But the missionaries continued their efforts and were rewarded as men of this tribe burned their fetishes and began to follow the Lord. Their language was unwritten and they had no part of the Bible, but the Holy Spirit made real to them the truths of God's Word. Now

some have learned to read — there is a Bible school in their area and they are unusually zealous in witnessing.

At a recent conference for pastors they made seven specific requests. The Uhundunis asked God for:

A spirit of love to be poured out on the Church; unity among the believers, a fresh knowledge of God's grace; the removal of all sin from their hearts; the infilling of the Holy Spirit for each believer; miracles of healing to accompany the Gospel message; and open doors to areas where the Gospel has not been received.

The prayer reveals an uncommon understanding of God's plan for His people. It is a prayer that God often has answered. ☐

Thurmond Issues Appeal For Amendment Support

WASHINGTON, D. C. (RNS)—A leading Southern legislator has given his support to the "prayer amendment" proposal offered by Sen. Everett M. Dirksen (R-Ill.).

Sen. Strom Thurmond, Republican from South Carolina, at the same time pointed out that only a "groundswell of public support" can produce the votes necessary to assure passage of the measure.

Under the present U. S. Supreme Court ban on devotional acts in public schools, Sen. Thurmond maintained, children in public schools are free "not to pray" but are not "free to pray if they want to."

"This," he said, "is freedom from religion, and not freedom of religion."

He said there is considerable confusion over just what is proscribed by the Supreme Court but that this confusion "should have no bearing" on deciding whether to adopt the Dirksen amendment.

"The object of this proposed amendment," he said, "is to allow children in the public schools to participate in prayer if they so desire, and even amid all the confusion, it is clear that that is now prohibited by the Supreme Court rulings." ☐

'Triple Revolution' Seen In American Catholicism

DALLAS (RNS) — The Catholic Church in the U. S. faces a "triple revolution of unbelief, unfreedom and un-Catholicism," the publisher of the *National Catholic Reporter* told the National Newman Congress here.

Donald J. Thorman of Kansas City, Mo., asserted that unless these related problems are resolved, the Church will lose its intellectuals and other leading laymen, and cannot expect the modern world to listen to its message.

The "unbelief" in the Church, said Mr. Thorman, "is a new experience not created by the Vatican Council, but certainly unleashed by

it. At least the Council created the conditions which have encouraged men to re-examine many of their beliefs . . . no longer are many willing to accept their religious values and beliefs unthinkingly and uncritically."

Today, he continued, American Catholics "are seriously questioning their most basic and most cherished beliefs. And because their religious education in the past taught them primarily rote answers to rote questions they are face-to-face with the possibility of unbelief in their lives."

(Editor's note: Here is the first public mention of a problem we have asked highly-placed Catholics about. Truth of the matter is that much of the new "openness" between Catholics and Protestants is merely a meeting of minds between men who have given up what their Churches stand for on both sides. It isn't hard for people to "get together" when the lack of faith they have in common is stronger than any convictions keeping them apart.) ☐

Church Sues TV Station; Charges Revenue Loss

DENVER (RNS) — Faith Temple of Denver has sued KWGN-TV here for \$210,000 because the station has discontinued telecasting the church's Sunday program.

In a suit filed at Denver District Court, the church, through its pastor, the Rev. Dick Newman, says the \$210,000 is what it will lose unless it is permitted to continue the telecasts.

WKGN officials said it is station policy not to accept paid religious programs. Free time is given if the churches work through the Denver Area Council of Churches. KWGN bought the television station recently from KCTO.

If the television services are not resumed, the complaint said, Faith Temple's "growth as a church will cease, attendance at the plaintiff's religious services will diminish and the plaintiff's revenue from contributions will necessarily decline."

(Editor's note: Interesting. Not only that a church would sue a TV station for loss of revenue but also that

a TV station would not permit any religious broadcasting not affiliated with a council of churches.) ☐

United Church, Canada, Asked To Give up More

TORONTO, Ontario — The United Church of Canada should approve principles of union that have been drawn for a merger with the Anglican Church of Canada, even if it means that the United Church must "die that a greater Church might live." So said editorials in the *Observer*, magazine of the Church.

The Anglican General Synod already has approved the merger principles. The United Church's General Council was to have added its approval during its next meeting.

Dr. A. C. Forrest, editor of the *Observer*, said that "to vote for the sacrificial death of a Church you love demands great faith in what is yet to be born . . . in order to express confidence in the future it may be necessary for commissioners to pass lightly over past values and concerns of the present."

"In order to be faithful participants in the movement towards unity we believe to be of God, it may be necessary to seem faithless to those personal opinions and interpretations and loyalties to which so many of us have long been committed."

In a second editorial on the same page, Dr. Forrest spoke to the oft-repeated claim that the United Church has to give up more than the Anglicans in the proposed union.

"We feel like saying a flippant, 'so what!'" he said. Have we not boasted for decades that we were ready to die that a greater Church might live? Or was that just talk?"

(Editor's note: We've said it before: all mergers leading to union with Anglicans or Episcopalians simply have meant that the participating Churches became Anglican or Episcopalian. In no such union have the Anglicans or Episcopalians surrendered a jot or tittle they considered important. That isn't "union," it's absorption on the way to Mother Church.) ☐



THE CHURCH AT HOME

Home Administrators Name Groups' Leaders

ATLANTA, Ga. (PN) — The administrators of Presbyterian US homes for children and for the aged have named officers for the coming year.

Heading the Presbyterian Child Care Association are John W. Baughman, president, director of Alexander Children's Center, Charlotte, N. C.; James W. Rawlings, vice-president, director of child care, Synod of Arkansas, Little Rock; and the Rev. Robert S. Hawks, secretary-treasurer, director of the Davis-Stuart School, Lewisburg, W. Va.

Named officers of the Presbyterian Association of Homes for the Aging are Richard A. Short, president, Presbyterian Home, Inc., High Point, N. C.; W. Ben Stokes, vice-president, administrator of Winter Park Towers, Winter Park, Fla.; and Gordon A. Hanson, secretary-treasurer, secretary of the Division of Homes and Christian Welfare, Board of Church Extension, Atlanta, Ga. ☐

Pastorless Churches Helped by 'Caravan'

JACKSON, Miss. — Central Mississippi Presbytery tried a new approach to evangelism and Christian education in 14 of its congregations this summer. The "Presbytery's Caravan" was termed a success by many who participated.

Under the direction of the Rev. Dwyn Mounser Sr., executive secretary of church extension and originator of the plan, a team conducted evangelistic services in the evenings and Vacation Bible School in the mornings in the churches visited. The three permanent team members were assisted in the various pastorless congregations by various ministers in the presbytery. They worked in close cooperation with the sessions, and several have expressed a

wish that the "caravan" be scheduled for a return visit next year.

During the evangelistic meetings at the Bethesda church, with a membership of 30, there were nine additions on profession of faith one night. ☐

Apartments for Seniors Planned by Presbytery

BALTIMORE, Md. (RNS) — The Baltimore Presbytery of the United Presbyterian Church USA is completing plans for the erection of a 20-story apartment building for the elderly in downtown Baltimore.

United Presbyterian Ministries of Maryland, Inc., a separate corporation established to build and operate the apartment house, has obtained approval of a federal loan of \$3,850,000 which is expected to cover the entire cost of the project.

The corporation has an option to buy the old St. James Hotel in Baltimore's once-fashionable Mount Vernon area, where the new 302-unit structure will go up. The new building will include 200 efficiency apartments and 100 one-bedroom units as well as two staff apartments. Parking space will be provided for 100 automobiles. ☐

Louisville Seminary Adds Foley to Staff

LOUISVILLE, Ky. — Appointment of Dr. Grover E. Foley as visiting professor of doctrinal theology for the academic year 1966 at Louisville Seminary has been announced.

Dr. Foley, a member of the Presbyterian Church in the United States, is a native of North Carolina. He is a graduate of Rutgers University and Harvard Divinity School. In 1958-59 he studied at the University of Goettingen in Germany, and received the Doctor of Theology degree from the University of Basel in 1963. He

taught at Austin Seminary 1963-65 and at Union Seminary, New York, 1965-66. ☐

UPUSA Gifts Finance Registration Projects

NEW YORK — New voter registration projects in Mississippi, underwritten by two United Presbyterian USA laymen, have been begun by the controversial Delta Ministry of the National Council of Churches. The gifts of the two men, channeled through the UPUSA Commission on Religion and Race, total \$31,000.

The first \$12,000 granted by the UPUSA agency to the Delta Ministry is for a ten-week project to register Negroes in the northeastern, central and southern parts of Mississippi. The remainder of the earmarked funds will go to the NCC agency as new projects are developed.

Included in the projects are workshops to train new registrants to exercise the political power they gain in becoming voters. ☐

Speaking at Colleges

JACKSON, Miss. — Opening the 84th session of Belhaven College this fall will be a convocation addressed by Dr. L. Nelson Bell, associate editor of the *Journal*. The convocation is scheduled Sept. 17, with classes beginning Sept. 19.

BATESVILLE, Ark. — Scheduled to address the Sept. 15 opening convocation of Arkansas College is Hugh M. Patterson, an alumnus. He is a senior partner in the Houston, Tex., international law firm of Baker, Botts, Shepard and Coates. ☐

Art Added by College

CLINTON, S. C. — Inauguration of an art program in Presbyterian College's fine arts department and the appointment of an instructor to launch this program were announced by President Marc C. Weersing. The new instructor in art is Mary Anne Pennington, who comes to PC from the Richmond Professional Institute where she has just received her master of fine arts degree. She also earned her bachelor's degree from this institution. ☐

Clydie's Not For 'Action'

Dear Sis,

Anyone who has lived through a depression, a couple of wars, worked for a living, raised a family and been a life-long Presbyterian ought to have a very high threshold of astonishment. But I'm here to say there are plenty of surprises left in the world!

Yes, I went to the Social Action Conference. But lacking the evidence of my own eyes and ears, I'd never have believed what I saw and heard.

Papers, Pamphlets

Registration was quick and painless. I swapped my money for a name tag and a big envelope full of all manner of goodies:

Four attractively done leaflets quoted the official position of the General Assembly on civil disobedience, good faith and integrity of our Church, theological basis for Christian social action, and civil rights. The fifth covered nearly everything else from interfaith marriages to nuclear testing.

Then there was a pamphlet called "The Church's Responsibility in the War on Poverty," prepared and adopted by the Synods of Kentucky, both Southern and "Northern."

And also one of the NCC series, "Action Objectives for the Churches Toward the Elimination of Poverty in the USA." Their objective for "income maintenance" looks to me like a more-pay-for-less-work policy.

"The Theological Analysis of Direct Action in Christian Race Relations" ran to eleven pages, single spaced. It was written by Gayraud S. Wilmore Jr., UPUSA religion and race official mentioned in a South Carolina overture to the last General Assembly.

Our irrepressible observer of the ecclesiastical scene reports on the 1966 Montreat Christian Action Conference of the Board of Christian Education.

Less esoteric but still interesting was a bibliography on Christian ethics. A book by James A. Pike led that list so I didn't read further. And finally, the voting record of every single member of the 89th Congress on "key issues," which turned out to be mainly "liberal" issues.

Oh yes. And a program of events and a roster.

Our homework was cut out for us before we even commenced.

Among the featured speakers were a Baptist and an Episcopalian—it's a relief to know our denomination hasn't cornered the market on liberals.

The Lawyer

Top billing went to a Harvard (and Harlem) lawyer who addressed us three times. If it's true that the route to Washington is to go to Harvard and turn left, he may turn up high in government circles some day.

Such a kind of sorrowful young man — the weight of the whole world on his shoulders and a pall of gloom around him like a shroud.

He spoke to us wearing madras shorts, no coat or necktie, and a wilted dress (not sport) shirt with the shirt tails hanging out. He was trying to "say" something but I rather felt his garb expressed a certain contempt for his audience.

Anyhow, the last laugh came later: because of his attire he was refused admittance to the dining room at the Inn at lunch time. Some people

don't seem to know the difference between charity towards the poor and just plain good manners.

I've read a couple of his six books and in those I read he came through as an "againster." He doesn't propose many solutions, but when he tells what's bad in the world, he lays it on with a trowel.

He observed that ghetto violence which so far has been "spontaneous and defensive" is changing in character to become "aggressive and insurrectional." Even so, he described the SCLC, CORE, SNCC and the rest as "the epitome of moderation and restraint."

In what was probably a departure from his prepared remarks, he delivered a blistering diatribe on conservatives in general, and the KKK, the John Birch Society, the Republican party, some Democrats, and Barry Goldwater in particular. His scorn would sear the war paint off an Indian at fifty paces.

And speaking of, and without wishing to impugn the sincerity, dedication or worthy motives of this crowd, why don't they ever get excited about the reservation Indians? The lawyer probably never looked farther west than the Hudson River, but the others surely know that Negroes are not the only deprived, despairing, dispossessed and downtrodden segment of society.

First shocker: It is power, not love, that determines the type of society. Love is sentimentality and no basis for equal rights of citizens. Power is. Love, power and justice, these three but the greatest of these is power.

In our small discussion groups after the lecture we were asked to give thought to what we can do as a Church and as individuals for better race relations. What followed was

a fruitless (and even silly) discussion of whether it is more patronizing and paternalistic to invite Negroes to join white churches or for white families to seek membership in Negro churches.

Next we heard from the lord high mogul of a committee of Southern churchmen.

Something of a grumbler, he fussed about the Yankees who "came south to be our conscience." He wrote them off as a fickle lot—after preaching and teaching doctrines from Yankeeland (his word) they've mostly all gone back and now it's not race but Viet Nam they're "concerned" about.

As did all the speakers, he gave the Church a good shellacking. With a well bred sneer. The Church, as institutionalized religion, is worse because it is not better. Better, meaning not different from what it was 15, 10 or even 2 years ago. Count this a comfort?

Although the social scientists claimed integrated schools would be much better, he reported that recent studies show they are not better at all. So what? he added. We do not worship the idol of education and officials of HEW have done the right thing. Just don't publish the report, but moving kids around is good for them. The speaker earned some applause from the audience when he said, "Since we can plan to go to the moon, we can certainly bus school children across town."

Second astonisher: He would wash James Meredith's feet because he "would consider that a sacrament."

The Expert

Direct from the Washington command post came an official recently retired from the War on Poverty. He was a regular comedian, all right, but I don't know that I think it's so funny to bite the hand that is contributing *one billion eight hundred million* dollars (that's \$1,800,000,000.00) to your support.

He made fun of Congress, Cabinet members, civil service workers, elected and appointed officials from all echelons; he rebuked the press and the politicians as "mischief makers."

However, a worshipful look came over his face when he spoke the name of Sargent Shriver. The reason why he thinks Mr. Shriver is so great is that he is so imaginative and

creative about ways to spend money.

And for the dedicated, hard-working, self-denying, Christian-living souls who spend the money on all fronts, he reserved his most hushed and reverential tones.

The expert believes we must draw a limit beyond which the poor should not have to endure. He pins his faith on the computer which told him that poverty would be licked in ten years.

Listening to the expert I began to tremble to think of the false set of values so speedily and surely being inculcated in the youngsters of our land. Nobody but a black-hearted rascal would deny little kids a chance and they say that Head Start will really break the "poverty cycle." But what if it starts another cycle of depending on public agencies from the age of five?

The people in the Job Corps are defined as "those who have been failed by institutional society" — so it costs the sum of a good college education (over \$9,000) to educate and train each one.

Third surprise: In a way, the late President Kennedy is really responsible for the riots because "he whetted the appetites of the people in the ghettos and stirred all these riots up!"

The Ministers

Three ministers formed an action colloquium in the afternoon.

The first confessed he was ashamed that he was white, Anglo-Saxon, Protestant, and serving a suburban church. After he spoke I was too.

The second minister of an inner-city church proudly recounted what his flock gets at his church: medical aid, legal counseling, homemaking tips, job finding, child care, recreation, clothing, kindergarten, and lots of attention from some VISTAs.

(This reminds me of the man who kept disturbing a church service by shouting "Amen!" every little bit. The pastor finally asked what his trouble was and the man said, "I've got religion." "Well," the minister told him, "you didn't get it here so be quiet.")

The third, a big, blond native of Minnesota, left a pastorate in Illinois to join some freedom riders in Mississippi, then stayed on with the Delta Ministry. I guess he never

heard of Chicago and Cicero and any problems there. Besides, the mote in the other fellow's eye is always more interesting, more exciting, and more susceptible to treatment than the mote in one's own.

A modest fellow, (I thought he had a lot to be modest about) he did take credit, on behalf of the Delta Ministry, for events leading up to and following the "occupation" of the Greenville, Miss., Air Force Base last winter.

Protesting the criticism heaped on the Delta Ministry from all sides, he complained that it took so much time from their "ministry" to answer the complaints that it was necessary to hire a public relations expert.

The National Council of Churches itself appointed a committee to investigate these criticisms. One of the charges substantiated by the committee was "fiscal irresponsibility." The minister gave a lot of attention to justifying expenses but he certainly didn't deny the allegation.

He said that the World Council of Churches pays his salary and he sends his expense account to them. In fact, he told us the Delta Ministry (of the NCC) receives enough of its support from the WCC to make it correct to say that more money comes from outside the U. S. than from Americans.

This led me to wonder where does the World Council of Churches get its money? Maybe from "ecumenical" Church sources *inside* the U. S.?

The Group

Our speakers seemed uncertain among themselves about what "black power" was and whether it should be praised by them. The lawyer said "black power" was a most welcome development and one that offered some hope. Everyone who spoke had much to say about the "terrible, terrible guilt" of white people and most seemed to think that the rise of "black power" is the only way it can be cleansed. They noted too that "black man" used to be an opprobrious term, now it's not.

They hinted that political jurisdictions (state, county, municipal lines) may have to be abolished so that any foot-draggers in economic and political action can be more effectively dealt with via the federal government.

Whether expressed or implied, the conclusions of the speakers were clear, unmistakable and inescapable:

"White, to every non-idiot in the land, is a symbol of oppression."

White people and institutions are guilty of a deliberate conspiracy to oppress the non-white races.

"The Church should divest itself of its vast holdings and be servant of the poor."

Money can cure everything that needs fixing.

We must never forget the rights of individuals. (No responsibilities

were mentioned.)

Riots are the natural and expected consequence of oppression, poverty and despair.

"So far, spontaneous violence has been contained inside ghettos by the most deliberate training and policy in deployment of police."

We must fear the police and do something to control police power because its function is changing to that of guerrilla warfare and a military occupation force.

Beware of individuals and groups on the extreme right. (No men-

tion made of the radical left.)

Can you believe all this? I'm a reasonably reliable reporter but for confirmation you can write TRAV in Atlanta and for \$2.50 they'll send you tape recordings of the meetings.

The sponsors of the conference urged action and action *now*! Believe me, they'll get it. I've never felt so conservative as I do right now and I'm going to work harder than ever for Concerned Presbyterians.

Orthodoxly yours,
Clydie

Sixth in a series of articles on the Person and Work of Christ —

Christ As Prophet

ROBERT STRONG, S.T.D.

What is a prophet? If our Lord was a prophet, does He continue to fulfill that calling? The answer is a resounding Yes!

A prophet is one who speaks for another, that is, one who speaks for God. All the writers of the Old Testament were regarded by the Israelites as prophets, so we understand the Old Testament as summed up in "the law and the prophets."

Usually the prophet dealt with present duty or with narrative materials which had a spiritual application. Sometimes the prophet was shown or had revealed to him things that were to come. Thus he was not only a "forth-teller" but on occasion a "fore-teller."

The greatest prophet in the Old Testament time was Moses, with whom the Lord spoke as a man speaks to his friend. The constitution of the prophetic office is found in Deuteronomy 18:22.

There we have it: the prophet speaks words that God has given him to say, among them at times predictions. False prophets are exposed when they predict and the event does not occur. But because

"Jesus of Nazareth, which was a prophet mighty in deed and in word before God and all the people" (Luke 24:19).

he speaks for God and has his message from God, the true prophet knows the future events and he is vindicated by the event when it occurs as predicted.

Moses, Then Others

Moses was the greatest of the prophets, but there is a long line of noble figures who follow him in the prophetic tradition:

Samuel anointed the first kings of Israel, Saul and David.

Elijah stood against Baal worship and on the supreme test called down the fire of Jehovah upon the altar.

Amos denounced religious pretense and demanded: "Let judgment run down as waters, and righteousness as a mighty stream."

Hosea exalted the love of God and illustrated it in his patience and tenderness toward an unworthy woman.

Isaiah, the evangelical prophet, saw the figure of Christ and gave more about the Messiah than any other of God's spokesmen.

Jeremiah, nearly one hundred and fifty years after the great Isaiah, explained the Babylonian invasion as God's judgment on an unfaithful people and commanded their submission to Nebuchadnezzar.

Daniel, the statesman-prophet, saw in his visions the course of world history and the breaking in of God's kingdom at last.

And then came John the Baptist, the final prophet in the Old Testament series, the immediate forerunner of the Messiah and the crier who declared the heavenly kingdom to be at hand. Friend of the Bridegroom, he was yet a man who felt himself unworthy even to unlace the sandals of Jesus.

These great names represent the illustrious company of the prophets. To the prophets we owe the books of the Old Testament. It was the prophets who stood and spoke for God in that ancient day. These were men who did not fear the face of man because they had seen the face of God.

Our Lord in the days of His flesh exercised the office of prophet.

As the Mediator Christ was a king, and He established on earth a kingdom which continues to this day, His Church. As Mediator, Christ was a priest, and He made a sacrifice

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once and for all effective in dealing with sins, the sacrifice of Himself upon the cross. He continues to be a priest in making intercession for His people in that place of authority which is His at the right hand of the Majesty on high.

As Mediator He also was a prophet. He spoke for God in perfect conformity with the mind and will of God.

Most relevant here is reference to the title given our Lord in the prologue of John's Gospel—the Logos, or the Word. He is the "reasoned utterance" of deity. Himself divine, He became man to reveal God. He is the Prophet supreme.

How did He declare God's Word?

I like the sentence used once by a seminary professor: "Jesus preached grace graciously." Was ever a preacher so appealing and winsome as Jesus? Even the soldiers who had come to arrest Him (but had not been able to do so) said, "Never man spake like this man." Another reaction to one of His sermons was, "They all marveled at the gracious words proceeding out of His mouth."

Read the teaching of Jesus. Besides strength and high demand, that teaching contains a surpassing sweetness of spirit.

False Charges

Characteristic of our Lord's teaching is the unflinching respect He accorded the Old Testament. But now the demythologizers regard Him as a "child of His time" who perhaps accommodated Himself to the notions of His day.

They would have us believe Jesus was wrong in ascribing the first five books of the Bible to Moses, mistaken in thinking that the book of Isaiah had one author. They would characterize Him as naive and pre-scientific. They would discount altogether His miracles and His power to accomplish supernatural effects in the external world.

When I hear or read this kind of thing I am deeply grieved at the reflection cast upon the Lordship of Jesus Christ. I am dismayed at the temerity shown by critics in their willingness to impeach the authority of Christ.

Being the Son of God, our Lord stands in no need of correction on this or any other subject. He held that the Old Testament was the

Book of God and that its prophets spoke by the Holy Spirit's enablement.

(Incidentally, there is ample sound scholarship to uphold the unity and Mosaic authorship of the Pentateuch, the unity of Isaiah. The negative criticism has at every point been successfully answered.)

Teaching Methods

Our Lord exalted the Old Testament. In the Sermon on the Mount (Matt. 5:17-18) He said:

"Think not that I come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

Our Lord goes on in the sermon to speak about the men of old time and what they taught. There is no controversy with Moses but only with scribal interpreters of Moses, who had made the Word of God of no effect by their tradition.

Probably no instance of Jesus' testimony to the Old Testament is more significant than John 10:35 where He used a psalm to answer the criticism of those who called Him a blasphemer for claiming to be divine. Immediately after the quotation from the psalm He added, "The Scripture cannot be broken."

Always our Lord's attitude toward the Old Testament is one of absolute acceptance of it as the very truth of God. This is of basic importance in understanding Jesus.

This same attitude should characterize us if we are true followers of Jesus and if we would be either ministers or teachers of the Word of God.

The teaching of Jesus sounds the claim of absolute authority. In contrast with the scribes whose technique was to compile on any subject the opinions of authorities, our Lord flatly announced that His own judgment was final: "Verily, verily, I say unto you."

His listeners' ears were so struck by the note of certainty that they said in astonishment that Jesus taught with authority and not as the scribes.

There is, moreover, in the teaching of Jesus a most notable vividness. He took the things of ordinary experience and transmuted them into fine spiritual coin: the dowry, the

vine, the lamp, the birds, the sower, the mustard seed, the net. To name these is to call to mind imperishable meanings associated with them by our Lord.

And what a story teller was Jesus! Who could not remember the story of the good Samaritan? Or the Prodigal Son? The sayings and sermons of Jesus will never lose their charm nor fail to elicit interest.

The Message

The concept of God as Father of His people is briefly touched upon in the Old Testament, but it is our Lord Who brings this great idea into focus. He clearly lays the foundation of Trinitarianism. This helps us recognize what the Old Testament had often implied—that there is a distinction of persons in the Godhead. Thus also He brings God near; as John 1:18 says, "No man has seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him."

Now we know that He can be approached with confidence, trusted implicitly, counted on to take care of one in his needs.

And there is the emphasis on the kingdom of God or the kingdom of heaven—they are synonymous terms. The phrase means the rule of God. The Sermon on the Mount is its most detailed exposition. Jesus would have men know that the God Who rules the universe is to rule over the lives of men—in their thought, in their speech, in their doings, in their relationships with each other. We remind ourselves once more that the Church is the visible form of that kingdom our Lord introduced.

A third emphasis was Jesus Himself. Here we see our Lord different from all who had gone before Him. He alone has such a right. This, of course, is because He is divine and the proper object of faith. Twice He was so attested from heaven: "This is My beloved Son."

What did He say about Himself? "I am the Son of God. I have been sent into the world on an errand for the Father. I came to give My life a ransom for many and to shed My blood for the remission of sins. I am the Saviour of sinners. And at the last day I will be the Judge of mankind." Jesus' message was Himself.

The ascension of Christ did not mark the laying aside of His prophetic office. By the Holy Spirit He inspired the apostles to preach and teach of Him and to record the things that He had said. The Gospels' transcript of His words is not due merely to the fabulous Palestinian memory whose feats history reports to our astonishment.

It was as Jesus had promised: the Holy Spirit brought to recollection the things Jesus had said. And the Holy Spirit took the apostles into deeper understanding of the message about Jesus, so that they might give us the epistles. Our Lord exercised His prophetic role in giving us the books of the New Testament.

Ever since, as men have faithfully expounded those books to the blessing of the heart, it has been our Lord continuing His prophetic work. The Shorter Catechism says it well: "Christ executeth the office of a prophet by revealing to us by His Word and Spirit the will of God for our salvation."

So Athanasius and Augustine stood for the truth in an age of controversy. Declaring the Christ of the Bible, His free and gracious salvation they were projecting the prophetic office of Christ. Martin Luther declared the rediscovered truth of justification by faith in Christ alone — another glorious instance of Christ's exercising His prophetic office. Through John Calvin and his ministry at Geneva reaching out over the continent by letters and books Christ mightily exercised His prophetic office.

Charles Spurgeon is, in my opinion, the greatest preacher of modern times. He stood Sunday by Sunday before 6,000 and week by week ministered to many other thousands through his printed sermons. This, too, was an instance of the Lord Jesus exercising His prophetic office. Insofar as the minister of the Word in our day is true to the Gospel we may think of our Lord as exercising through him His prophetic office.

Expounding the Scripture and exhorting the people to heed it may seem like a useless business. But this is the principal way Christ has chosen to send out His message. When it goes forth in faithfulness, clarity, and spiritual power, Christ is exercising His prophetic office.

Still He tells mankind: "Repent

and believe the Gospel." Still He graciously invites: "Come unto Me all ye that labor and are heavy laden and I will give you rest." Still He engages in a gracious wooing. Still He makes the offer of eternal life.

And so today if you will hear His voice, harden not your heart but heed

Him as by His Word, His messengers, His Spirit, He speaks concerning forgiveness, eternal life, present duty to live like a Christian and imitate God's Son, and of heaven at last. Let us hear Him; let us heed Him; let us believe Him; let us with the whole soul respond to Him. ☩

The Campus And the Church

A growing number of theologians delight in saying that God is dead.

Many who have attended church in the last few years have suspected as much. If He were alive, why would His local authorized agents spend as much time as they do on trivial matters?

Instead of theology, the churches have been filled with applied social work; instead of discussions of whether or not the Scriptures are true, only literary criticism; instead of sermons, only Rotary Club speeches on getting out the vote. . . .

And on the topics which are discussed, why should the minister command our attention? Many in the audience have had better training to discuss these topics than he.

Why should a lawyer go to church to listen to some Doctor of Divinity display his legal ignorance during a sermon on the Supreme Court's latest ruling?

There Must Be A Creed

It is granted that saving faith is trust in a Person, Jesus Christ our Lord, and not mere adherence to a creed. But the Person who is trusted may be described in words, and the authentic Christian believes the words, or doctrine, concerning Christ and trusts Him who is so described. — RONALD A. WARD, *The Epistles of John and Jude*.

Why should a political science student go to hear a superficial discussion of the merits of admitting Red China to the United Nations?

Why should a grad student in philosophy go to hear a popularized treatment of modern existential writers?

And worst of all, why should they attend when there is no question-and-answer period after the speech? Even experts lecturing on campus will at least grant that courtesy.

If the clergy is having its doubts about God's viability, then it should honestly admit that church is merely a device for keeping people off the streets on Sunday morning.

A trip to church these days is rather like a trip to a Chevrolet agency where you are surprised to hear nothing but discussions of Fords, Plymouths and Hondas.

There must be something to be said for religion other than the superficial social comment advanced on too many Sunday mornings.

Perhaps the clergy has been too busy during the week solving the social problems of the world, or telling the generals what must be done in Viet Nam.

But if church is to be nothing more than a literary society, little wonder Sunday morning is popular for sleep or golf or pinball. — BOB AULER, "Keep to the Right . . . Is Church Dead?," in the *Daily Illini*, student newspaper, University of Illinois, quoted in *Christianity Today*. ☩



Soliloquy On A 'Liberal' Lament

Coincidentally, we were doing the last bit of editing on Clydie's report of the latest antics of the Church's slightly lunatic fringe (see p. 7) when an interesting issue of a leading "liberal" Protestant magazine came across the desk. In this issue the leading "liberal" magazine was taking the Church's lunatic fringe severely to task. It seemed to be the opinion of the magazine, in fact, that some features in Protestantism are definitely going to the dogs.

One article was a fanciful projection into the future in which the author dreamed that religion had died altogether after its devotees tried to make it so "relevant" that the local church finally became entirely unnecessary.

An editorial piece called attention to the sad fact that some sentimentalists have even established cemeteries for animal pets where complete funeral services are often held, including prayers and committals.

Somehow we find ourselves a bit frustrated when we see "liberals" lamenting because the "young turks," in the words of this magazine, are "going out of their way to attack every imaginable Christian institution in the name of relevance, openness, modernity, maturity and just for the h - - of it—to attack the Church and the ministry and even God to prove they have 'come of age.'"

Who, pray tell, put the notion of becoming "relevant" into their minds? Who first cast doubt upon the absolute trustworthiness of the Scriptures and created disrespect for their authority by making fun of those who took them literally?

Who said we must no longer consider the Bible God's verbal revelation, but only a witness and instrument of something else called His "mighty acts"?

Who planted seeds of doubt about the majestic confessions of the Christian Church by teaching that each

generation must write its own faith for itself?

Who derided the so-called "fundamentalists" for their "flap-jack" religion, described as belief that a man can be lost one day and saved the next as a flap-jack is flipped over? Who eliminated the notion of being "saved" altogether?

Who first proclaimed that idea that Christians must get out of the Church and into the streets where Christ is at work?

There is something tragic about the spectacle of a "liberal" lamenting that the new generation has taken things too far in the Church.

We keep thinking of the professor who replaced the Ten Commandments with a system of "situational ethics," then was horrified when his own daughter came home pregnant.

Sow the wind, the Bible says, and you reap the whirlwind. ☐

Who Is Responsible?

Who is to blame for the current civil disorders which are making a shambles of law and order in the larger cities of the United States?

Is it the poverty and squalor everyone talks about?

Hardly. Poverty and squalor have been with us all the time, but throughout the history of America even the poor and deprived have lived (however unhappily) in obedience to law. A person may be miserable in his poverty, but another ingredient must be added to make him openly flout the law.

Are there subversive influences fomenting the riots and vandalism that have shamed America before the whole world?

No doubt. Even the President himself has admitted that Communist influences have played a part in our "long hot summer."

But even the incitement to riot is

not enough to make a respectable citizen turn lawless, if in his heart he knows and respects the difference between right and wrong.

The blame, we believe, lies at the door of those who influence a private citizen's judgment about the difference between right and wrong.

It lies at the door of those who have concocted and promoted the latest teaching abroad in the land: the doctrine of civil disobedience.

The blame rests upon those who have proclaimed that under some circumstances laws do not have to be obeyed — and who have participated in demonstrations to back up their views.

Among these have been churchmen — Christian leaders of the Churches, including the Presbyterians.

It is a sobering thought that when we adopt resolutions in church assemblies in North Carolina we may be aiding and abetting lawlessness in Chicago. ☐

Defining the Mission

The discussion group had taken up the subject of the mission of the Church in connection with its study of Chapter 30 in *Through the Ages*.

Someone observed that the Peace Corps seems to be better received in some countries overseas than missionaries. Then someone else observed that the Peace Corps seems to be getting more done in some areas overseas than the Christian Church. Finally, someone observed that the domestic "peace corps" and poverty program here in America seem to be doing more to solve social problems in the United States than the Church.

Then came the inevitable conclusion: If the government is doing, and doing better, what the Church ought to be doing, then are we not making a mistake in stressing the separation of Church and State?

That seemed to bring the discussion group to its senses. For if the Peace Corps and Head Start represent the Church's mission, then obviously it would be hard to make a case for a Church separate from the State. Logically it would even be hard to make a case for a Church at all. Let the government do it.

But social action is not the Church's mission. It wasn't to do the work of the Peace Corps or Head Start that Jesus emptied Himself

and became of no reputation, finally shedding His blood on Calvary.

It is in order that men may have life and have it more abundantly that the Church has a mission. And this is regardless of the status of men — poor, rich, free or oppressed. The Church's mission is in order that all who sincerely repent of their sins and receive the Lord Jesus Christ as their Saviour may have life.

They don't have life until the Church fulfills its mission of bearing the Gospel to them. They may be raised from poverty to affluence by the government, by the Church or by their own initiative. But they have not been raised from death to life until the Church fulfills its spiritual mission on their behalf — until they hear the message glorious and respond in faith and obedience. ☐



A LAYMAN AND HIS CHURCH

How 'Small Things' Become Great

Dr. L. Nelson Bell

The influence of any church on a community is best measured in the personal lives of its members. Resolutions, frantic activities for this or that cause are meaningless unless church members live consistent Christian lives.

We have great sympathy with pastors who find themselves dealing with indifferent church people — those who casually attend the service on Sunday morning (if it is convenient) and who, the rest of the week, live on a plane which gives little evidence of the grace of God in their hearts.

Some of these pastors try to solve the problem by turning from the individual to the corporate church, concentrating on the corporate body rather than the single person as the key to social action.

Others continue doggedly in their private duties, visiting the sick, ministering to the poor and conscientiously working on their sermons and the programs of their congregations.

Only too often neither of these lines of action brings about any change in the lives of the church members. Indifference, inertia and stagnation settle over the congregation and if he is realistic the pastor may eventually become frustrated and discouraged.

We believe there are two approaches which can change the situation and we have seen abundant evidence that these two approaches work.

First there is the power of prayer. The pastor needs to pray and to
~~~~~  
unity of objective, of mood, of disposition.

Let us discover for ourselves what Christian unity is before we get too settled in our beliefs about church union. Harmony, agreement with God, is what we need and want. — EARL L. DOUGLASS in the *Toledo Blade*, Toledo, Ohio. ☐

pray specifically for those in the congregation whose lives belie their Christian profession. He should solicit from the church membership corporate and individual prayer for a work of the Holy Spirit in the midst of the congregation.

An emphasis on prayer will result in the formation of small groups joining in importunate prayer for themselves and for their congregation.

Then, the Bible should be restored to its rightful place in the life of the pastor and the members of his church. There is abundant evidence that faithful reading of the Word of God has in it the power to change individual lives. Once interest in Bible study is aroused Bible study groups may spring up in the congregation which will bring their own blessing.

From the pulpit there should ring the authoritative Word, "Thus saith the Lord," for the Bible is truly the Sword of the Spirit and its proclamation carries with it divine power. There is considerable talk today about a return to "Biblical preaching" and this is good. But be sure such preaching leaves room for the teaching of the Holy Spirit and is not the occasion for preaching pet hobbies.

An awakened congregation, awakened by the Holy Spirit, will meet individual social responsibilities at the point where it really counts and in the only way whereby permanent results may be obtained.

God still makes available His power through prayer, His Word and His Spirit. Miracles are still possible. Transformation of lives still takes place. We believe this is the only way whereby a local church — or the great Church universal — can really become relevant and used in a world which needs Christ so much. ☐

### True Unity

"Be ye all of one mind" (I Peter 3:8).

But being of one mind does not mean being in unison. It means being in harmonious relationship with things and persons round about us. The musicians who make up an orchestra are in harmony one with another but they do not necessarily — in fact very seldom — play in unison. Each set of instruments carries some part of the general music theme blending into and supporting the other instruments. And the result is not unison but unity!

The same is true in nature. The leaves on a single tree look very much alike yet there are no two leaves exactly alike. Wild flowers may constitute a riot of beautiful color, yet every flower is different from every other flower. Human hands are very much alike, yet the fingerprints of each hand are different from the fingerprints of every other hand in the world.

What then did the Apostle Peter mean when he urged his Christian associates to be of one mind? Undoubtedly he meant a unity of mood and disposition. We can never expect to evolve a creed which will satisfy every Christian on earth. There will always be branches of the Christian Church no matter how completely we achieve church unity. For church union is not primarily a matter of sameness of belief and uniformity of organization, but a





# SUNDAY SCHOOL LESSON

For Sept. 25, 1966:

## Christ's New Commandment

Rev. Wick Broomall

**INTRODUCTION.** This series on the Ten Commandments concludes with a lesson on "Christ's New Commandment," which is indeed the best interpretation of all (Matt. 22:37-40; Rom. 13:8-10). However, the Old Testament itself emphasized love, not law, as the basis of our relationship with God (Deut. 6:4-9; Psa. 18:1). The two Testaments agree on the priority of love.

The "new commandment" that Christ gave is included in the "new covenant" announced in the prophets. Only in the covenant instituted in Christ's death do we see love and law blended in their proper proportions. Christ died under the law's curse (Gal. 3:10, 13); but His death is the greatest display of love ever seen (John 3:16; Rom. 8:39).

Love and law must also be blended in the life of the Christian. Love must be guided by the righteousness of God's Law or else it becomes license and then licentiousness. And the Law of God, designed to expose sin (Rom. 7:7-13) and curb unrighteousness (I Tim. 1:5-10), must ever be interpreted by the love expressed in the death of the Son of God on Calvary.

**I. THE NEW COVENANT ANNOUNCED** (Jer. 31:31-34). This passage is one of the most explicit of all Old Testament prophecies.

**A. Time.** The expression "the days come" refers to the future: to Jerusalem's fall (Isa. 39:6; Jer. 19:6-8), to the post-exilic period (Jer. 23:7-8; 30:3), or to the time of the Messiah's advent (23:5). Sometimes the Messiah's advent is described as "afterward" (Joel 2:28-32), "that day" (Amos 9:11-12) or as "the last days" (Job 19:25; Isa. 2:2; Dan. 2:28). The Jews of Jeremiah's time could not tell whether this prophecy would be fulfilled at Jerusalem's fall, in the post-exilic era, or at some later time. However, during the exile in

**Background Scripture:** Jeremiah 31:

31-34; Matthew 5:17-20; John 13:

34-35; 15:10-14

**Key Verses:** Matthew 5:17-20; John

13:34-35; 15:10-14

**Devotional Reading:** I Corinthians

13:4-10

**Memory Selection:** John 13:34

Babylon, it was revealed to Daniel (9:24-27) that 490 years would elapse before Messiah's advent to earth.

**B. Parties.** This covenant is made by Jehovah "with the house of Israel and with the house of Judah," the two divisions of the Hebrew nation. The two houses are mentioned to show the unity of the Hebrew nation even after the defection of the Northern Kingdom (Israel); to show that the Hebrew nation is organically rooted in the covenant made with Abraham (Gen. 12:1-3; Gal. 3:8); and to show that the faithful seed of Abraham represent, typically and spiritually, the true Church of God (Matt. 8:11-12; Acts 2:39; Rom. 2:28-29). The use of this text in the New Testament (Heb. 8:12) proves conclusively that the new covenant was fulfilled in the Christian Church.

**C. Contrast.** The new covenant is contrasted with the covenant made with Israel at Sinai (Ex. 19 — 20) which Israel "broke." Israel "broke" this covenant initially, at Sinai (Ex. 32); repeatedly, as seen in Israel's history, especially the Book of Judges; progressively, as witnessed by the increasing apostasies of later times; and climactically, in Israel's rejection of "the messenger of the (new) covenant" (Mal. 3:1), that is, the Lord Jesus Christ (Isa. 53:2-3; Acts 3:14-15; I Thess. 2:14-16). The covenant made at Sinai, though legal in its outward form, was an integral

part in the preparatory period (Heb. 9:8-10; 10:1), of the one and only covenant of grace (Gal. 3:17-29). The Old and New Testament dispensations of the covenant of grace are essentially the same: 1) the way of salvation is the same (Heb. 11); 2) the sacraments (circumcision and the Passover; baptism and the Lord's Supper) are, in their spiritual significance, essentially the same; 3) the Church is the same as the one body of Christ (Eph. 2:11-22); and 4) the inheritance is the same in the eternal kingdom (Heb. 11:10, 16).

However, there were external differences: 1) the old was confined largely to the Jews; the new includes all nations (Matt. 28:19). 2) The old contained types and prophecies; the new gives us the fulfillment and realization (II Cor. 3:12-18; Heb. 9:8-10). 3) The old was ratified by the blood of beasts (Ex. 24:8); the new is ratified in the blood of Jesus Christ (Heb. 9:12-15). 4) The old was deficient because of the weakness of man and because of the restricted activity of the Holy Spirit; the new is efficient because of the Spirit's power in the lives of believers (Rom. 8:34; II Cor. 3:6-11). And 5) the old was designed for a limited time and then passed away (II Cor. 3:13; Heb. 9:10); the new is definitive (Isa. 53:3; Heb. 9:11-14).

**D. Nature.** The relationship is:

1. **Spiritual.** God will write His law in the hearts of believers. This prophecy was fulfilled in the New Testament (II Cor. 3:1-3). "And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep Mine ordinances and do them" (Ezek. 36:27 ASV).

2. **Filial.** "I will be their God and they shall be My people." The filial status of God's people is a special characteristic of the new covenant established in Jesus Christ. This prophecy, repeated throughout the Old Testament (Gen. 17:7-8; Lev. 26:12; etc.) is fulfilled in the

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New Testament (II Cor. 6:16) and in eternity (Rev. 21:3,7).

3. *Knowledgeable.* The knowledge of the Messiah will be extended universally in the dispensation introduced by Jesus Christ (Matt. 28:19; Luke 24:45-49). The extension of the Gospel to the Gentiles became a major theme of the prophets (Isa. 42:1,6; etc.). This greater knowledge is based upon the greater light manifested in the new dispensation (Isa. 9:2; I John 2:8).

4. *Forgiving.* Given in the Old Testament dispensation (Isa. 43:25; Jer. 33:8; Mic. 7:18-19); the promise is fulfilled completely and fully in the Gospel based upon the death of the Son of God (Luke 1:77; Acts 2:38). The sins committed by God's children under the old dispensation are now fully forgiven in Christ's atonement (Rom. 3:23-26; cf. Acts 17:30-31).

II. *THE LAW AND THE GOSPEL* (Matt. 5:17-20). This passage is fundamental in understanding the law in the light of the Gospel.

A. *Purpose of Christ's Coming.* He came to fulfill, not to destroy, the Law and the prophets.

B. *Immutability of the Law.* The Law and the prophets represent the full revelation of God's truth as given in the Old Testament. This part of God's truth was "God-breathed" (II Tim. 3:16). The Holy Spirit was in the Old Testament prophets (Neh. 9:20,30; I Pet. 1:11).

The Old Testament is fulfilled in the New Testament dispensation. This "fulfilment" takes place in Christ's complete obedience to the whole law, ceremonial and moral (Matt. 3:15; Gal. 4:4); in His death on the cross as an atonement for man's disobedience to the Law (Rom. 10:4; Gal. 3:13-14); in the enlightenment of the early Christians concerning the nature of the Law (Acts 15; Gal. 3-4); and in the punishment of the wicked for their transgression of the Law and in the rewarding of the righteous for their living, by faith, in obedience to God's Law (Rom. 2:1-16; 3:21-31).

C. *Viability of God's Law in God's Kingdom.* Two classes of teachers are those who "break" God's commandments and those who "observe and teach them." This distinction brings misapplications of the Law: 1) in applying it to the righteous instead of the unrighteous (I Tim. 1:

7-11); 2) in interpreting it by external action rather than internal intent (Matt. 5:21-42); 3) in adding man-made traditions so as to nullify it (Mark 7:1-23); and 4) in making it erroneously a means of justification before God (Acts 13:39; Rom. 3:20-31).

D. *Inadequacy of Man's Righteousness.* Man's righteousness is not sufficient as a means of entering into God's kingdom. Man's righteousness is external; God's righteousness is internal (Matt. 5:21-48; 6:1-18); man's is earned by works, God's is imputed to those who believe on the Son of God as their Saviour (Rom. 4:13-25; II Cor. 5:21); man's justifies only in the sight of man; but God's righteousness justifies absolutely and eternally in the sight of God (Matt. 23:13-36; Tit. 3:4-7).

III. *THE NEW COMMANDMENT* (John 13:34-35). This is the basic nature of the "new commandment":

A. *As Given.* This commandment of love is called "new" because it belongs to the "new covenant"; it can be practiced only by those who are "new creatures" (II Cor. 5:17; I John 3:14-15); it is exemplified and enforced by a "new" example, our Lord's (John 15:9-13; I John 3:16).

B. *As Measured.* The "as" (KJV) or "even as" (ASV, NASB, RSV) designates similarity, conformity and measure, and is used to indicate the measure and manner of the believer's relationship to Christ: our unity with Him (II Cor. 10:7); our forgiveness in Christ (Eph. 4:32; Col. 3:13); our "walk" after Christ (Eph. 5:2; I John 2:6); our imitation of Christ (I Cor. 11:1); our love toward Christ (John 15:9); our conformity to Christ (I John 3:2).

C. *As Evidenced.* The evidence of the reality of the Christian cause among men of the world is traced back to the mutual love that believers have one toward another. This love can be readily recognized ("all men know"), and it is an unmistakable evidence of being Christ's disciples ("ye are My disciples"); a bond of mutual affection among believers "ye have love one to another").

IV. *THE NATURE OF TRUE LOVE* (John 15:9-14). Here is the definition of true love:

A. *Originated with the Father.* A parallel exists between God's love

for Christ and Christ's love for believers. "My love" (literally, "the love that is Mine") designates that specific kind of love that is manifested in Christ's nature and in His works (Westcott).

B. *Grounded in Obedience.* The other side of this truth is given in John 14:15. Christ's obedience to His Father and consequent "abiding in His love" is set forth as the type and pattern of the believer's obedience to Christ and consequent "abiding in His (Christ's) love." The believer's obedience is described as conditional; Christ's obedience is absolute and without condition. The perfect tense in "have kept" and the present tense in "abide" picture this divine love as existing from the eternal past until it comes to rest in the eternal present.

C. *Expressed in Joy.* "My joy" (literally, "the joy that is mine") represents "the joy of complete self-surrender in love to love" (Westcott). There is no greater joy than that which comes from the obedience to the divine will that is prompted by perfect love. His joy in us is the measure of our joy in Him.

D. *Manifested in Sacrifice.* The divine command is to love one another, the outstanding example of love is in self-sacrifice for another (cf. Rom. 5:7-8). Christ's love is our pattern (John 3:16).

E. *Bond of the Christian Brotherhood.* Abraham, the father of believers (Rom. 4:12,16; Gal. 3:7,29) became "the friend of God" (Isa. 41:8; Jas. 2:23); so we become Christ's "friends" by the same kind of obedience. ☐

## HOUSEMOTHER

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## YOUTH PROGRAM

For September 25, 1966:

### *The Sermon on The Mount*

Rev. B. Hoyt Evans

Scripture: Matthew 7:24-29  
Suggested Hymns:

"Wonderful Words of Life"  
"Saviour, Teach Me Day by Day"  
"So Let Our Lips and Lives Express"

**SUGGESTIONS TO PROGRAM LEADER:** This is a program of Bible study based on the Sermon on the Mount, Matthew 5-7. Ask your young people to read these chapters very carefully before coming to the meeting. If, for some reason this is not possible, allow time at the be-

ginning of the meeting for these chapters to be read.

Divide the young people into two teams and then ask them the questions in the form of a contest. Award a point or points to the team whose member is first with the correct answer. When the answer to a question has more than one part, award a point for each part. It is understood that Bibles may not be used during the contest.

**PROGRAM LEADER'S INTRODUCTION:** The words of the Sermon on the Mount were spoken by Jesus directly to His disciples. A great multitude was present and heard these words, many of whom were probably not disciples at this time.

The point is that the teachings contained in the Sermon on the Mount are designed especially for those who have committed their lives to Jesus Christ. A person who does not know Christ will find many of these sayings most difficult to understand and impossible to keep. When we have become citizens of God's Kingdom through personal faith in the King, who is Jesus Christ, then the rules and the principles of the Kingdom become truly meaningful to us.

Jesus said, "Ask and you shall receive, seek and you shall find, knock and it shall be opened unto you." It is only when we come to Jesus Christ in faith and trust that we can find strength to do His will as He makes it known to us in these words.

**QUESTIONS:** (Some of the "questions" are questions in the strict sense of the word. Others are quotations with parentheses around certain key words. Read the quotation without these key words and ask the young people to supply them.)

1. Blessed are they that mourn for

they shall be (comforted).

2. Ye are the (light) of the world. A (city) that is set on a hill cannot be hid.

3. The disciples were to take courage in the fact that others had been persecuted before them. Who were they? (Prophets.)

4. Except our righteousness shall exceed that of (the Pharisees) we cannot enter the Kingdom of heaven.

5. If one's right hand offends, what is he to do? (Cut it off and cast it from him.)

6. If a person compels you to go a mile with him, what are you to do? (Go with him two miles or twain.)

7. Be ye therefore (perfect) even as your Father which is in heaven is (perfect).

8. Why did hypocrites pray standing in the synagogues and on street corners? (To be seen of men.)

9. Why do the heathen think they will be heard? (Because of their much speaking.)

10. What will happen if we forgive men their trespasses? (Our Heavenly Father will forgive us.)

11. What happens to treasures laid up on earth? (Moth and rust corrupt them and thieves steal them.)

12. Even (Solomon) was not clothed like the lilies.

13. Seek first the Kingdom of God and His (righteousness).

14. Judge not that you (be not judged).

15. Cast not pearls before (swine).

16. (Ask) and it shall be given you, (seek) and you shall find, (knock) and it shall be opened unto you.

17. If a man's son asks bread, will he give him a (stone)?

18. All things whatsoever ye would that men should do to you, do ye even so to them, for this is the (law) and the (prophets).

19. Not everyone who says ("Lord, Lord") shall enter the Kingdom of heaven.

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20. Jesus taught as one having authority and not as the (scribes).  
 21. Blessed are the (meek) for they shall inherit the earth.  
 22. What reason is given for letting our light shine before men? (That they may see our good works and glorify God.)  
 23. What is a person called when he teaches and does God's commandments? (Great in the Kingdom of Heaven.)

24. But I say unto you (love) your enemies, (bless) them that curse you, do (good) to them that hate you, and (pray) for them that despitefully use you and persecute you.  
 25. What is done to a tree which does not bring forth good fruit? (It is cut down and burned.)  
 26. Why do some people appear sad and disfigure their faces when they fast? (That they may appear to fast.)

27. Where your (treasure) is, there will your (heart) be also.  
 28. Which of you by taking thought can add one (cubit) unto his stature?  
 29. What should a person do before he tries to take a mote or speck out of another's eye? (Put the beam out of his own eye).  
 30. By their (fruits) we shall know them.

*Closing Prayer.*



## WOMEN'S WORK



Supplementary Circle Bible Study

### October: Nicodemus

Manford Geo. Gutzke, D.D., Ph.D.

"How can these things be?"

This was the question in the heart of Nicodemus the Pharisee, a man who came to Jesus by night. Nicodemus was a ruler of the Jews, which means that he was a person of importance and of responsibility. He also was a teacher of the law, a man acquainted with the Scriptures and with the practices of the Jewish people.

Being interested in these things he evidently had heard Jesus of Nazareth preaching and also evidently had seen Him as He lived among the people. Nicodemus showed first hand acquaintance with the things that the Lord Jesus had been doing.

So Nicodemus had seen Jesus of Nazareth as He lived and the miracles that He performed in line with His teaching. He became convinced that He was a "teacher sent from God," and yet he was puzzled, baffled, as it were, by the evident reality of what he saw in the Lord Jesus. There was something in Jesus of Nazareth that he did not himself have and this intrigued him and concerned him.

#### By Night

The Bible says that Nicodemus came by night. This will suggest different things to different people. Some will think this means he did not want to be seen, that he was embarrassed to be counted an inquirer

John 3:1-18

or suspected of being a disciple. This is possible. But it also is possible that he came by night because it was a time when the two of them would most likely be undisturbed. I am inclined to believe that Nicodemus sought out the Lord Jesus at a time when they could most likely have a deep, undisturbed discussion about the truth represented by this Teacher whom he acknowledged to be sent from God.

So he brought his question. Just what that question was we do not have set forth in the Bible. There is no exact description of the problem that Nicodemus laid before the Lord Jesus. But as we study the whole story and notice the words spoken by Jesus Christ I think we can deduce what it was that Nicodemus actually asked.

#### These Two

First of all, let's look at these two who were engaged in conversation that night. Jesus of Nazareth is here seen in His capacity of teacher. Nicodemus called Him "Rabbi," which means teacher.

There is no description here of what He was teaching and Nicodemus does not make direct reference to any aspect of it. But from other parts of the Gospels we can

deduce what He taught — particularly in the Sermon on the Mount and the parables, those illustrations of spiritual truth.

In summary, we know that Jesus of Nazareth taught the real meaning of the Old Testament — His teaching was of the law and the prophets, interpreted in their true meaning.

And He showed forth the power of God in the works that He performed.

You and I know that Jesus of Nazareth was the Son of God Who came to "seek and to save that which was lost." He came to give His life a ransom for many. He came to deliver His people from their sins, to raise those who believe in Him from death and to regenerate them, that is, to give them new life.

Speaking to the people one day He said of Himself, "I am come that they might have life and that they might have it more abundantly." He called this abundant life "eternal life" and it is a life actually of God in men, the life of God as Father in those who become His children as sons.

This life Jesus of Nazareth manifested in Himself, a life of complete and total obedience to His Father, a life totally oriented in terms of the will of God.

The life, then, that Nicodemus could see in the Person he came to visit, was one of self-denial in favor of His Father's will, of obedience to God and of complete satisfaction



(or joy) in living. These things would have been astonishing to all who saw Him and they were astonishing to Nicodemus.

## Ruler Of The Jews

Now, who was Nicodemus? We have already said that he was a ruler of the Jews. This implies that he was a leader among the people. He was considered an authority. We would call him today a member of the Session, or, in the case of the community, we would think of him as a judge. He was someone in charge of things.

In another place (John 7:50-52) we are reminded that he was a Pharisee. This meant that he had the public reputation of a good man. He was a person who would show public evidence of wanting to obey God, word for word as the Scriptures taught. He was a greatly learned man—that went with being a Pharisee. And he was a deeply religious man. He came to the Lord Jesus because he was profoundly interested in the things of God. Today we would say that he was a “committed” person.

When he called Jesus “Rabbi” he showed that he recognized in Jesus of Nazareth one who was an author-

ity in the holy Scriptures. He had heard Him teaching the Old Testament promises and the thing that astonished him and doubtless amazed him was that in addition to teaching the truths of the Scriptures, the Lord Jesus actually lived a life that demonstrated the power of what He taught.

It was not just the words that He spoke, for Nicodemus himself might have repeated some of the words that He spoke from the Old Testament. But the performance he witnessed was the thing that puzzled the Pharisee. He saw in Jesus of Nazareth the actual realization, or the actual demonstration, of the life of God presented in the Scriptures. And no doubt the question he brought that night might be phrased something like this:

“How is it possible to do the things that you do? How can one live as you live? I know what the Scriptures teach. But how can the will of God be obeyed?”

## Matter Of Performance

It seems obvious to me that Nicodemus was convinced of the authenticity of the message of Jesus of Nazareth. This he showed by his use of the word “rabbi” and by the frank admission that he found the Lord Jesus to be “a teacher sent from God.” And it is equally obvious that he was convinced of the authority of the teaching of Jesus of Nazareth because of the performance he witnessed: he saw the visible results. He said, “. . . no man can do these miracles Thou doest except God be with Him!”

For many people this matter of being persuaded of the truth by witnessing the power of the truth is not such a striking thing. I know a great many who base their convictions, not on the effects they see but on their ability to “figure things out,” that is, on their reason.

Let me put it his way: Nicodemus was not convinced of the authority of Jesus of Nazareth because he reasoned through what He was saying. It was not because he had His teachings “figured out” to be the truth. It was not on account of the beauty of His ideas. No. The thing that convinced Nicodemus was the actual power he witnessed, the results he saw, the performance of this “teacher sent from God.”

It seems to me that the best application we can make of the lesson of Nicodemus is with regard to the religious Authority which we have: the Bible. It is in the Scriptures that the Lord Jesus Christ is offered to us. How are we persuaded of the truth of the Scriptures? How can we have confidence in the Bible?

Let's go back to Nicodemus. This man had no question about the doctrine that Jesus of Nazareth was teaching and that doctrine did not answer the question he came to ask. The truths that the Lord Jesus taught raised the question he came to ask. But the thing which gave Nicodemus confidence in Jesus of Nazareth, was His performance, the works: “. . . no man can do the miracles Thou doest except God be with Him!”

Remember how the Lord Jesus Himself put it? He said: “By their fruits ye shall know them.” Applied to the Scriptures we might put it this way: The basis of our confidence in the Bible is the evidence of what this Book actually does to those who receive it. The basic evidence that grounds our confidence in the authenticity of the Scriptures is the result we see in the lives of people who read it and believe it.

## The Answer

The question of Nicodemus was, “How is it possible to live according to God's will, as You are teaching it?” Here's the answer: “You must be born again!”

The whole point of the conversation that night was that a life well pleasing to God is not achieved at the level where men live out their human existence. It is achieved on another level: you must be born again.

Now being “born again” does not mean a “re-run” of your life, this time more successfully than before. It is not just a new start in living. It's another life from another source. It's a matter of being put in touch with another source of life, of “coming alive” differently.

The solution of the problem of living is a spiritual solution, but when we say “spiritual” we do not mean that it is divorced from the body and from ordinary living. It is rather an “outside” solution from the world of the Spirit, coming in to take control of the body and of daily living.

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"Spiritual" means that life is derived from God and becomes the power of God in you, over the things of the flesh.

Now comes the specific question which Nicodemus asked: "How can a man be born when he is old . . . ?" This is as much to say, "I hear what you're saying, but I cannot put it together. I don't see what you mean." The trouble with Nicodemus, of course, was that he was thinking along material lines only, along physical lines. He had an earthly, or worldly orientation of his thoughts.

Let me say this very plainly: As long as you think only in terms of this world and of this life, you will never understand what the Lord Jesus meant when He said, "You must be born again." It is *not* in terms of the world and the world's problems that we understand spiritual things: "That which is of the flesh is flesh and that which is of the spirit is spirit." One is human, the other is of God. This is not a question of "good" or "bad." There is good flesh and there is bad flesh. But to be spiritual is to possess that which comes only from the Spirit of God.

Notice that the Lord Jesus made no attempt to explain this. He simply stated it clearly. There was no attempt to rationalize this truth or to explain it in some argumentative fashion. To have done so would have been futile. He simply affirmed that God would accomplish the miracle in His own inscrutable way. It is like the wind "which bloweth where it listeth, and thou hearest the sound thereof but canst not tell whence it cometh and whither it goeth."

At this point Nicodemus asked his final question: "How can these things be?"

The answer the Lord Jesus gave him immediately was this: "Art thou a master in Israel and knowest not these things?" In other words, "Do you mean to tell Me you know the Old Testament Scriptures and you do not realize that the answer to the human problem is for God to work?" Then He went on to say, "If I have told you of earthly things and you believe not, how shall you believe if I tell you of heavenly things?"

In other words, "If I have told you of things pertaining to the life of Israel and the record of the people of God in the world — if I have

## CATECHISM STUDIES



Rev. Paul G. Settle

### 69. Q. What is forbidden in the Sixth Commandment?

**A. The Sixth Commandment forbiddeth the taking away of our own life, or the life of our neighbor unjustly, or whatsoever tendeth thereunto.**

The Christian is forbidden to take part in violence or injustice — in any kind of harmful activity which might bring suffering to his neighbor.

\* \* \* \*

### TEST YOUR UNDERSTANDING

But, does this mean that a Christian cannot go to war? Or that he ~~opened~~ opened the Old Testament to you and you do not believe, how can I possibly open to you spiritual truths, New Testament truths?"

But the Lord Jesus went on to illustrate the New Testament truths that He came to bring by means of Old Testament patterns. He mentioned Moses and the brazen serpent and said that these were a pattern of the New Testament truth that Nicodemus was searching for.

It was as the people in the Old Testament looked in faith to the promises of God that they were saved from a physical plague in the time of Moses. And today, it is as we look in faith to the Lord Jesus Christ that we are healed of our spiritual diseases.

"There is life in a look at the Crucified One.  
There is life at this moment for thee!"

\* \* \* \*

*Dr. Gutzke is retired professor of Biblical Exposition at Columbia Seminary, Decatur, Ga., and broadcaster of "The Bible for You." This study is available on tape recording, No. 66-1 (October-March lessons) \$4.00 postpaid. Set of two tapes for the year, \$8.00. Write The Bible for You, Box 15007, Atlanta, Ga. 30333.*

cannot defend himself or his family? Or that capital punishment is wrong? The answer to all of these is "No!"

### SEARCHING THE SCRIPTURE

Look up the following Scripture references which may help explain the difference between murder and killing under justifiable circumstances: Deut. 19:4-5; Ex. 22:2; Deut. 7:1-12; Gen. 9:6; Ex. 21:12; Rom. 13:1-7.

\* \* \* \*

### 70. Q. Which is the Seventh Commandment?

**A. The Seventh Commandment is, Thou shalt not commit adultery.**

God is holy and pure. He expects our lives to be pure. Wherever and whenever men have been ignorant of the true God they have lived in immorality and lust.

The family is important to God. In this commandment He protects the family and tells us that marriage is a sacred thing.

\* \* \* \*

### TEST YOUR UNDERSTANDING

How does this commandment relate to the following ideas: 1) Personal purity, 2) the well-being of society, 3) national prosperity, 4) the life of the Church?

### SEARCHING THE SCRIPTURES

Memorize Exodus 20:14.

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## BOOKS

**WITH THE WHOLE HEART**, by Bud Collyer. Fleming H. Revell Co., Westwood, N. J. 96 pp. \$2.75. Reviewed by the Rev. A. Culver Gordon, pastor, United Presbyterian Church of Paterson, N. J.

This book by the well-known host of the "To Tell the Truth" program on television came as a delightful surprise to this reviewer. It consists of five poems which he used as "sermons" in his home church in New England. Perhaps the best way to tell you what the book is like is to give two samples of his verse.

The first concerns the hope of the resurrection and is called "The First Will." Writing of the empty tomb, he says, "Good Christians, thank God for this empty place/Filled to the top with all the means of grace /God grants to those who know what happened here!/Here was the birth of faith and the death of fear." Surely this may not only lift our spirits but may give a tool, to those like Bud Collyer who teach a Sunday School class or preach.

Another deals with the meaning of life. "What have we got to live for, you and I?/It's not enough to know that God will forgive?/Well, what about the fact that when we die,/This is the time we'll really start to live." Surely we have in this poem a means of arresting the attention of the youth that a man with Bud Collyer's many interests shares such a faith with us.

Perhaps it is a little unfortunate to call such poems "sermons" for this will alienate some prospective readers. As a matter of fact they are not sermonic any more than Paul was sermonic when he wrote I Corinthians 13, the great passage on love. Rather they are expressions of a poetic gift in the presence of truth. Mr. Collyer is one of the laymen in

the Church who is interested in historic Christianity. He very modestly says of this work that it is meant as "a twist to give a new meaning to an old thought." Yet like C. S. Lewis who spoke for "mere Christianity" to describe the core of the historic faith, he successfully sets forth in a fresh way the old truths.

The poems are illustrated by two-color line drawings. We recommend this book to all who love the true and the beautiful. ☐

**A HANDBOOK OF CONTEMPORARY THEOLOGY**, by Bernard Ramm. Wm. B. Eerdmans Publ. Co., Grand Rapids, Mich. 141 pp. \$1.95. Reviewed by Dr. C. H. Patterson, pastor, Westminster Presbyterian Church, Bluefield, W. Va.

The purpose of this handbook is to provide the hard pressed and often confused minister with clear understanding explanations of the theological positions of the major contemporary Christian thinkers of the last fifty years. To do this over one hundred key words have been selected, listed alphabetically, and "capsule" interpretations given, often using direct quotes.

Attention throughout is focused primarily upon Kierkegaard, Barth, Brunner, Reinhold Niebuhr, Tillich, and Bultmann. A sampling of the words discussed gives a picture of the whole: existentialism, anxiety, appropriation and approximation, bibliolatry, crisis, demythologize, election, encounter, hermeneutics, incarnation, neo-orthodoxy, revelation.

The author, by his many interests in contributing to *Eternity*, *Christianity Today*, etc. might be suspected of injecting certain "conservative" opinions in his summations. However this reviewer was deeply impressed with his ability to portray clearly what others thought without confusing the portrayal by adding his own criticism. For instance in discussing neo-orthodoxy, he quotes directly: "The following eleven points attempt to state in general the nexus of beliefs forming neo-orthodox thought." ☐

**GOD IS NOT DEAD**, by Gordon H. Girod. Baker Book House, Grand Rapids, Mich. 125 pp. \$2.95. Reviewed by Dr. C. Darby Fulton, Nashville, Tenn.

This is a series of forthright messages on trends, philosophies and movements of our day, delivered by a courageous pastor to his people and broadcast from week to week to a wider listening congregation.

The book deals with current heresies that are rife within the Church, with particular attention to neo-orthodoxy, universalism and the "God is dead" theology. It grapples effectively with the corrosive movements that are subversive of evangelical faith and establishes the incompatibility with true Christianity of such current emphases as the secularization of the Gospel, humanism, "renewal" as opposed to regeneration, the so-called "new morality," and anarchy under the name of civil disobedience.

The style of the book is that of the pulpiteer rather than of the essayist. There are repetitions for emphasis. The language is simple and direct. Common sense and practical logic are combined to forge a strong apologetic for the historic Christian faith. The man on the street will appreciate the directness with which the argument is presented. ☐

**THE SOUL OF PRAYER**, by P. T. Forsyth. William B. Eerdmans Publ. Co., Grand Rapids, Mich. Paper, 92 pp. \$1.45.

**THE CRUCIALITY OF THE CROSS**, by P. T. Forsyth. William B. Eerdmans Publ. Co., Grand Rapids, Mich. Paper, 104 pp. \$1.45. Reviewed by the Rev. Gary M. Jones, pastor, First Presbyterian Church, El Dorado, Ark.

These delightfully provocative paperbacks belong in every thoughtful Christian's library. Both volumes treat lucidly their central arguments, clarifying the fundamentals in one's understanding of the doctrine of the atonement as well as in one's appreciation for prayers as an essential to Christian well-being.

In his treatment of the atonement the author calls for a return to that which he argues is Biblically central as well as necessary to true Christian experience. He points up the emptiness of social consciousness that is not rooted in the individual's awareness of his need of a relationship

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with the holy God revealed in Jesus Christ. He thus provides a theological base for evangelical faith.

The volume on prayer scintillates with quickening stimulants. It is the kind of book that one reads and reads again. ☩

**THE PSALMS: A NEW TRANSLATION.** Westminster Press, Philadelphia, Penna. Paper, 255 pp. \$1.45.

**SINGERS OF ISRAEL**, by George S. Gunn. Abingdon Press, Nashville, Tenn. Paper, 95 pp. \$1.00. Reviewed by Dr. John R. Richardson, pastor, Westminster Presbyterian Church, Atlanta, Ga.

Four French scholars translated the psalms from Hebrew into French. In *The Psalms: A New Translation*, an attempt is made to do the same in English. A helpful introduction explains the place of the psalms in Hebrew and Christian thought. The psalms are thought of in Christological terms. "We recognize in Christ the God of the psalms. Henceforth the voice of the psalmist is the voice of Christ." Furthermore, we are told that enlightened by the Spirit of Pentecost the apostles saw the mysteries of Christ foreshadowed in these inspired poems.

*Singers of Israel* belongs to the "Bible Guide" series edited by Barclay and Bruce. Dr. Gunn finds the psalms to be the heart of the Old Testament, "the part of the Old Testament which has most deeply and

permanently enriched the souls of men." This book is especially helpful in its discussion of "the emotions of the soul."

Both volumes are contributions to the understanding of the best of devotional literature. They also show that the message of the psalter is meaningful for the twentieth century. Clearly we see here the connection between the ideas enshrined in what people sing and the facts which press in so hard upon us in life as we know it. ☩

**WORKS COUNT TOO!** by Charles N. Pickell. Zondervan Publ. House, Grand Rapids, Mich. 120 pp. \$2.95. Reviewed by the Rev. Dan H. McCown, pastor, First Presbyterian Church, Albany, Ga.

In this modern day when involvement and works are paramount in the world's thinking, Dr. Charles N. Pickell has set down many stirring thoughts that reveal true faith in action in the life of the Christian. This is a book from which every Christian would profit because of its down-to-earth practicality.

The author writes from the viewpoint of the Apostle James that "Faith without works is dead." In fact, Dr. Pickell states that "evangelicals do well to remember that faith is completed only by works, because 'faith apart from works is barren . . . ' To declare the Good News without doing good deeds is sheer hypocrisy." Yet he does not min-

imize the necessity of salvation by faith. Works begin immediately after a person has been born again. "If profession is authentic," he says, "performance will follow."

Throughout the book the author asserts that a Christianity which contents itself with pious pronouncements but fails in a creative confrontation with practical issues completely misses the Biblical and apostolic intent. Thus he deals with Christian responsibility in areas all the way from personal prayer, stewardship, and family life to the broader issues of race and missions.

It is hard to read the book without a self-examination of one's own faith in action, because of the simplicity with which the author writes. This book can be of value for laymen and minister alike. ☩

• • •  
The house of the Lord is often filled with people, filled with noise, filled with light, filled with perfume, and at times filled with excitement over a special program, but it is seldom filled with the majesty of His resurrection power. — LEONARD RAVENHILL, in *The Cross and the Switchblade*.

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**YOUR PASTOR'S PROBLEMS: A Guide for Ministers and Laymen, by William E. Hulme. Doubleday & Co., Inc., New York, 162 pp. \$3.95. Reviewed by the Rev. John R. Stevenson, pastor, Saxman Presbyterian Church, Sterling, Kansas.**

The author is a recognized expert in the field of pastoral psychology and is at present a professor of pastoral theology in Wartburg Seminary, Dubuque, Iowa. The book deals with the problems, anxieties and frustrations of the minister.

These problems always have been with the minister and wisdom and patience have usually worked out the solution. But the author declares that the church has now reached a crisis and that ministers are leaving the ministry for other occupations. He refers to a recent article in the *Saturday Evening Post*, "Why I Quit the Ministry," by an anonymous Presbyterian Minister. He declares that the minister today, "is suffering from a sense of inferiority. In his own mind he is the low man on the professional totem pole."

The author discusses the usual problems: authority, opposition in

the congregation, the minister's wife, the problem of time, the many unnecessary committees and time consumers. The last chapter deals with the spiritual solution but does not deal sufficiently with theology which after all is the real problem today. This chapter should be the really strong chapter in the book, but it is short and the opportunity of a splendid climax is not taken. ☐

**THE CHRISTIAN HERITAGE, by Herbert A. Musurillo. The New American Library, New York, N. Y. 172 pp. \$75. Reviewed by the Rev. Richard G. Watson, pastor, Seminole Presbyterian Church, Tampa, Fla.**

The author considers the early Church Fathers to be the primitive roots from which contemporary theology must not be cut off lest it die. This, he says, is the value of the study of the Fathers. Portions of texts spanning the period from 90 A.D. to the Council of Nicaea are translated with intention of presenting a view of the early Church which may give helpful light upon problems of the Church today.

Present day divisions of the visible

Church are seen as one of the greatest problems and the author seeks the solution to this in writings coming out of what he refers to as "a once healthy and united Christendom." In his preface he acknowledges the necessity of being selective regarding these writings and states that "all throughout, the focus is on the themes that bind Christians rather than the dogmas that divide them."

By careful selections of texts this book presents the traditional Roman Catholic answer to Church divisions which is submission by all to the authority of the Roman hierarchy. The question is whether the Fathers are speaking for themselves or being used to speak the mind of the author. For instance, while Tertullian is quoted in part, his propounding the independence of the spiritual man is dismissed as "some psychological cataclysm" which is likened to the actions of Martin Luther.

The fresh translation of texts is presented with enlightening introductions. Accounts of the martyrs are interesting and stimulating. ☐

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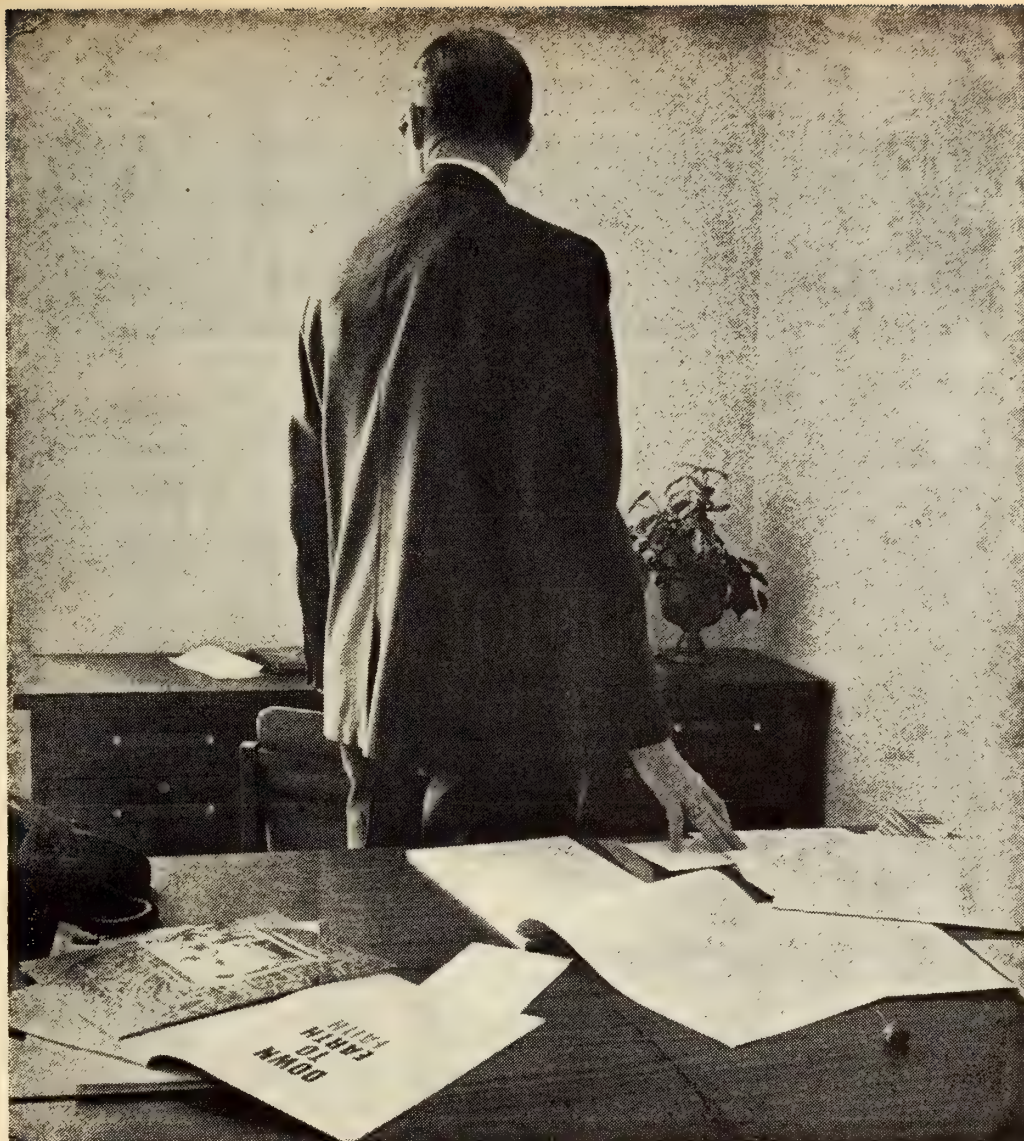
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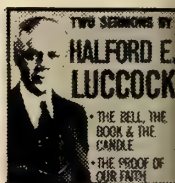
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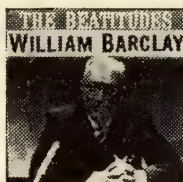
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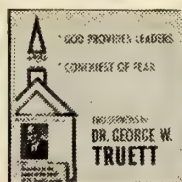
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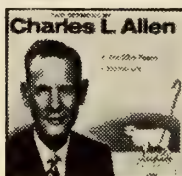
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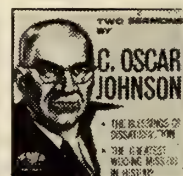
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and Be Right Or  
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Holy Spirit and Coming  
Into The Stream Of The  
Holy Spirit  
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Becoming Sons of God  
and The Savior Of  
The World  
W-3272



# the PRESBYTERIAN JOURNAL

*The circulation leader among independent publications in the Presbyterian-Reformed world*

## The Issue: Jesus

The further the 20th century Christians get from the simplicity of the earliest Christian preachers and social workers the more confused are their definitions of the nature of the Church and the more their energies are dissipated in institutional machinery.

The danger isn't that men today substitute a "social Gospel" for a "saving Gospel," or that they put a higher premium upon social action than upon preaching the Gospel to every creature. The dual responsibility of making disciples of all men and of sharing the temporal burdens of one's neighbors has been recognized by Christians in all ages. One generation may stress the obligation to evangelize at the expense of neglecting the duty to care for the needy, or vice versa. Nevertheless, a long view of Church history does prove that there has always been room in the church for both Philip, the evangelist and for Stephen, the deacon who "waited on tables."

No, the tragedy that confronts our churches is that there are so few who can answer the plea, "Sir, we would see Jesus!" We are like men who have built an elaborate television complex but cannot find a producer to develop convincing material worthy of broadcasting. . . . Modern scholarship has brought (preachers) to a place of utter frustration in so far as their knowledge of Him is concerned . . . not until men "see the Son of Man coming with power and great glory" will the victory of faith be really won.

—Stuart P. Garver  
in *Christian Heritage*

S. S. LESSON AND YOUTH PROGRAM FOR OCTOBER 2

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## MAILBAG

### CORRECTION!

If I might comment on a matter of very minor import — Mr. Allston Hamlin, who wrote the fine article, "For Whom is God Dead?" (*Journal*, Sept. 7) might check his infor-

mation on Gen. Lew Wallace. I think he will find that this man was a Union general, not a Confederate general as noted in the article.

Regarding the article and the *Journal* in general, to which I am

a new subscriber, all I can say is: keep up the good work!

—Craig C. Johnson  
San Antonio, Tex.

We hope our Confederate forbears don't turn over in their graves.—Ed.

# the PRESBYTERIAN JOURNAL

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Vol. XXV, No. 21, September 21, 1966

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**THE PRESBYTERIAN JOURNAL**, a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered to the saints, published every Wednesday by the Southern Presbyterian Journal Co., Inc., in Weaverville, N. C.

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### WON'T SOON FORGET

A while back three hundred men of the Everglades Presbytery met for a weekend of spiritual enrichment. To join with such a group for Bible study, prayer, and recreation was an experience we won't soon forget. It was a blessing and encouragement to us all as we shared in the testimonies of many men as they told us what Christ has meant in their lives. There was lively debate and mental stimulation as we met in nineteen discussion groups to consider our theme for the weekend, "The Essence of The Church." In my particular group we came to the conclusion the Church is not a Social Action Committee, but has the unique commission to teach the Word of God.

We went home with much to think about from the inspired teaching of Doctor Manford George Gutzke who brought to us the deep truths of the Scriptures in his clear and concise manner.

—(Rev.) Joseph A. Scharer  
Plantation, Fla.

### THIS AND THAT

Yours is the most effective voice I have heard reporting faithfully the developments in the ecumenical movement . . .

Your editorials are based on what I consider to be a proper interpretation of the Bible, and the purpose of this letter is to urge you to continue the course you have set . . .

The shallow witness of the social reformer is so far less effective it is a wonder that it has any attraction for a minister of the Gospel.

—S. A. Chalk Jr.  
Morehead City, N. C.

Regarding "What is the Gospel" in your August 10 issue: Yes, there are specific ways to find out whether the Gospel is being preached from a given pulpit; but to ask how many are being led to a saving knowledge of Jesus Christ by the man's sermons, is to introduce into the human "job description" a task which the Scriptures rightfully reserve for the Holy Spirit alone.

It is our job to witness. The Holy



spirit produces the fruit. We are not the causes of conversion, only the channels and instruments.

—(Rev.) Edward A. Johnson  
Hay Springs, Nebr.

## MINISTERS

John C. Neville Jr., Prattville, Ala., has been called by the First Church, Hendersonville, N. C.

Marion A. Boggs is serving as interim supply, First Church, St. Petersburg, Fla.

John W. Bolton from graduate study to the Caldwell Memorial church's Charlotte, N. C., as assistant minister.

John R. Thompson (ARP) from Tryon, N. C., to the Hickory Grove and Smyrna Associate Reformed churches, Smyrna, S. C.

Andrew Hughes Bullard from Hayneville, Ala., to the Highland church, LaGrange, Ga.

Wm. Neil Gordon Jr. from Fairmont, N. C., to the First Church, Farmville, N. C.

Richard W. Sauerbrun from Daytona Beach, Fla., to the Covenant

church, Albany, Ga.

John C. Wilson from Shawsville, Va., to the Old Brick church, Radford, Va.

William A. Cole Jr. from the Southern Baptist Church to the Salem, Va., church.

Robert R. Tolar from Clifton Forge, Va., to the Peaks and Laurel Grove churches, Bedford, Va.

D. Marvin Williams, Houston, Tex., has been called as pastor of the St. Matthew church, Houston.

Morris H. Springer from the Cumberland Presbyterian Church to the First Church, Lawrenceville, Tenn.

Raymond C. Brown from Winchester, Ky., to All Souls church, Lexington, Ky.

Hubert C. Shelton from Sumter, S. C., to the Carolyn Park church, Arabi, La.

Edwin R. Short, Farmington, Mo., has been appointed field administrator of Church World Service for the Southeast and will live in Westminster, Md.

David W. Nash from Martinsburg, W. Va., to the Romney, W. Va., church.

J. Hubert Johnston from Paris, Ky., to the Faith church, Morehead, Ky.

Frank L. Elvery from Homestead, Fla., to Panama City, Fla., as executive secretary of Florida Presbytery.

F. H. Morton Jr., Pamplin, Va., has been ordained and installed pastor of the Buffalo, Beale Memorial, Concord and Madisonville churches after taking a two-year course at Union Seminary.

Charles E. Bell, Summerville, Ga., is interim supply pastor of the Menlo, Ga., church.

William Glenn Dorris, Anderson, S. C., has resigned his pastorate to undertake graduate work at Columbia University.

## DEATH

Mrs. Lena Richardson Gilmer, wife of Dr. Graham Gilmer, died in Lynchburg, Va., after a brief illness, Aug. 2.

• Three interesting contributions to the current debate over the state of the Church came across our desk in the same mail one day. They were so well stated and supplemented each other so thoughtfully that we have put them together in this issue to see what you think of them. See pages 7 through 9.

• With this issue we also welcome a new contributor to the *Journal's* Sunday School department. A specialist in Biblical languages, a former missionary of the Presbyterian Church US, more recently a pastor and now a professor in the Reformed Theological Seminary, the Rev. Jack B. Scott will prepare the lessons for the last quarter of this year. See page 14.

• Speaking of things pertaining to the Church, we think you will be interested in comments made by Professor William Strawson of England to a World Methodist Conference in London. Prof. Strawson was warning the Methodists not to let organizational "business" blind

## ACROSS THE EDITOR'S DESK



them to the facts of life: "Our congregations get smaller," he said, "our list of members grows shorter, we are desperately in need of candidates for the ministry, and no one seems to take much notice of what we say on moral and social affairs. But never mind. We can forget we are a very small minority when we meet in our hundreds for our conferences. We can busy ourselves with our message provided we don't bother too much to ask who is to read it — and there is always the next conference to arrange!"

• Supporters of denominational student work, who have been hard to convince that the National Student Christian Federation (the "ecumenical" body to which the Campus Christian Life program belongs

and from which it gets most of its directions) has little interest in evangelical and Reformed Christianity, probably will read with surprise the story on p. 4 of this issue. The NSCF has voted itself out of existence, in favor of a student organization which now will include *everybody*. Chairman of the NSCF meeting which accomplished this breathtaking venture into a "one church" world was a Presbyterian US (Southern) student.

• Somewhat to our surprise, the requests for "Can the Gulf Be Bridged," from the August 31 *Journal*, have been so numerous we have had to put this editorial into pamphlet form. Order from the business office, 35 cents per doz., \$2.50 per hundred.





## Denominational Student Groups Merge

CHICAGO — Now the name is "University Christian Movement."

There is no more National Student Christian Federation. It voted itself out of existence at its annual September Assembly here.

The end of the NSCF and the beginning of the new movement which includes Roman Catholic and Eastern Orthodox student groups took place with help from Presbyterians. The Presbyterian US Westminster Fellowship and the United Campus Christian Fellowship (campus arm of the United Presbyterian Church USA and other denominations) were a part of the NSCF. Now they are in the new movement.

Retiring president of the NSCF as that body folded its operations was David Robinson of Columbia, S. C., a Presbyterian US student.

A keynote speaker was the Rev. Harry E. Smith, Presbyterian US campus pastor at the University of North Carolina, Chapel Hill. He

told the students that their main concerns should be "about the renewal of the world, not just the reorganization of the churches." Taking the cue, the new organization listed military conscription, home rule for the District of Columbia and government "interference" in Argentine universities as major concerns.

Host for the final NSCF meeting was McCormick Seminary, an institution of the United Presbyterian Church USA.

The new organization will be a "related movement" of the National Council of Churches, as was the NSCF. However, it will be autonomous in its legislative and decision-making powers, according to the announcement made after the organizational meeting.

Added to the groups previously a part of the NSCF are the National Federation of Catholic College Students, composed of students at-

tending about 100 Catholic colleges and universities across the country; the National Newman Student Federation, with 450 chapters for Catholic students on secular campuses; and the Campus Commission of the Standing Conference of Orthodox Bishops in the Americas.

A Quaker group, the Young Friends of North America, which had only been "related" to NSCF, will be a full member of UCM.

Membership in UCM will also be open to local and regional "religiously-oriented" campus groups not now in the movement through their national organizations.

Through the member groups NSCF was thought to have had a constituency of 200,000. UCM is expected to have about double that number.

Member bodies of the NSCF have been: Baptist Student Movement (of the American Baptist Convention), Lutheran Student Association of America, Methodist Student Movement, National Canterbury Committee (Episcopal), Westminster Fellowship (Presbyterian US), National Student Council of the Young Women's Christian Association, United Campus Christian Fellowship (Disciples, United Presbyterian USA, Evangelical United Brethren, Moravian, United Church of Christ).

The National Student Council of the YMCA, which has been "related" to the NSCF, will continue in that capacity in the UCM. The Student Interracial Ministry, an NCC unit, will also be "related" to UCM.

The Roman Catholic and Eastern Orthodox leaders helping to bring the new movement into being were high in their praise of its potential. Miss Anne Schneller, executive vice-president of the National Federation of Catholic College Students, said formation of UCM is "an important step in the advancement of ecumenism in this country."

Charles Bedrick, outgoing president of the Newman Federation, said it joined because "it will be through a combined Christian effort that the Christian witness on the university campus will be a force for a true Christian environment



## THE CHURCH OVERSEAS

CONGO — An interdenominational commission set up in 1964 to make a new translation of the Bible into the Tshiluba language has completed its work as far as the Book of Psalms, it was announced here.

Tshiluba is one of the four principal languages of the Congo and is spoken by more than two million people. It is the chief language of that part of the Congo served by the Presbyterian Church US.

The commission working on the translation is composed of both Protestant and Roman Catholic scholars and Bantu language experts of the American Bible Society, which is financing the project.

ENGLAND — Methodists, Baptists,

and Congregationalists have merged in Bristol to form a combined church they describe as "an exciting venture in church unity." These three denominations will now go by the name of Christ Church.

JAPAN — Christians in Japan number 794,586, or just under one per cent of the country's total population, according to the Japan Christian Yearbook just released. Protestants are in the majority with 461,321 members, while there are 333,265 Roman Catholics. The United Church of Christ with 194,826 members is the largest Protestant body. Next largest is the "Spirit of Jesus" group with 51,042 members. ☩



and a better world."

James Couchell, executive secretary of the Orthodox Bishops' Campus Commission, suggested that the affiliation of the Eastern Orthodox students will help them to become more "identified" with the American scene to "be concerned about the great issues of civil rights and peace." He quoted the Greek Orthodox primate of North and South America, Archbishop Iakovos, as stating that UCM membership is "imperative" for Orthodox student groups.

In his keynote message, the Rev. Harry Smith warned against letting the demand for theological consensus "paralyze or prevent" students of different religious persuasions from working together.

Another speaker was Dr. Leonard G. Clough, NSCF general secretary who also carries the title of assistant director of higher education for the National Council of Churches. In his annual report he noted that there continues to be a decreasing attendance at traditional campus religious centers and increasing concern among students over the impact of the Church on society.

The greatest percentage of time and effort by students in NSCF-affiliated groups has been devoted to international issues, Dr. Clough disclosed. Prime interest has been focused on Latin America, Africa and Southeast Asia.

In authorizing an emphasis on military conscription during the coming year, the new movement specified that its officials should coordinate the program with the parent National Council of Churches and with such anti-draft organizations as the Fellowship of Reconciliation, the War Resisters League and the Students' Peace Union.

The emphasis on Argentina was directed at the current administration there. The UCM said its use of power in the academic community had nearly brought the educational process to a standstill. ☐

• • •  
There can be no true greatness where truth is absent. — *Youth's Living Ideals*.

## Canterbury Reports: Anglicans Won't Give

ST. JOHN'S, Nfld. (RNS) — Ultimately here will be one Christian Church, but the Anglican Communion will not go into any unions without the four fundamentals it believes to be part of the primitive church, the Archbishop of Canterbury said here.

Dr. Arthur Michael Ramsey listed the fundamentals as: the holy Scriptures, the creeds, the sacraments, and the historic episcopacy.

The archbishop was here on a month-long tour of Canada at the invitation of Archbishop Edward Clark of Rupert's Land, Primate of All Canada.

At a press conference, Dr. Ramsey told newsmen that the one Christian Church he envisions "will be a church containing varieties of customs and forms."

Would there be room in such a church for the papacy?

"I think that in the united church of the future, the Bishop of Rome might have a place as a presiding bishop among equals," Dr. Ramsey answered.

Speaking of relations with other groups, the top Anglican said he thought there was "a fair chance of the Anglicans and Methodists merging very soon" in England.

He also told reporters he believes Evangelist Billy Graham's preaching serves a purpose, "but it isn't the presentation of religion for our times."

In London, meanwhile, Anglicans announced publication of a book cataloguing all their unity discussions with other groups. The 54-page survey by Canon David M. Paton and the Rev. R. M. C. Jeffery is entitled *Christian Unity and the Anglican Communion*.

The survey lists 23 Methodist Churches in many parts of the world which are currently concerned in unity discussions with Anglicans. The same number of Presbyterian Churches are involved with Anglicans.

The book also lists all Anglican

agreements on full communion with such Churches as the Old Catholic and the Lusitania Church; agreements on inter-communion, as with the Churches of the Scandinavian countries and the Church of South India; and relations with the Orthodox Churches, the ancient Oriental churches and the Roman Catholic Church.

Presbyterian Churches involved in discussions with the Anglicans include the Presbyterian Church in Canada, the United Presbyterian Church USA, individual Presbyterian congregations in all parts of the British Commonwealth and countries like Iran, as well as such denominations with Presbyterian antecedence as the United Church of Christ (USA). ☐

## Northern Moravians Delay Joining COCU

BETHLEHEM, Penna. — Joining the Consultation on Church Union was a hot topic at the 30th Synod of the Northern Province of the Moravian Church in America. A final decision was delayed until after consummation of a union of the Northern and Southern Moravian branches.

Early in the meeting a floor amendment which would have made the Northern Province a full participant in COCU was voted down. Later the Synod went on record in favor of becoming a full participant in the multi-denomination merger as soon as the Northern and Southern Moravians have joined.

The two branches have been discussing union for some time, and a formal committee of the two will begin negotiations by October, it was announced here.

Originally, the Northern Church's committee on ecumenical affairs and fraternal relations presented a resolution calling for continuation of the role of an observer in the "Blake-Pike" talks. The Synod backed this position after rejecting the amendment which would have made it a full COCU participant immediately.

But after delegates heard from Dr.



John S. Groenfeldt of Bethlehem, new president of the Northern Provincial Elders Conference, that a decision was reached to expedite North-South merger at a special session of the two Provincial Elders Conferences, the Synod went on record in favor of full COCU participation in the event of the North-

South merger.

Delegates, in another resolution, called on the Provincial Elders Conference "to actively seek out other Christian denominations of approximate comparable size and doctrinal background, with the view to conducting exploratory discussions and possible eventual union." ☐

degrees from the University of Alabama. He is a graduate of Union Seminary of Virginia. ☐



## THE CHURCH AT HOME

### Registration Starting For Layman's Seminars

MONTREAT, N. C.—Registrations have begun to come in for Montreat's first vocational seminars in its Lay Schools of Theology series. There is still room for participants in all five of the fall retreats, however, Montreat's conference vice-president, E. A. Andrews Jr., has announced.

The seminars "on the relevancy of the Christian faith in everyday life" have been scheduled as follows: Oct. 7-9 for personnel directors, Oct. 11-13 for prospective writers (ministers only), Oct. 24-28 for journalists, Nov. 1-4 for advertising agents, and Nov. 10-13 for real estate agents.

Mr. Andrews has been assisted in planning the events by a steering committee headed by Dr. Frank Caldwell, executive director of the Presbyterian Foundation, Charlotte, N. C., and moderator of the 1966 General Assembly. Sponsors include the four Presbyterian US seminaries, the Board of Christian Education, the Board of Church Extension and the Board of Women's Work.

Leaders for the personnel directors' seminar will include: Robert Short, author of *The Gospel According to Peanuts*; William Fogleman, Little Rock pastor; O. A. Ohmann, former executive of Standard Oil; and Fred C. Holder, Charlotte pastor.

The prospective writers will be led by: Arthur Field of the Board of Christian Education staff; Elton Trueblood, prominent Quaker author; Charles W. Shedd, Houston pastor and author; and Dwight M.

Chalmers, editor of John Knox Press.

Slated to lead the journalists are: Robert W. Root of the Syracuse University journalism faculty; Joseph M. Gettys of the Presbyterian College faculty; and Miss Gertrude Ramsey of the *Asheville Citizen-Times* staff.

Staff members for the advertising agents' seminar are: Robert L. Colwell, vice-president of the J. Walter Thompson Co.; W. Glenn Dorris, Anderson, S. C., pastor; and Richard Hardie, Little Rock pastor.

The real estate agents' program will include a panel of realtors; Henry W. Quinius Jr. of the Austin Seminary faculty; and Robert S. Busey, Asheville pastor. ☐

### Yeuell Joins Staff Of John Knox Press

RICHMOND, Va. — The Rev. Hardin Davis Yeuell has been named associate editor for John Knox Press in Richmond, Va., the official publishing agency of the Presbyterian Church US. Martin E. Bratcher, general manager of the division of publications, said that Yeuell will fill the vacancy created by the resignation of Dr. Tadashi Akai-shi, who recently accepted the position as senior religious book editor for Harper and Row.

Mr. Yeuell assumed full duties Sept. 1, after serving on a temporary basis for several months. He previously was an associate in Campus Christian Life for the division of higher education of the Board of Christian Education.

A native of Tuscaloosa, Ala., Mr. Yeuell holds bachelor's and master's

### Questionnaires Ready For Ministers' List

ATLANTA, Ga. (PN) — All ministers in the Presbyterian Church US will be asked to provide up-to-date biographical information for a revision of the *Ministerial Directory*. Forms to be filled out by the ministers will be mailed from the Office of the General Assembly the last of September.

The 1967 revised edition of the directory will be supplemental to the first and second editions, published in 1941 and 1951. It will deal only with a minister's service in the Presbyterian Church in the U.S., but will mention any period of service in another denomination while not listing it in detail.

The new *Ministerial Directory* will contain the names of more than 7,000 ministers who have served the denomination since its beginning.

Target date for publication is the latter part of 1967. ☐

### Leadership Post Filled In Women's Board Staff

ATLANTA, Ga. (PN) — Miss Wilodine Gisler, for the past five years Bible teacher at Oklahoma Presbyterian Center at Durant, Okla., has been named director of leadership education for the Board of Women's Work, Presbyterian Church US.

Miss Gisler, a native of Austwell, Texas, received the B.A. degree from Texas Presbyterian College, Milford, Texas and later the degree of Master of Religious Education from the Presbyterian School of Christian Education. ☐

### Workshop Scheduled

MONTREAT, N. C. — Montreat-Anderson College will sponsor its first Newspaper / Yearbook / Photo-Journalism Workshop for high school students Sept. 23-24. Included will be sessions on the two types of publications, judging of sample copies from the participating schools and critique of the entries. ☐



# The Church: Ecumenical *And* Evangelical

GEORGE C. FULLER, Th.D.

**T**he Church of our Lord Jesus Christ is not what we make it; neither is it what we call it. It is what God makes it and it is what He calls it. If it fails to be what God makes and calls it, then it fails to be the Church.

The second chapter of Ephesians makes it clear that the Church is both ecumenical and evangelical. Paul said: "For now in Christ Jesus ye that were once far off are made nigh in the blood of Christ. For He is our peace, Who made both one, and broke down the middle wall of partition." What Paul was saying, as I understand it, is that as Christians we have fellowship with every one else who is saved by the grace of God through the blood of Christ.

World Wide Communion reminds us of these same things — that our fellowship is world-wide and centered at the cross.

## Two Big E's

Thus the Church is ecumenical. I have fellowship with every other Christian. This is not a matter of definition or inclination or organization; it is a matter of fact. It is so. And here there are no dividing lines; every other Christian is included.

The uniting of Churches or races in no way affects this fact; my relationship with other Christians is not touched by superficialities. It goes much deeper. I am drawn closer to my Pentecostal brethren or my Episcopal brethren, white or Negro, through the blood of Christ, than I will ever be by the dictum of my superiors.

*The author is pastor of the Sixth Avenue Presbyterian Church (UPUSA) in Birmingham, Ala.*

Thus the Church is evangelical. It is built upon the Good News that God has acted in Christ Jesus. God has done what man could not, and He has acted out of love and grace. This is Good News. The New Testament knows no other good news like this. Neither is there any.

## It Should Be, Is It?

If the Church is ecumenical and evangelical, then any body or group, however impressive, that is not both of these things is not the Church. At least not in the sense that it is described by Paul.

And this leads to a dilemma in which many of us find ourselves today. We are faced with a choice and neither alternative looks very inviting to us. It may be that our vision is too narrow or our outlook unrealistic or that the issues are not as simple as they appear to us. If so, we have wide fellowship in our erroneous viewpoint.

On the one hand we are faced with organization and administration operating from the top down. We believe that the Church is ecumenical, that is, that we have fellowship with other sinners that we meet at the cross. But we can find only with difficulty any evidence that this "ecumenical movement" is based on the Good News that sinful men need a crucified and risen Saviour and that God has met that need.

I have always admired the missionary zeal of Dr. John Mackay; he was a pioneer in the modern ecumenical concern of the Church. It appeared to me that he desired co-operation among Christians that we might together reach more with the Good News.

Somehow I miss that element in

the things that I read today. I am moved by poverty (especially when I see it in the midst of the plenty in which I share) and by inequality and by Viet Nam.

## This Is Sure

I know that as a Christian my heart must be hurt by injustice to other men. But I also know that my primary business is to face a world dying and dead in sin with the claims of the Christ and the cross. It makes little difference whether a man dies well-fed or ill-fed, if he dies without Christ.

If, because of our work, a white man and a Negro go hand in hand to a Christless eternity, we have missed our calling.

On the other hand, there are some who advocate separation from the Church as a whole to the end that the Good News might be preserved. But we who are Christians must be zealous for the true ecumenicity of the Church. Anything that divides in any tangible (or intangible) way two men who have "by grace been saved" is surely to be treated with great care.

Ministers in our tradition have pledged themselves to be concerned for the purity and unity of the Church. While "purity" involves life, it also relates to doctrine. As ministers and laymen we are concerned therefore for the unity (ecumenicity) of the Church, but we are also concerned about the purity of of its message (evangelism).

## Imperatives

So it is that we find ourselves at the point of tension: are we to be more concerned for the unity or the purity? It is too bad that our more



liberal friends cannot better understand our difficulty; perhaps then they would be a bit more reluctant to dismiss us as "fanatical" or "divisive."

Out of our dilemma may I suggest several quite general guidelines:

1. That we who claim Christ as Lord remind ourselves of the inconsistencies in our own lives. This is a good corrective for the kinds of attitudes that lead to thoughtless and pride-filled decisions and actions. At the same time, we ought never to question the Christian com-

mitment of those with whom we differ, while we do discuss whether their thinking is consistent with basic Christian and Biblical principles.

2. That we be greatly concerned for the unity of the Church. Christ died that believers might be one in Him. This unity is a spiritual and not an organizational matter, but we ought to do nothing of any kind that might be detrimental to this "oneness" without assurance that such action is also His will.

3. That we also defend the ne-

cessity of keeping the Good News at the heart of the Church's life and ministry, to the end that this message might be heard with clarity and purity from the lives of His own people.

4. That we echo in our own lives and in the ears of others the prayer of many, "Let the Church be the Church": God, grant that we may have fellowship with all others for whom Thy Son died. Center that fellowship in His cross and cause it to be extended to the ends of the earth. ☐

*Shouldn't we beware of a theology of pessimism in . . .*

# Our Concomitant Witness

REV. ROBERT HENDERSON

To be sure, the Church has fallen on troubled days, days when all the traditions and the theology and the structures are up for scrutiny, re-evaluation, and often to ridicule. But what is to be our response?

It's one thing to be grieved and to look with sorrow upon the desolation — and quite another to succumb to pessimism, despair and a witness of negativism. And it is specifically this latter that concerns me here.

In many conversations with my Christian brothers in these recent months there has come across an accompanying though unspoken witness of pessimism about the whole bit. What with COCU, the General Assembly's pronouncements, the doctrinal drifts, — "alas, what is one to think?" The witness is one of hand-wringing despair and not of triumphant faith!

I was reading the 102nd Psalm one morning recently and was moved by the applicability to this situation. The psalmist was grieved over the state of things, "Hear my prayer, O Lord; let my cry come to Thee! Do not hide Thy face from me in the day of my distress! My heart is smitten. . . . I forgot to eat

my bread . . . I am like a lonely bird on a housetop. All the day my enemies taunt me . . ." His heart was sorrowful, and rightly so.

## No Crepe Hanger

But was his testimony, his theology, that of pessimism? No such thing! "But Thou, O Lord, art enthroned forever; Thy name endures to all generations. Thou wilt arise and have pity on Zion . . . For Thy servants hold her stones dear . . . For the Lord will build up Zion . . . so that a people yet unborn may praise the Lord." So in a desperate situation, the witness is one of optimism.

Our response to a critical situation says more than we like to think concerning our real theology. Even

## Bury Them

In the very depths of yourself dig a grave. Let it be like some forgotten spot to which no path leads; and there, in eternal silence, bury the wrongs that you have suffered. Your heart will feel as if a weight has fallen from it, and a divine peace will come and abide with you. — CHARLES WAGNER.

as we verbalize our distaste for the God-is-dead proponents, others would assume from our witness that our God probably is.

This is classically illustrated in the familiar story of Martin Luther and his wife Katy. Luther was in one of his periodic moods of deep discouragement and despondency over the Church, and for too long had moped around the house under a pall of gloom. Finally, Katy, who was both wise and humorous, put on her mourning clothes and joined him under the pall. "Who died?" he asked. "Alas," she retorted, "I had thought from your despair that the dear Lord had!" And this brought him to his senses.

This is a time for testimony and not for despair. The truth, you understand, standeth forever. The Church will survive her human leadership. This is the surest evidence of her divine character.

Since when were we ever promised other than conflict over the truth of the Gospel? But we are also promised that "all things work together for good (even this present conflict) to those who love God and are the called according to His purpose."

I'm hardly convinced that much is accomplished through negative and pessimistic approaches, critical ex-

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pressions, and that sort of thing. This is time for joyous, and positive and militant proclamation of the truth. This is the time for knowledgeable testimony that will constructively challenge the unbelief of the day. To borrow from Winston Churchill, may history record that this "was our finest hour!"

But if there is fearfulness in our hearts, perhaps we have espoused a theology that needs questioning.

If our "Biblical faith" will not stand up in the arena . . .

If our "regenerate lives" do not produce more social action . . .

If our "fervor for witness" does not extend to questionable ministers, to theological and ecumenical discussions . . .

If our "confidence in prayer" is overcome by the immediate, by unbelief in the Church, and by theological confusion . . .

If every adversity and ominous rumbling in Christendom leaves us wringing our hands in anxiety and tears . . .

Then one must be quite honest and admit that our "profession of evangelical faith" is quite useless and we are not of the stuff that Biblical Christians are made of.

Marshall Ney, who was Napoleon's chief of staff, was renowned for his uncanny ability never to panic in the times when the course of the battle was against him. Time and again he would stand unmoved in the midst of the battle with grapeshot tearing away his tunic and optimistically redeploy his troops with only ultimate victory in view.

It is this sense of ultimate triumph that belongs to Christ's people. We need to renounce the theology of pessimism and regain the "more than conquerors" spirit. How our Lord would be praised if in this day the world were to see again the aggressive, wholesome, creative and positive witness of a vigorous evangelical Christendom.

Lord, give us that zeal for Your glory and so gird us with truth and faith that we may fight the good fight with joy. May our concomitant witness be, "For the Lord will build up Zion . . . so that a people yet unborn may praise the Lord." ☩

• • •

The worst evil of television today is not its vulgarity, but the time it robs from our prayer life.  
— ROLF L. VEENSTRA.

*Lasting good comes only through the Gospel —*

# The Church's Mission

REV. JOHN MORRISON

**"W**oe is me if I preach not the Gospel of Jesus Christ" (I Cor. 9:16). In this one sentence Paul emphasizes the primary importance of the Gospel of Jesus Christ. To be quite sure what his Gospel is, turn to his words in the first chapter of this epistle:

"For Christ sent me not to baptize, but to preach the Gospel; not with wisdom of words, lest the Cross of Jesus Christ should be made of none effect . . ."

In Romans 6:23 he defines it succinctly as "the wages of sin is death, but the gift of God is eternal life through Jesus Christ, His Son."

In many church circles today there is a tendency to confuse the clarity of Paul's statement. The word *euangelion* has no meaning other than that of "good news." Yet now we hear other meanings attributed to it, even that of "good works."

We find evangelism being equated with the "message" of the Church, but that message is construed as engaging in the civil rights movement, promoting the ecumenical program, and taking sides in controversial issues. However good they may be in themselves, they are certainly not what Paul meant by *euangelion*.

## Who Leads

Anyone who is a sincere Christian will be ready to admit that the Church, generally speaking, has been

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remiss in its detachment from many social welfare programs, too often silent on issues.

The Church has taken sides in war and prayed to God for victory without always being certain of the justice of its cause.

We must admit that denominations have increased in number while unions of churches have been few and far between.

We know that the Church is not perfect. Social and political questions introduced into the Church are often the cause of dissension.

## . . . Towards Where?

However, on the other side, whatever good has come to mankind in social welfare or in creating a wider fellowship between man and man, has been through the promotion of the Church. From hospitals to schools, from child welfare to that of the aged, society has looked to the Church and found leadership, even if it did not measure up to the highest standard. The Church is not infallible.

The birth of foreign missionary work saw the Church launch out in a world-wide crusade that knew no barriers or limitations as men of varying hue sat side by side worshipping God in a common unity of faith.

Missions had their origin because men like William Carey saw millions dying without the knowledge of the Gospel. This struck at the conscience of the Church, that the larger part of the earth knew nothing of God's love in Christ Jesus, or that

(Cont. on p. 20, col. 1)



# The Miracles of Christ

ROBERT STRONG, S.T.D.

**T**o the man who wants to talk about religion but not in terms of historic Christianity, there are three options:

Naturalism means that real existence is only what we see in nature. There is no spirit or angel or god. The only reality is material existence. Naturalism is atheism and, of course, has no room for the supernatural or the miraculous.

A favorite argument against Christianity is the size of the universe. But "stuff" and distance are of small value. The significant thing about the universe is that it contains "mind." It was conceived and known by the mind of the Almighty who created our tiny minds with some capacity for knowing the immensities — and best of all, God Himself.

Pantheism is polite atheism. No personal God exists, but the universe itself is God. This is essentially the idea found in the philosophy of Tillich with his definition of God as the ground of being. There could be no room for miracles in this philosophy, either.

But the answer to pantheism is the riddle of personality. Try to account for existence without explaining mind and will is one of pantheism's impossible problems.

Deism is the notion of the absentee-landlord God. The idea of God remains but He is not a God who is doing much with the world He created. He is just the far off reference point needed to explain the universe of order and intelligence.

Deism is a cheerless scheme. Think of trying to worship and pray to a

god whose back is perpetually turned.

The only tenable position is Christian theism. One must begin with God, just as the Bible does. The God of the Bible is not only everywhere present in the universe maintaining it, but He is greater than the universe. He transcends the universe, He is above the universe, He is not exhausted by the universe. The God of the Bible is free to act in His universe to produce extraordinary effects.

Our basis of thought and religion finds all the facts consistent with it. They simply will not fit into any other scheme. Christianity alone makes sense out of existence. The God of the Bible *is*. Unless we start with Him we get no system, no meaning, no answers.

From the first page of the Bible the record confronts us with miracles. The first miracle is the greatest miracle — the creation of the universe. This is the marvel of all marvels, that God brought into existence our enormous, beautiful universe. By His command He brought it into being.

Through that faith which accepts whatever God tells us in His Word, we understand that the worlds were framed by the Word of God, so that "things that are seen were not made of things which do appear" (Heb. 11:3). God spoke and there were the suns; God said, "Let there be light," and the fusion reaction sent light rushing on creation.

The date is not important. The extent of space and the total quantity of matter are not important. But that the God of the Bible brought all these bodies and conditions into being is all-important.

This is Christian theism, this is

the basis of Biblical thinking. God is the Maker, able to do special things in His universe. He is no prisoner in it. He rules and sovereignly disposes it.

## Frankly Supernatural

The Bible records that on many occasions God did the extraordinary. If the so-called laws of nature are the ordinary way God accomplishes His results, the miracles are His extraordinary actions.

Now you do not find miracles distributed uniformly in the record. They are found here and there, but only in two periods of ancient history do they come in a cluster. One was at the time of the exodus, when God was bringing His people out of bondage and establishing them as the Messianic community.

The second was at the time of Elijah and Elisha, when God was delivering His people from falling prey to the nearly engulfing idolatry of their pagan neighbors. Now and again other miracles were performed, but their appearance in the record is sporadic.

## But Why?

Why did God give His prophets the power to work miracles? One obvious purpose was to accredit His spokesmen and to substantiate their teaching. Miracles were used by God to deliver His people in times of desperate need, thus making them aware of their true dependence upon Him. And always miracles revealed something about God, something about His nature, something about His purpose, something about His will.

Miracles were a part of God's spe-

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cial revelation. By general revelation we mean that God makes Himself known in the world around us and in our human psychology. The special ways of God's self-revelation were three.

God made Himself known by *theophany*, or a visible manifestation of God's own presence. This occurred when the angel of the Lord came down; it occurred in the sign given to Moses when a bush burned and was not consumed.

God revealed Himself by *prophecy* inspiring holy men of old by His Spirit to speak His message.

The third method of special revelation was *miracle*. The New Testament counterpart of these things is first of all the incarnation, God coming among men in Jesus of Nazareth. The New Testament age also was one of prophecy; the apostles were possessed of the prophetic gift, spoke and wrote by divine inspiration. Miracles were a part of the New Testament revelation also.

Now that special revelation has been completed and the Bible has been finished, we no longer have God manifesting Himself visibly among us. We no longer have prophets. And we no longer have miracles. Prayer is answered, often most remarkably. The supernatural is at work, notably in the regeneration of sinners. But no one raises the dead by word of command. No one takes a few loaves and fishes and multiplies them until five thousand are fed. Miracles were a part of special revelation. God's witness today is Scripture, His Word.

## Miracles Of Jesus

How could it be otherwise? When the Son of God was here extraordinary works were performed by Him. As the prophet greater than all other prophets He must be mighty in word and also mighty in deed. Thus He would be accredited. Thus He would show the compassion of heaven. Thus He would bring relief and release to the afflicted. Thus He would reveal the kind of God He represented and served.

The surprising thing would have been *not* to see Him do miracles! Some have spoken of "those embarrassing miracles." Well, we are not embarrassed by them. Rather the opposite. We glory in the mighty works performed by our Lord. His

ministry marks the third spate of supernatural wonders.

May we rely upon the record of His miracles? The accounts are from the first century, indeed from within two or three decades of the events reported. If documentary evidence has ever meant anything in the history of ascertaining truth, the Four Gospels constitute reliable material. Let us put it as boldly as possible:

What is reported about Jesus' miracles is either lies or legend or history. Do the Gospels read like a concoction of lies? Is it history's verdict that the men who wrote these books were not telling the truth? Are these the materials of legend? Anybody who knows the story of human thought is aware that it takes a considerable period of time to develop legends. But these are contemporaneous documents. They come from Palestine and from eye-witnesses of Jesus. The only possibility left is that the records tell the truth.

How would you analyze the miracles of Jesus? I think that C. S. Lewis has suggested useful categories: miracles of fertility, healing, destruction, of dominion over inorganic nature, reversal, perfection or consumption.

What is a miracle of fertility? Changing water into wine was one. Or you could point to the two occasions when our Lord took loaves and a fish, blessed them, and multiplied them. Miracles of fertility show the God of providence at work hastening in an extraordinary way the production of food for human consumption.

In this category should be placed the miracle of the virgin birth. Once in history for the purpose of the incarnation God caused conception to occur by divine command.

## Most Numerous

Miracles of healing were more numerous than all the others put together. How they show the compassion of the Christ of God! How they point beyond awful physical need to the still more pressing need of man as person and sinner.

See that withered hand restored. Delight in the ecstasy of that man who had never seen a sunrise, the outline of a beloved face, the green of landscape, as now he sees.

Behold that poor, rotting leper and hear his piteous plea: "Lord, if Thou wilt, Thou canst make me clean." Can you not hear the tone of sympathy in the reply, "I will. Be thou clean." Marvel at that flesh now sound and clean again.

The miracles of healing wrought by Jesus were not the result of suggestion, were not the effect of a dynamic psychosomatic influence. They were clearly supernatural.

## Other Miracles

Did He do miracles of destruction? There was the cursing of the barren fig tree. Was that mere capriciousness? How quickly comes the interpretation that He was teaching something, namely, that pretense without fruit deserves judgment. Religious hypocrisy of that or any day stands condemned.

What is meant by a miracle of reversal? It is the raising of the dead. Three times our Lord accomplished this: the son of the widow of Nain, the daughter of Jairus, Lazarus, the brother of Mary and Martha. Four days Lazarus had been in the grip of death, and decay was well advanced. But at the command of Christ the process was reversed, and the heart beat, the blood circulated, the nerves carried their orders to the muscles, the the eyes saw — the man lived and came walking out of his tomb. This may be the mightiest miracle performed by our Lord.

There were also several miracles that show Christ's dominion over inorganic nature. He walked on the water. He stilled the storm.

The miracles of perfection and glorification include the event on the Mount of Transfiguration, when the radiance of deity (what better can we call it?) shown through the garments of Christ in dazzling whiteness.

In Joseph's tomb occurred the greatest event in human history — He who had power to lay down His life and power to take it again came back from the realm of the dead and animated the body of sacrifice and of atonement. There occurred the literal fact of the resurrection of Christ from the dead. Forty days later He left this world to go to that world; the ascension completed the miracles of glorification to

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## That 'Confession of 67'

As the time approaches for the fall meetings of the presbyteries, both US and UPUSA, interest mounts in the "Confession of 1967," the new statement of faith almost certain to become the working "creed" of the United Presbyterians. Having been approved by one General Assembly, the statement is now before the presbyteries for a vote.

At least one side issue has developed on account of an explicit statement in the proposed creed declaring that national loyalty must take a back seat to the search for cooperation and peace, even "at the risk of national security."

Several newspapers have commented editorially on this phrase in Presbyterianism's first doctrinal statement to feature social action as its "faith." Said the *Shreveport Times*:

"All Christians feel indeed that the institutions of man are under the care and judgment of God, but few people tell themselves that God will judge among nations to the manifest advantage of those whose people are Christian.

"The individual Christian must save his individual soul and leave God to judge among nations in His good time. To love one's enemy, to turn the other cheek, is God's commandment among men who would be Christians.

"It is no part of any Christian theology that the individual seek cooperation and peace as a matter of 'practical politics,' or that he pursue 'fresh and responsible relations across every line of conflict.'

"He seeks these, if he seeks them at all, as a citizen. He neglects his loyalties as a citizen at his peril. International diplomacy is not essential to his salvation, and if he is not moved to practice it, it is probably because he knows that the state already is doing so and that Church and State stay separate in these matters.

"The real question that confronts

the Christian is whether any directive telling him to seek out and pacify the enemy will lead him from the path of salvation.

"Is he following the dictates of God if he acquiesces in the arguments of materialistic atheists, to whom 'peace' and 'understanding' are the vehicles of conquest? Is he being a good Christian if he bows to the practices of evil — lies, violence, godlessness and his own destruction; all sworn tenets of the Communist creed — in the interest of lessening strife? Is he extending the Kingdom by failing to witness to his faith?

"If any Christian can do these things and believe that he is promoting the Christian aim of peace, justice and — especially — freedom among nations; then it is perhaps too late to tell him that he is betraying both his conscience and his country in the pursuit of a commandment that isn't listed in the Sacred Writings." □

## No Longer 'Confessional'

Most disturbing aspect of the whole matter of the "Confession of 1967" may very well be that United (UPUSA) Presbyterians are in the process of altering their basic stance as a "confessional" Church.

As soon as the "Confession of 1967" is officially adopted, United Presbyterians, like the Baptists and other non-confessional bodies, will be "bound" only by the Word of God, in Scripture and mediated by the Holy Spirit. They will no longer "receive and adopt" as their own faith a statement prepared by the Church.

Both the new confession, and all those other confessions assembled in a "book of confessions" will be for guidance and instruction only.

When officers are ordained they

will no longer be asked to say that any of those creeds is accepted by them as even "the system of doctrine" taught in the Scriptures.

Make no mistake: United Presbyterians are changing one of the most basic philosophies in Reformed churchmanship, that of confessionalism — the idea that the visible Church is organized around a statement of faith to which its members are committed as their firm understanding of God, man and the universe.

We do not mean to imply that good men may not accept non-confessionalism as a good and worthy position to take. Our Baptist brethren have been arguing this position all along. For them there is no binding creed but the Word of God, although they, too, prepare affirmations of their faith from time to time, for the guidance of their members.

We do mean to say, however, that the new stance is *not* historic Presbyterianism. It will make United Presbyterians *less* of a sister Church than some other communions that are not Presbyterian in name.

Maybe the majority will welcome the change. Maybe the Presbyterian Church US will one day make a similar change in its own stance.

But such a change constitutes one more reason why it will be possible, one of these days, to demonstrate conclusively that those who stand fast in a continuing body possess all the rights of the good name and integrity of the Presbyterian Church. □

## Commissions At Large

It certainly is no pleasure, but one of the things we try to keep up with in the Church is the crop of judicial commissions operating at any given time.

There may be as many as four or five such judicial (or administrative) commissions, most of them appointed by some presbytery to take charge of a congregation where controversy has brought about an intolerable situation of some kind.

Contrary to what one might suppose, most such commissions are *not* called into being because the preacher has "courageously been preaching the mind of the General Assembly in love" (race relations).





## A LAYMAN AND HIS CHURCH

### The Offense Remains

Dr. L. Nelson Bell

One such commission handling a case now over three years old, is tangling with a problem which originally seems to have been created when a congregation wanted to move into a neighborhood too close to another congregation. The minister of the threatened church complained at having competition as close as a mile to his affluent parish.

Another commission has taken charge because a congregation finally rebelled against its minister over issues that included a Head Start program (the preacher wanted it held in the church, the Session did not), and also included the National Council of Churches and the CLC. In this case the commission seems to be telling the congregation that they will be "Presbyterian" and take what their minister wants, regardless of the Session's wishes.

In still another case a commission took over a congregation because the relationship between the congregation and the minister became so strained that the presbytery agreed the minister's usefulness had ended in that situation, so they removed him — but appointed the commission to teach the congregation that it could not run its own affairs *that way*.

Generalizations are always dangerous, especially in the area of human relations. But we have seen enough of the problems in the Church to have an opinion. It seems to us that most of the tensions we have seen lately can be traced to the fundamental cleavage which exists in the Church (and which often shows up sharpest between pastor and people).

It seems to us, further, that unless some solution of an ultimate nature can be found to the problem of this fundamental cleavage in the Church, the need for judicial commissions will continue to increase, with no one, really, ever winning.

Incompatibles cannot forever co-exist. ☐

#### He'll Draw A Blank

To the age-old question, "Can a man by searching find out God," we would answer that if he searches with the theologically wise these days, he is likely to draw a blank.—LEONARD RAVENHILL, in *The Cross and the Switchblade*.

Becoming a Christian involves an *humbling* experience, the admission that we are helpless to save ourselves. It means willingness to become identified with a truth which is foolishness to the world and a stumbling block to human intelligence.

The offense of the cross has never ceased. We can gladly approve of the moral teachings of Jesus. We admire His life and example. But unregenerate man cringes before the implications of the cross — atonement, sacrifice, substitution, propitiation.

The offense of the cross lies in its demonstration of man's lost condition and his dependence on the grace of God. The offense is found in the blood shed on that cross. In the fact that at that moment in history the Son of God was made sin for us. In the fact that His death is the very cornerstone of our hope. In the fact that His poverty made us rich. Until the Holy Spirit enables us to grasp what God did for us at Calvary the cross means bewilderment and resentment.

It is not easy to admit that we cannot save ourselves — that leading moral lives and doing good to our neighbor does not earn for us merit in God's sight. Our wills rebel at the thought that in His sight we are lost, rebellious sinners. The offense of the cross is that it is God's complete answer to our need — and the only one.

Our inability to reconcile our need of God's provision does not cancel out our accountability. Trying to *reason around* the implications of the cross but adds to our guilt. Years ago Rollock remarked that for many people "reasoning (so called) is the grand obstacle to conversion."

The Apostle Paul was confronting the Jewish legalizers in Galatia with their demand that Gentile Christians be circumcised. He wrote:

"I suppose if only I would recommend this little rite all the hostility which the preaching of the Cross provokes would disappear" (Gal. 5: 11, Phillips).

These people were willing to accept circumcision *and* the cross. Paul insisted that it was the cross and the cross alone which meant salvation for the believer.

In every age the Church has been beset by those who would add something to the plan of salvation. The cross by itself seems such a foolish way to save men from the guilt and penalty of their sins. Surely man must do something for himself! But Paul tells us that the foolishness of what we preach (the message of the Cross) is God's way: "The preaching of the cross is, I know, nonsense to those who are involved in this dying world, but to us who are being saved from that death it is nothing less than the power of God" (I Cor. 1:18).

The foolishness, this stumbling-block, this offense to human reason, shows forth the foolishness of man and the wisdom of God.

It is pleasant to be one among a majority. It makes one feel good to be accepted by the crowd. So there is a great temptation to try to make Christianity popular with the world. Nothing is further from reality. The offense of the cross remains, and those who look to the One who died there for their sins cannot evade the stigma of that faith.

Paul exclaims, "Has not God made the wisdom of this world look foolish? For it was after the world in its wisdom had failed to know God, that He in His Wisdom chose to save all who would believe by the 'simple-mindedness' of the Gospel message . . . but we preach Christ crucified — a stumbling-block . . . and sheer nonsense . . . but for those

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## SUNDAY SCHOOL LESSON

For October 2, 1966:

### *Isaiah, The Willing Prophet*

Rev. Jack B. Scott

**INTRODUCTION.** *Historical Background* — The year Uzziah died was probably 739 B.C. Amos had just completed his prophecies, Hosea was still proclaiming God's truth to Israel, and Micah had just begun.

Hezekiah, the good king of Judah, was just a babe at this time. The reign of Jotham, son of Uzziah of Judah was beginning.

Israel was at this time in a state of confusion, the aftermath of Jeroboam II, whose very name was symbolic of the defiance against God in those days in Israel. The first Jeroboam had "made Israel to sin" and from the beginning Israel never had a righteous king.

To the North, a mighty leader of a great nation (Assyria) looked toward Syria. Tiglath Pileser III would, within 7 years, take Damascus. Israel's last buffer would then be gone. Even Samaria, the capital of Israel, had only 17 years before the heel of the enemy would grind her under.

Yet the people were not heeding the admonitions of the prophets. Soon there would reign in Judah her most wicked king, Ahaz, son of Jotham. His rule is summed up in II Kings Chapter 16, in these words, "he walked in the way of the kings of Israel, yea, and made his son pass through the fire, according to the abominations of the heathen." He did also many other evils against God.

What a time it was for a man of God to be raised up — a prophet of judgment and a prophet of salvation. How appropriate that his name was "Isaiah" which means "Yahweh (Jehovah) is salvation." In his very name is the heart of his message.

Chapter 6 records the call of Isaiah to be a servant of God. The reason for its place here instead of at the beginning of his writing can be seen by a reading of the first five chapters of Isaiah. In those chapters the messages of judgment and

**Background Scripture:** Isaiah 1:6  
**Key Verses:** Isaiah 6:1-9, 11-12  
**Devotional Reading:** Psalm 40:1-10  
**Memory Selection:** Isaiah 6:8

salvation are intricately interwoven. It is a "sinful nation, a people laden with iniquity, a seed of evildoers, children that deal corruptly" (1:4) to whom Isaiah is to bring God's message. Yet, he says, "if ye be willing and obedient, ye shall eat the good of the land, but if ye refuse and rebel, ye shall be devoured with the sword" (1:19, 20). "Though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool" (1:18).

There follows in Chapters 3-5, a summary of the exceeding wickedness of the people to whom Isaiah speaks. Chapter 5 is largely a series of woes summarizing their sins: "woe unto them that join house to house, that lay field to field . . . woe unto them that rise up early in the morning that they may follow strong drink . . . woe unto them that draw iniquity with cords of falsehood, and sin as it were with a cart rope . . . woe unto them that call evil good, and good evil . . . woe unto them that are wise in their own eyes and prudent in their own sight!" He concludes with a graphic picture of judgment by fire, "because they have rejected the law of the Lord of Hosts and despised the Word of the Holy One of Israel" (5:24).

How could such people ever be willing and obedient? How could they be white as snow and clean as wool? God has revealed to Isaiah how this is possible. Isaiah's own personal experience with the Lord is a part of this revelation of salvation to a sin-filled people.

**I. THE GLORY OF THE WILLING GOD** (Isaiah 6:1-4). There must come first the knowledge of the glory of the willing God.

1. *He is the Lord (Adonai)* (6:1). John the Apostle declares that it was Jesus whom Isaiah saw (John 12:41). Paul ascribes the words of God in this vision to the Holy Spirit (Acts 28:25). Isaiah doubtless saw, in his vision, a revelation of the Triune God.

2. *He is on a throne high and lifted up* (6:1). This is no earthly vision but heavenly. The temple must be the heavenly antitype of the earthly temple of Solomon. Since his train filled the temple, there was no room for any other there.

3. *The Seraphim are heavenly servants of God* (6:2). Three things are said about them:

a. They cover their faces because of His great glory.

b. They cover their bodies in humility.

c. They fly about to do God's will.

4. *The meaning of the vision given* (6:3). God's glory fills all the earth as His train does the temple. One aspect of that glory, His holiness, is stressed here. Who can stand before the Holy God? There are none. The very foundations of the heavenly temple shake at His presence.

We cannot begin to comprehend God's plan of salvation until we are aware of His great glory. As Calvin says in his *Institutes*, "it is evident that man never attains to a true self-knowledge until he has previously contemplated the face of God, and come down after such contemplation to look into himself." We must never lose sight of the vast chasm between the Holy Creator and the unholy creatures. This vision brought home to Isaiah the reality of that truth. There can be no hope for sinful man in himself. He is not

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prepared to stand before the Holy God his Maker.

## II. THE MAKING OF A WILLING PROPHET (Isaiah 6:5-8).

1. *Isaiah's sinful heart and will revealed* (6:5). Isaiah cries, "Woe to me," reminiscent of Chapter 5 in which enumeration of the sins of all the people has been preceded by a similar "woe." He clearly identifies himself with the sins of his people. "I am undone," he cries out. Actually, the words mean: "I am finished, destroyed, cut off." Here we see the only cry possible when a sinner stands in the sight of his Holy God. We are dead in trespasses and sins.

This truth is repeated frequently in Scripture. Remember that Adam and Eve were cast out from Eden because they could not stand and walk in fellowship with the Holy God after their sin. Remember, too, the destruction of the world by a flood when God would no longer endure their sin, also the overthrow of the evil cities of Sodom and Gomorrah in the days of Abraham. Of note is the expulsion of the Canaanites from the land because of their abominations before God. Finally, we read of the fall of Babylon the Great, symbolic of the kingdoms of this world, in the last days. No evil can stand before the Holy God, and since, as is here revealed, His glory fills all the earth, all evil must perish!

2. *Unclean lips reflect an unclean heart* (6:5). True, lips could be deceitful, as Isaiah later said (Isa. 29:13), and could pretend piety when the heart was still sinful. But now, in God's presence, Isaiah acknowledges his lips to be what his heart is (Matt. 15:19). Furthermore, possibly recalling Psalm 1:1 ("sitteth in the seat of scorners"), he realizes that he dwells in the midst of sinful people. To see God, the King of all the earth and heaven, all the while knowing that you are a sinner, is to see yourself as dead already in sin.

3. *The gracious will of God revealed* (6:6,7). One of the Seraphim, doubtless at God's command, flies to do God's will, that is, to cleanse Isaiah of his sin. The altar is the antitype of the earthly one and the burning coal symbolizes the purifying fire of God's judgment upon sin. Though the sacrifice itself is not

mentioned here, it is clearly implied in verse 7, "your sin is covered, atoned for." For, "apart from shedding of blood there is no remission" (Heb. 9:22). That sacrifice can only be Christ, the Lamb of God (Isa. 53, John 1:36).

4. *Isaiah is a changed man* (6:8). Now he can "hear" the Lord. The lines of communication have been restored between the Holy Creator and His creature as his lips have been symbolically cleansed and his sins taken away. Now he has within himself a willing heart.

God calls, and Isaiah is obedient and ready. Recall how in Chapter 1 God says, "if ye be willing and obedient." Without Chapter 6, we could not know how God makes this possible. God gave Isaiah a willing heart, and so He will do for all His people (Jer. 24:7; Ezek. 36:26).

## III. THE CALLING OF A WILLING PEOPLE (Isaiah 6:9-13).

1. *A Difficult Mission* (6:9). This section seems to give little hope. For the most part it offers little comfort. Unbelievers will wax worse and worse. Those to whom Isaiah is sent will, for the most part, reject his message. They will hear but not understand. They will see but not comprehend (6:9). Clearly, this passage is applicable to all generations, not merely to those of Isaiah's day. It is frequently referred to in the New Testament. Jesus does so in connection with the parable of the seed (Matt. 13:14,15). John the Apostle mentions it in John 12:40. Luke records Paul's reference to the passage in Acts 28:26,27 and Paul himself records it in Rom. 11:8.

2. *Isaiah is even told that he will be a factor in their unbelief* (6:10). The preaching of the Word will make their hearts fat, that is stubborn against God. But here the words of Paul must be remembered, "we are unto God a sweet savor of Christ, in them that are saved, and in them that perish: to the one we are the savor of death unto death, and to the other the savor of life unto life" (II Cor. 2:15,16). Isaiah was called to be an obedient servant. He was to be a faithful witness. How tragic that the Church has often lost sight of this. Too often today the message is tailored to suit the hearers instead of remaining faithful to the Word of God. In God's command to Isaiah obedience

and not "success" was of primary importance. God will perform His will with His Word. "My Word . . . shall not return unto Me void, but it shall accomplish that which I please" (Isa. 55:11).

3. *But a remnant shall be saved* (6:11-13). Isaiah's question, "Lord, how long?," reflects a true compassion on the part of God's servant. If we, as God's servants, ever come to have a delight in the callousness and punishment of sinners, then our own hearts are no longer right with God. The message of the Gospel is to continue until the earth is destroyed. When God's judgment by fire has destroyed the world, yet a holy seed shall survive, as the stock of a hearty tree, though cut to a stump, may still have life in it. This new life, God says, is the holy seed. The holy seed are those who like Isaiah have been made to have a willing heart by the cleansing power of God.

Although Assyria now threatened and seemed for the moment the great concern of Judah, Assyria soon would be overthrown and Babylon would rise to conquer Judah. But Babylon too would fall and Persia arise, to fall herself to Alexander the Great of Macedonia.

The sovereignty of God can be seen in all of this, guiding man's history to the day when the holy seed would be redeemed in *The Seed*, who is Christ. Already the foundation for the right time was being laid. Although unknown to Isaiah, Rome was founded in 753 B.C. 14 years before Isaiah's call.

The example of Isaiah's commitment to God is for all His servants. If we are to be God's willing servants we must ourselves come to know God and confess our own sin. And the measure of our "success" as God's servants, as Isaiah's will be found not in terms of visible results, but in terms of our faithfulness to God's message. ☐

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## YOUTH PROGRAM

For October 2, 1966:

### *The Glory of the Cross*

Rev. B. Hoyt Evans

*Scripture: John 17:1-5*

*Suggested Hymns:*

" 'Tis Midnight, and on  
Olive's Brow"

"In the Cross of Christ I  
Glory"

"Jesus, Keep Me Near the  
Cross"

**PROGRAM LEADER'S INTRODUCTION:** The whole Bible is inspired by God and therefore profitable for our knowledge and study, but the seventeenth chapter of John is truly high and holy ground. It is a revelation of our Lord's inmost thoughts. It is a written record of His communion with the Father.

Undoubtedly, this prayer was spoken audibly for the benefit of those who heard, and then written down and preserved for the enlightenment and instruction of those who are still hearing it.

Jesus states here that His ministry on earth is finished . . . that is, His ministry of teaching, preaching, and healing. The work of the cross is still before Him. He is in its very shadow.

At the beginning of His public

ministry in Cana of Galilee He said to His mother, "Mine hour is not yet come." On other occasions He said that His "hour" had not come, but now He says, "My hour is come." It is the hour of the cross. With regard to this hour He expresses two desires which are recorded in the first five verses of this seventeenth chapter of John.

**FIRST SPEAKER:** The first is His desire for the glory of God. He says, "Father — glorify Thy Son, that Thy Son also may glorify Thee." There is no desire here for personal glory. He did not say, "Glorify Me," He said, "Glorify Thy Son." It is impersonal. In effect He was saying, "Glorify the One whom You have sent, Your representative, in order that You may be glorified." His chief desire, and the prime purpose of His coming, was that the Father might be glorified.

The way to God's glory was the way of the cross. The cross reveals the righteousness of God in demanding that sin be punished. The cross reveals the love of God in the extreme depths of suffering which were endured for the sake of sinners. The cross reveals the power of God in the victory over sin and death which it purchased.

The Son became sin for man and tasted death for man in order that those who know Him by faith might share in His eternal, abundant life. So far as we are concerned, this salvation is the wonderful result of Christ's coming. But according to the Lord Himself, the main reason for His coming was not to do His own will, but to glorify the Father, and the Father is glorified by means of our salvation.

This is God-centered theology. It is Biblical and it is Reformed. When we say it is Reformed, we mean it is the traditional, historic belief of the Presbyterian and Reformed

Churches. Many people do not like it. Many would rather have a man-centered theology.

Regardless of Christ's testimony and the witness of Scripture in its totality, there are those who insist that God's main reason for existing is to save and bless mankind. They seem to feel that Christ came because God was obligated to send Him and that He was obligated to save us, or at least make possible the salvation of all men.

We want a man-centered theology because we are sinful, self-centered people. So long as we are safe and happy, we care very little for God's glory. Please mark this carefully. There was no confusion on this point in the mind of our Lord Jesus Christ. His goal was to glorify the Father. He said, "My meat is to do the will of Him that sent Me." It was God's will to save sinners by a Redeemer, and the Lord Jesus glorified the Father by completing the work of redemption.

**SECOND SPEAKER:** The second expressed desire of Christ in this passage was that He be returned to the glory which He knew before He became man. Now He is speaking of His own personal glory, using personal terms. "And now, O Father, glorify Thou Me with Thine own Self with the glory I had with Thee before the world was." He desires to return to that glory and blessedness which He had known throughout eternity until He took on human nature and life in Bethlehem's manger.

This glory and blessedness is by nature rightfully His, but He knows full well that the only way for Him to return to it is the way of the cross. There could be glory and joy for Him only when and after the glory of the Father was fulfilled. He could not be happy or satisfied until His work was accomplished, and His work was to glorify God in the sal-

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vation of sinners. In the twelfth chapter of John we read other words of the Lord: "Now is My soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify Thy name . . ." He did not say, "Father, save Me from this hour . . ." He said, "Father, glorify Thy name."

The way to His own glory was the way to the Father's glory, and the way of the Father's glory was the way of the cross.

**PROGRAM LEADER:** The relation between the Lord's expressed desires and the answer to the first question of the Shorter Catechism should be obvious. "What is the chief end of man? Man's chief end is to glorify God, and to enjoy Him forever."

This was the avowed purpose of Him who was called the Son of Man: to glorify the Father and to partake of His glory. For Him the cross was the only way of glorifying God. Anything short of that would have been less than the best, and God is glorified only by the best. Therefore, for Christ, the cross was the only legitimate way of returning to His own glory. Had He come short of the Father's glory, there would have been no joy for Him.

If it was Christ's goal to glorify God, and by glorifying Him to return to His own glory and joy, then this should be our goal too. Our chief end *IS* to glorify and enjoy God forever and, through Christ, it is a goal we can reach.

*Closing Prayer.* ☩

## Miracles—from p. 11

become the capstone of the mighty works of Christ.

The miracles are indispensable to Biblical religion. Altogether believable they are. They are an integral part of the working out of the history of salvation. The miracles of our Lord attest Him as God's greatest spokesman. They reveal the divine power, compassion, justice, and purpose. To rend them from the record or to explain them away, as the rationalizers do, is to slash Christ's portrait to ribbons. The miracles of Jesus are an essential and indispensable part of the deposit of the faith.

## CATECHISM STUDIES



Rev. Paul G. Settle

### 71. Q. What is required in the Seventh Commandment?

**A. The Seventh Commandment requireth the preservation of our own and our neighbor's chastity, in heart, speech, and behavior.**

"Chastity" means "clean" or "pure." God commands that every human being be concerned with his own and with his neighbor's personal purity. This purity must fill our whole life. It must begin in the heart, then it will cleanse our words and deeds.

\* \* \* \*

### TEST YOUR UNDERSTANDING

Everyone has difficulty keeping

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And also today the Lord Jesus is performing wonders. A church member receives his communion letter and responds by attending. He hears as though for the first time the exposition of a salvation accomplished by the breaking of the body of Christ and the shedding of His blood upon the cross in atonement for sin. All becomes new and personal. He consciously places his reliance upon Christ. With a true and holy gratitude he takes the broken bread and the cup of wine in remembrance of Him. It is not a miracle, but it is supernatural. It is our Lord the prophet accompanying His Word with His power.

Greater than to have eyes opened that have never seen, greater than to have a dead body made alive is it for the sin-blinded soul to see the Saviour, the sin-deadened heart to throb in response to God's love and God's Son; for the dead spirit to rise in the resurrection which is the new birth, now making response in trust and promise of obedience to the Lord Jesus Christ.

Jesus of Nazareth was a prophet mighty in deed and in word before God and all the people. He is that still. ☩

his heart and life pure before God. How can we do this?

SEARCHING THE SCRIPTURES

Look up this Scripture reference: Psalm 51:10,11. Who can create a clean heart in us? See also I John 5:4-5.

* * * *

72. Q. What is forbidden in the Seventh Commandment?

A. The Seventh Commandment forbiddeth all unchaste thoughts, words, and actions.

Our heart is the very center of our being. If we allow evil thoughts to rest in our mind (or "heart") they soon will stir up our evil appetites which are always ready to explode in our sinful nature. But, we must control our words and actions, too. We must not tempt others with bad language or "dirty" jokes, and our body should be kept clean and pure.

* * * *

TEST YOUR UNDERSTANDING

Can we be judged for only our thoughts, even if we do not actually commit outwardly any sin?

SEARCHING THE SCRIPTURES

Look up Matt. 5:28; Prov. 13:3; Matt. 12:36-37; I Cor. 3:16-17.

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BOOKS

CHURCH COOPERATION: DEAD-END STREET OR HIGHWAY TO UNITY?, by Forrest L. Knapp. Doubleday & Co., Inc., Garden City, New York. 249 pp. \$4.95. Reviewed by Dr. Albert J. Lindsey, pastor, First Presbyterian Church, Tacoma, Wash.

This is a book on the current difficult subject of church cooperation that every pastor should read. In this volume the author has marshalled a tremendous amount of related material and interesting facts from extended research. He clearly outlines, where it is most needed, the historical background of church cooperation. He then discusses frankly and objectively the present picture, locally, nationally and internationally, and finally projects himself into the future and hypothetically endeavors to anticipate what lies ahead.

The book is written in a very clear, interesting and understandable vein. The seven chapters fol-

low a logical development and are easily outlined. Its analysis of the hopes and the dangers of inter-faith cooperation will be observed by evangelicals as largely based on the thinking at the top echelon and leadership of the Church rather than the grass roots. This does not mean that this esteemed leader of the movement has not been objective and honest. But surely one reading this volume will have a deeper respect for the intricate problems involved in this whole matter. ☐

THEY WERE THERE, by Wesley Hager. Wm. B. Eerdmans Publ. Co., Grand Rapids, Mich. 108 pp. \$2.95. Reviewed by the Rev. T. David Jansen, pastor, St. John Presbyterian Church, Fayetteville, Tenn.

The minister of Grace Church Methodist in St. Louis has gathered a series of very creative sermons under the title, *They Were There*. This

title conveys his attempt to have persons describe "their own experiences with the Master." Each character speaks in the first person. Material for this purpose is "drawn from the Gospel records, from Christian tradition, and a reverent imagination." It would be quite an experience to hear the sermons preached by Dr. Hager as it seems unlikely that most preachers could use this technique of delivering the Christian message.

The layman will be inspired by reading this book. Every pastor would be stimulated to be more creative. One will not easily forget, "I Washed My Hands," a verbal picture of Pontius Pilate conversing with his wife on Good Friday night. Neither can one remain unmoved by, "He Died in My Place," as Barabbas speaks to his fellow zealots on Good Friday night.

In "Only Two Talents," the parable of the talents takes on flesh and blood as Andrew compares his talent with Peter's. A powerful apologetic type sermon entitled, "How Can I be Sure," engages the Apostle Thomas in confrontation with a Buddhist in India. "Paul's Last Word" is a moving drama of the apostle bearing

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witness before his executioner.

This is a stimulating attempt to break the "living Word" in a creative and picturesque manner. ☩

THEOLOGY IN RECONSTRUCTION, by T. F. Torrance. Wm. B. Eerdmans Publ. Co., Grand Rapids, Mich. 288 pp. \$5.00. Reviewed by the Rev. Wayne H. Davis, pastor, Indiana Presbyterian Church, Vincennes, Indiana.

Here is a book for scholars by a scholar! Dr. Torrance is co-editor, with his brother, of *Calvin's New Testament Commentaries*, an all new, 12-volume edition, also published by Eerdmans.

The book under review consists of fifteen essays written and delivered between 1960 and 1964.

Lest this reviewer's opening statement "scares" off many who would delight in reading the volume, please know the reviewer lays no great claim to scholarship himself, but recognizes it in others. Though he had to figuratively "wade through" much of the book, he found much Gospel preaching on the part of Dr. Torrance which thrilled his Reformed and evangelical, conservative heart! Would to God that the present day "young turks" and the innovators would sit down and digest this great defense of the true faith "which was once delivered unto the saints!"

This reviewer longs to quote passage after passage to you, but must make a choice as illustrative of the book: "I find it scientifically and theologically impossible to see in the so-called 'new theology' of Protestantism anything like a new Reformation, but rather the reverse, something revealing a deep-seated traumatic disturbance in modern Protestantism, in fact a diseased understanding of the Gospel. This revulsion from objectivity, and obsession for the reduction of the great Christian doctrines of the Incarnation and Atonement to forms of self-understanding for their explanation, indicates that religious man is in desperate need of some kind of deep spiritual psychiatry and therapy."

If your seminary, and the seminaries of your communion are not using this book on their required reading list for students, do all you can to see it placed there — and read it yourself! ☩

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Layman—from p. 13

who are called, Christ the power of God and the wisdom of God" (I Cor. 1:20b-24).

The offense remains, and also the power, the wisdom and the glory. The weight of the offense is not heavy for the Christian and is temporary. The power, wisdom and glory of God are ours now and for all eternity. ☐

Mission—from p. 9

God had come to dwell with men, giving His life that all might be one.

The Church had but one "mission" then, the preaching of the Gospel, as Paul calls it. That was primary and all-important. Yet because missionaries went with the love of God in their hearts, they had compassion on those who existed under depressing conditions and did something about it.

Good News

Hospitals, schools, orphanages, old folks' homes and a hundred other projects were started to improve the material as well as the spiritual, but these never became an end in themselves. They were products of the "good news," reflections of the love of God in human hearts, that had themselves been changed by the entrance of the Gospel.

There has been no perfect missionary effort, perhaps, but the worst critics of the missionary work were never those to whom the Gospel had been brought. Only those passing visitors who saw but the superficial side of what was being done failed to realize that "Rome was not built in a day."

Now that these same Christian groups have become autonomous, they readily admit how much they owe to the "good news" and to those who brought it to them. I listened to the spontaneous and unsolicited testimonial of two of these converts only a week ago, men brought from "darkness to light and from the power of Satan unto God." And I felt humble.

There are some who consider that we are in the post-missionary age, which we may equate with the post-Gospel-age. If they do, they are wrong.

Paul writes that "the preaching

of the Gospel is to them that perish, foolishness" and we would do well to investigate the implications of such a statement. This is surely an age in which the preaching of the Gospel is absolutely the most important phase of the Church's responsibility, for nothing else can take its place!

What a tragedy that leading churchmen can comment on the recent Crusade in London, "He always preaches the same thing." Of course he does! There is only ONE Gospel. Many others attributed the success to soft music and the singing of the vast choir. But they had nothing to say when the music ceased and still the crowds came forward.

Word And Meaning

The preaching of the Gospel may have been "foolishness" to those critics but it was the power of salvation to those lost souls who came forward.

Today we live in an age where semantics is a game and words have their meaning changed. "Evangelism" is such a word.

We are well aware that the Church has a double task. Peter was first made "a fisher of men," and there can be little doubt of what Jesus meant by that. Then, just before Jesus left him, He made Peter "a feeder of sheep and lambs." Evangelism came first; then when men received the good news, they were to be shepherd.

This is still the role of the Church in society. We must obey Christ's injunction to make disciples of ALL nations, including our own, and then, in shepherding them, we should strive to eliminate or combat any injustices that exist.

As we are partners with God, this must be done by earnest, persevering prayer. There were social injustices in Jesus' day, but we do not find the disciples and their Leader engaging in freedom marches. There was Roman brutality, but they set fire to no trading establishment, nor incited people to disregard of the law.

The one outstanding incident in which Jesus engaged in violent action was when they defamed the temple, His Father's house. Paul never tried to bring all of his followers into organic unity, for in his eyes, they were spiritually one.

By minimizing the importance of evangelism, or giving it another interpretation, we are far from the position that Paul took. "Woe is me," he said, "if I preach not the Gospel of Jesus Christ!"

Paul might have engaged in many other praiseworthy activities — there were poor in Jerusalem; there was oppression by the Romans; there was great need to have unity in the Church. Paul could have dissipated his talents in pursuit of them, but preaching was paramount in his thoughts.

Our own church has lost immeasurably by the large number of eminent and powerful preachers who have been side-tracked into positions which, however worthwhile and responsible they may be, are yet subsidiary to Paul's emphasis. Whatever time and talent we consecrate to other purposes may, if we are not careful, diminish the importance of the primary task of winning souls to Christ.

Primary Effort

"Woe" is me! The word has the connotation of denunciation and deep sorrow. Paul means that it is disastrous, if he fails to preach the Gospel, both to his own faith and the spiritual welfare of others.

There can be no gainsaying the statement that the Church has other things to do beside preaching. The Church's influence should permeate every area of life, for it holds out the highest and the best for mankind.

But however much it improves the standard of life for the underprivileged; however much it brings the many divisions of the Church into a closer unity, men are saved by one thing only, the preaching of the Gospel. "He that has the Son has life, and he that has not the Son has not life, and the wrath of God abideth on him."

When the Church takes Paul's admonition to heart, and feels as he did about it, when the Church carries out its mission of preaching the good news as its first imperative, then many of the secondary things that assume so much importance on the national and international scene will solve themselves. ☐

• • •
The most fragile thing in the Christian is a passion for lost souls. — *The Gospel Message.*

the PRESBYTERIAN JOURNAL

The circulation leader among independent publications in the Presbyterian-Reformed world

The Heart of the Gospel

The most condensed statement of Paul's understanding of the Gospel appears in the opening words of the 15th chapter of First Corinthians:

"For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, that He was buried, that He was raised on the third day in accordance with the Scriptures, and that He appeared to Cephas, then to the Twelve."

This is the same Gospel the Apostle Peter had in mind when, writing of the suffering of the sinless Christ he declared:

"He Himself bore our sins in His body on the tree, that we might die to sin and live to righteousness. By His wounds you have been healed."

This is the same Gospel John had in mind when he wrote:

"To Him who loves us and has freed us from our sins by His blood and made us a kingdom, priests to His God and Father; to Him be glory and dominion for ever and ever. Amen."

—Charles L. King
(See p. 7)

S. S. LESSON AND YOUTH PROGRAM FOR OCTOBER 9

NORTH CAROLINA COLLECTION
UNIVERSITY OF NORTH CAROLINA
CHAPEL HILL NORTH CAROLINA 27514



MAILBAG

PURPOSEFUL COLLEGIANS

I noticed with personal interest the news article in the September 14 issue of the *Journal* pertaining to the travelling "Caravan" of Central Mississippi Presbytery. Because we hear so much about college students without a purpose these days, it would be well to note that the three permanent team members of the caravan were college students *with*

a purpose. The three were Marianne McCravey, a May graduate of Belhaven College in Jackson, and Ann McLean and John Holmes, both beginning their senior year at the same school.

Churches all over the General Assembly would do well to call on students such as these from this and other evangelical schools to occasionally assist in their respective pro-

grams throughout the year. The use of such committed Christian collegians is a powerful means of youth evangelization in a congregation's ministry to the local community.

—George R. Hunsberger, DCE
Lynchburg, Va.

BY THEIR FRUITS . . .

Ministers of "liberal" persuasion are leading the Church headlong into direct involvement in politics, into speculation, and towards union with other denominations. How are we to evaluate these new "directions"?

I am in my sixties. I well remember the moral climate of my youth. I cannot recall that the parents of my generation were unduly bothered by the spectre of juvenile delinquency, the use of drugs and liquor by teenagers, by sexual license at all ages, or by general lawlessness.

Doubtless such problems existed. They, or similar ones, have been with us since history first was written. In our own youth, though, they were not so general or serious and there were few widespread derelictions to make headlines in the papers and cause headaches for our parents.

Since my youth, however, the Church has gone through one theological revolution after another, commencing with the Gresham Machen incident and ending with "God is dead" — and in between, Fosdick, Bultmann and Tillich.

Ministers, clothed in the cloth, march for civil rights, the pulpit advocates a new morality, conservative theology is muted if not suspect or discarded. Protestant leaders bow before the pope, and the Confession of 1967 begins to supplant that of 1648.

If social action by the churches is so important, so vital, to human improvement; and if ecumenicity is so desirable an end, why the breakdown in our morals whilst we rush at jet speed towards a total preoccupation with this very social action and ecumenicity? Are the trends only a coincidence?

—Woodbury S. Ober
Orange, Va.

WHAT ONE CHURCH IS DOING

May I share a suggestion? In our congregation a plan was instituted

the PRESBYTERIAN JOURNAL

Rev. G. Aiken Taylor, Ph.D.
Editor

Rev. Henry B. Dendy, D.D.
Managing Editor

L. Nelson Bell, M.D., F.A.C.S.

Associate Editor

Arthur H. Matthews
Assistant Editor

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THE PRESBYTERIAN JOURNAL, a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered to the saints, published every Wednesday by the Southern Presbyterian Journal Co., Inc., in Weaverville, N. C.

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CHANGE OF ADDRESS notices should be addressed to the business office, Weaverville, N. C. 28787, allowing three weeks for change in the continental U. S. Change notices should include both old and new addresses.

whereby an elder would visit each department of the Sunday School from the first grade through the college class, on the Sunday before observance of the Lord's Supper, to explain the meaning of the sacraments (with Baptism emphasized for the younger groups).

Another suggestion: in our congregation we also are trying to establish the regular learning of important Biblical and doctrinal units, such as the Ten Commandments, the Apostles' Creed and the Beatitudes. This is done during an assembly period in the Junior, Pioneer and Senior departments.

—Mrs. Rex O'Steen
Greenville, S. C.

MINISTERS

George E. Nickels (RCA) from Clinton, Iowa, to the First Reformed Church of Ridgewood, N. J.

Guy N. Fowler, recent graduate

of Erskine Seminary, ordained and installed pastor of the Second Church, Greenwood, S. C., and Welcome church at Ware Shoals, S. C.

John Scholz Franklin, recent graduate of Columbia Seminary, ordained and installed assistant pastor of the First Church, Anderson, S. C.

John F. Martin, recent graduate of Austin Seminary, ordained and installed pastor of the Highland church, Hot Springs, Ark.

Leonard G. Esler, recent graduate of Austin Seminary, ordained and installed pastor of the First Church, Antlers, Okla.

John C. Livingston, Statesboro, Ga., has been called to the John Knox church, Greenville, S. C.

P. W. Dunford from Leesburg, Fla., to the Arlington church, Jacksonville, Fla.

George D. Carter Jr., from Chattanooga, Tenn., to the Glen Lev-

en church, Nashville, Tenn.

Fred W. Tyler from Dallas, Tex., to the St. Martin church, Houston, Tex.

B. Harrison Taylor from Orlando, Fla., to graduate study, Union Seminary, Richmond, Va.

F. Gault Robertson from McComb, Miss., to the Maxwell Street church, Lexington, Ky., as associate minister.

S. Albert Newman from Lynchburg, Va., to Fort Lauderdale, Fla., for a special ministry with the Presbytery of South Florida, UPUSA.

R. Scott Woodmansee from Collierville, Tenn., to Davidson, N. C., as chaplain at Davidson College.

Willis V. Cornelius, 1966 graduate of Columbia Seminary, ordained and installed pastor of the Westminster and Hunterville, W. Va., churches and assistant pastor of the Marlinton, W. Va., church.

• In one of the most dramatic changes in editorial policy that we have seen, the *Christian Observer* has come out strongly and courageously opposed to the new adult book in the Covenant Life Curriculum, *The Christian Life*, by Waldo Beach. Traditionally non-controversial in editorial policy, the *Observer* evidently has decided that there is a limit to all things. Speaking even more strongly than we did on the subject, the *Observer* says such as this: "When it comes to political and international problems, the *Christian Observer* flatly refuses to go along with Dr. Beach . . ." In a bold and constructive move, the magazine will publish its own series of lessons on Christian ethics, based on the Sermon on the Mount. In our own observation on the new CLC text, we said this: "Count the number of copies of *The Christian Life* in regular use and you will have an approximation of the number of churchmen who, in our opinion, are not discriminatingly Reformed." The *Observer* decision underscores the most pressing question of our time: Just how much departure from Reformed faith and practice on the part of official Church agencies is

ACROSS THE EDITOR'S DESK



the average congregation willing to tolerate?

• This reminds us that a school for advanced theological study has been founded in the Fiji Islands to provide opportunity for graduate study to ministers of the Pacific area "within the mental and physical atmosphere" they are accustomed to. Principal of the new school, Dr. George A. F. Knight, noted that the trend to send Asians to the United States for graduate study has not proved fruitful to evangelicals. "It has been disturbing to notice how many of these Asians . . . wanted to stay in the States; or else, if they did return, found that they were not acceptable to their own people." The story leaks a glimpse of a condition that has increasing numbers of missionaries overseas worried. What to do about evangelical ministers from overseas churches who come to the

U. S. for graduate study, in mysterious ways are directed to "liberal" schools, are spiritually "brain-washed" by a "liberal" theological education, often return to do great damage in their home Churches?

• In Israel, nation-wide interest has been aroused over an incident in which an Orthodox Jew refused the use of his phone on a Sabbath to summon help for an African student who had collapsed on the street. A letter to the editor of a daily newspaper explained that the refusal had been based on a Talmud rule which said that the saving of a life did not have precedence over Sabbath observance in the case of Gentiles. Israeli dailies were flooded with letters challenging this interpretation of the Talmud, and Jerusalem's chief rabbinate found it necessary to deny that any local rabbinical court has upheld the Jew in question. □



Canadian Anglican Merger Advances

WATERLOO, Ont. — Merger may be five or ten years away, but the United Church of Canada has now "committed itself irrevocably to organic union with the Anglican Church."

So said its chief negotiator with Canadian Anglicans after the biennial General Council of the United Church voted overwhelmingly here to approve "Principles of Union" with the Anglicans.

Dr. A. B. B. Moore, chairman of the negotiating committee of ten and president of the University of Toronto's Victoria College, hailed the vote taken after long debate. The historic document submitted by his committee aims at merging an episcopal and a presbyterian system of Church government.

The motion finally passed by the council was carefully worded after the original text met stiff opposition. The final phraseology constituted

acknowledgment of the views of dissidents who fought the first proposal, charging that "a priestly hierarchy . . . could result from organic union."

'Working Document'

As accepted by the house, the final motion read: "That this General Council approve the document — Principles of Union between the Anglican Church of Canada and the United Church of Canada — as a working document upon which to proceed in negotiating union with the Anglican Church of Canada. As a working document it is subject to such revision and addition as may become necessary during the negotiations."

Even if the Anglican merger fails to be effected, the groundwork was laid by the Council for including bishops in the government of the

United Church. Delegates received a report from a committee studying the subject of bishops and referred it to the presbyteries for study.

Some form of episcopacy will still be considered even if the Anglican merger is not accepted, said Dr. Ernest E. Long, secretary of the Council.

The committee report received by the Council said, "We do not maintain the conciliar system is God's last word for Church government. As a system it has its own peculiar weaknesses and limitations. . . ."

Submitting the report, the 17 committee members concluded "that we need bishops within the context of our conciliar system."

Consider Episcopacy

"We contend that neither individual episcopacy, nor conciliar government is complete or adequate in itself," the report continued. "The two must be united. The authority of the bishops can be set within the conciliar life of the Church, and the conciliar authority can be expressed by bishops who are responsible to the courts of the Church."

One of the world's best-known bishops hailed the United Church Council's approval of the "principles of Union" with the Anglicans. On tour in Canada, Archbishop Arthur Michael Ramsey of Canterbury, the spiritual leader of 44 million Anglicans, said he thanked God for the action.

Dry Less Dry

In a comment on the proposed merger, the English primate said: "If a dry Church is united with a wet Church, I would hope the wet Church would be a little less wet and the dry Church a little less dry." This was a reference to the "non-liquor" approach of the United Church and the more "liberal" views of Anglicans on alcohol.

Leaders of the determined resistance against union with the Anglicans were the Rev. W. G. Berry of Toronto; Dr. George Johnston of United Theological College, Mon-



THE CHURCH OVERSEAS

KOREA — Christianity in Korea is getting more deeply into the hearts of the people by reason of the Viet Nam war.

The Korean Army Mission to Viet Nam to fight against the Viet Cong has made an occasion for a turning point in spreading the Gospel deeply into the Korean people. This has happened because all Korean people have been asking God to keep safe the lives of Korean soldiers in battle in Viet Nam. Even President Park Chung Hee who is not a Christian has mentioned the need several times on the national broadcasting network to seek the help of God in bringing a victory in the Viet Nam War.

On the occasion of the departure

of the White Horse Division to Viet Nam, in a ceremony at the parade ground at the capital, the president and Chung Ill K., supreme minister of Korea, asked God to bless the soldiers.

One section of the White Horse Division is named the Immanuel section because all the soldiers are professing Christians. The section lieutenant, Lim Chung Gon, is a good active church member of the Presbyterian church of Daegu, Korea, and he has led his men to Christ through his prayers and his testimony. Before he became the leader of this section about 90 per cent of the soldiers were not Christians but after he took over he led every one of them to Christ. The section has 40 members.—YOUNG HEE PARK. ☐

trealt; the Rev. F. G. Brisbin of Hamilton and the Rev. J. Robert Watt of Toronto.

Mr. Watt said his presbytery was split down the middle over organic union. "Any organic union which shuts out the evangelical churches of which we are a part is not good," he said.

Not Recognized

The Rev. J. A. Davidson of Kingston, Ont., said the Council's action differed from the approval given last year to the "Principles of Union" by the Anglican General Synod.

"The Anglican Church is seeking union with a Church whose ordinations and confirmations it does not generally recognize, either in principle or common practice," he said. "The United Church is seeking union with a Church whose ordinations and confirmations it does indeed generally recognize in principle and common practice."

Dr. Johnston called for an amendment that would not bind the United Church legally to a union. "I do not believe in the hierarchial structure whereby a presbyter would have to be ordained by a bishop," he said. His comment drew loud applause.

Still another step was taken, though, to pave the way for the episcopacy in the United Church. The Council sent to the presbyteries for study a proposal that the ordination of elders be dropped. Under the present form of government the local congregation is governed by elders, while stewards handle fiscal affairs. The committee on Christian faith suggested that the denomination should examine ways of combining the offices without ordination.

Former Moderator Ernest M. Howse led the opposition against the proposal and said dropping ordination for elders would be a backward step. He added that the committee seemed to be suggesting that "we must not waste the term 'ordain' on mere laymen, and that it is reserved for the priesthood.

The committee's recommendation was made in the light of the proposed union of the United Church with the Anglicans. It is expected that the new merged Church will have only the traditional episcopal three-fold ministry of bishops, presbyters (priests) and deacons.

The present governmental practice of the United Church stems from its Presbyterian forbears. It was formed in 1925 by Presbyterians, Methodists and Congregationalists. Because of its former Presbyterian connections it is a member of the World Alliance of Reformed Churches.

Still another union move — in another direction — was taken by the Council. It voted to accept into its membership the Canadian Conference of the Evangelical United Brethren. Included are about 10,700 Canadian EUB's.

Over 700,000 of their United States cousins are now in the process of completing a merger with the Methodist Church.

No Opposition

Under the plan, all EUB churches in Canada will become United Church congregations. No opposition was expressed, and the proposal was approved by a standing vote. When consummated the union will be the first major unification of two denominations in Canada since 1925, when the United Church was organized. It is expected that the merger will not be effected until after November, when the U. S. Methodist Church and the EUB's in the U. S. hold simultaneous General Conferences to approve their union. The Canadian EUB's have already endorsed their merger with the United Church of Canada in principle.

The denomination's highest court also:

— Called on the provincial government of Ontario to provide government-operated compulsory car insurance.

— Urged legislation of therapeutic abortion and an easing of Canada's stiff divorce laws.

— Added a secretary of ecumenical affairs to its bureaucracy.

— Asked for more generous giving to world missions, which now gets less than one cent per day from United Church members. ☐

He Wore Purple To Give Her Away

PORTSMOUTH, England (RNS) — Ecclesiastical history was made here when an Anglican bishop blessed in his own cathedral a couple who had just previously been married in a Roman Catholic church.

Central figures in the story were Bishop John Phillips of Portsmouth; Judith Ann Phillips, his 26-year-old daughter; and Timothy Melhuish, a 27-year-old Roman Catholic businessman.

Mr. Melhuish and Miss Phillips were married in the Catholic Church of the Sacred Heart at nearby Fareham. Dr. Phillips was also there, robed in brilliant purple cassock.

Bishop Phillips himself had wanted to play some part in the ceremony, if only to give a short address, but appeals to the Vatican earlier this year proved fruitless and he had to perform only the traditional role of giving his daughter away.

However, the Sacred Congregation for the Doctrine of the Faith in Rome did grant permission for Bishop Phillips to give his blessing to the couple. Thus, from Fareham the couple came to Portsmouth's Anglican Cathedral where Bishop Phillips conducted a service of blessing.

This in itself made religious history. As one observer said, "The fact that the couple had the blessing of both Churches is, it seems, a great step forward in Christian unity. But it all takes time."

Another observer commented, "This marked a milestone in the troubled story of reconciliation between Rome and the Church of England."

Dr. Phillips himself said, as the

young bride and groom stood before him: "This service is significant because this is the first time that an Anglican service of blessing has been possible after a marriage in a Catholic Church. Yet there must be a sense of deep shame that two services should be necessary at all and that we cannot share the full sacrament in one. You two in a sense are caught up in the sin and the tragedy of Christian disunity."

(Editor's note: Rome's much-heralded marriage "reforms" amount to much less than some of the less-than-realistic ecumenists have been saying they meant, as this highly-placed example reveals.) ☐

Evangelicals To Push Upper Midwest Work

MINNEAPOLIS, Minn. (RNS) — Plans to organize associations of evangelicals in Minnesota, South Dakota and Wisconsin were announced here by the Rev. Mahlon Macy, new Upper Midwest field director for the National Association of Evangelicals (NAE).

Mr. Macy, welcomed at a dinner given by the Greater Minneapolis Association of Evangelicals, said a state organization already has been formed in North Dakota.

He said recent decisions by the Christian and Missionary Alliance and the Baptist General Conference to affiliate with the NAE will boost NAE cooperative work in this area because of their strength here.

Action on the applications of the two denominations for membership will be taken at a national NAE board meeting in Chicago Oct. 10, he revealed. The Alliance and the Baptist group have cooperated in the work of NAE commissions even though they were not members in the past, he noted.

Mr. Macy said there are about 150 congregations in the Minneapolis area which identify themselves with the Association, but only about 40 have firmly committed themselves to its support. ☐

• • •

Man can be oriented toward God only by conversion, which gains the consent of his will — not by coercion, which overrides his will. — ADMIRAL BEN MOREELL.

Presbyterian Minister Causing Episcopal Row

NEW YORK (RNS) — Hiring "the man best qualified for the job" has gotten the presiding bishop of the Episcopal Church and his executive council into trouble with some of their constituents.

The "best man" in this case is a United Presbyterian USA minister, the Rev. John H. Steidl, who earlier this summer was named to a post in the Christian Education Department of the Episcopal Church, with responsibility for adult education and training projects.

Announcement of the appointment was carried in the July 3 issue of *The Living Church*, an independent weekly concerned with Episcopal Church affairs. The brief news item stated that Mr. Steidl, 32, would "remain a Presbyterian minister and become a member of the Presbytery of New York."

It quoted Presiding Bishop John E. Hines as stating Mr. Steidl was named to the post because "he is the man best qualified for the job."

Nearly every issue of *The Living Church* published since the action was reported has carried letters to the editor protesting the appointment. Now another publication, the *American Church News*, has taken up the cry, demanding editorially that Bishop Hines rescind the appointment, which it refers to as a "sell-out." The *American Church News* is published by the American Church Union, the Anglo-Catholic wing of the Church.

Referring to Mr. Steidl as an "outsider," the *American Church News* declared: "We think a churchman can do this better than an outsider, however able he may be in the general field of education or in the work of the Church he has chosen."

The paper called on "those who are concerned" over the matter to protest both to the presiding bishop and to members of the Church's executive council.

With the exception of two letters from Church officials attempting to clarify and explain the appointment and one defense from a friend and former associate of Mr. Steidl, all letters published on the issue by *The Living Church* have been critical.

They have ranged from gentle protest through withering sarcasm to

challenges to the ability and integrity of the presiding bishop and the executive council. Almost all were from clergy.

(Editor's note: And what does this imply for Episcopalian delight at having Presbyterians in COCU?) ☐

Coupons Help Purchase Aircraft for Missions

SANTA FE, N. M. (RNS) — Medical personnel and supplies are being shuttled between four Presbyterian medical missions in the Southwest by an airplane purchased through 600,000 products coupons and one large cash contribution.

People in 42 states and some military wives overseas contributed Betty Crocker coupons to the campaign for the single-engine airplane, a 1962 Cessna 210, now being used to supply Presbyterian Medical Services missions at Ganadao, Ariz., on the Navajo Indian Reservation; Mora Valley and Embudo in northern New Mexico, and San Luis in southern Colorado, all isolated areas with few medical services.

Credit for the successful coupon drive is given to a former Army nurse, Mrs. Hugh Hannigan, who is head nurse at the San Luis medical facility. She sent out a thousand letters to women in church groups across the country, and the coupons began pouring in. About 600,000 were collected, and General Mills cashed them for \$3,000.

A private contributor donated \$6,500 to the fund, and a Presbyterian missions agency borrowed the remainder to finance the \$15,000 purchase. ☐

Gets 'Poverty' Role

NEW YORK — Appointment of a United Church of Christ minister, Harold L. Shulz, as head of the National Council of Churches anti-poverty program has been announced. He succeeds the Rev. Shirley E. Greene, first to occupy the post, who has been promoted to director of the NCC Commission on the Church and Economic Life. Before coming to the NCC Mr. Shulz was associate executive coordinator of the United Church of Christ Committee for Racial Justice Now. ☐

The year was probably 57 A.D. or 58 A.D. The place was Corinth, one of the principal cities of Greece. The most important event of those years at that place, if not at any other place, was the composition of a letter that we call, The Letter of Paul to the Romans.

Paul's missionary work in the East was drawing to a close. Sometime during those years the desire to preach the Gospel at the very center of world power had possessed the mind, heart and will of Paul. There in Corinth, a few hundred miles from Rome, he wrote to the Roman Church concerning man's need for salvation, what God had done to provide a salvation, and the relation of this salvation to the problem of everyday life.

Of his eagerness to preach the Gospel in Rome, the apostle penned these words:

"For I am not ashamed of the Gospel: it is the power of God for salvation to every one who has faith, to the Jew first and also to the Greek" (Rom. 1:16).

What Is The Gospel?

What is the Gospel of which Paul was not ashamed?

Do we have reason to ask such a basic question in this year of Our Lord, 1966? Doesn't everyone know what the Gospel is?

I have reason to believe that it is at least a questionable conclusion that even today everyone knows what the Gospel is. It is questionable even among church people. And perhaps "not being ashamed" of the Gospel in our day may mean that we will not be ashamed to preach God's Good News as if people did not know what it is.

What, then, is the Gospel? In the opening verses of his letter to the Roman Christians the apostle makes four assertions concerning the Gospel.

First, he says that it is God's Gospel. Then, he says it was promised by God through the prophets. Next, he reminds that it is Good News concerning God's Son. And finally,

The author is pastor emeritus of the First Presbyterian Church, Houston, Tex. This message was delivered to the Women's Conference at Montreat, in July, 1966.

The old Gospel is still God's Word of power —

Not Ashamed

CHARLES L. KING, D.D., LL.D.

he writes that it is the channel of God's grace to His people.

We find a fuller exposition of the Gospel in the second division of the letter in which Paul tells how God provided man a salvation that satisfied the requirements of His own righteousness which at the same time met the needs of sinful men.

Listen to these words:

"Since all have sinned and fallen short of the glory of God, they are justified by His grace as a gift, through the redemption which is in Christ Jesus, whom God put forward as an expiation by His blood, to be received by faith" (3:23-26). This is the heart of the Gospel.

Other Statements Of It

The most condensed statement of the apostle's understanding of the Gospel appears in the opening words of the 15th chapter of First Corinthians:

"For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, that He was buried, that He was raised on the third day in accordance with the Scriptures, and that He appeared to Cephas, then to the Twelve."

This is the same Gospel the Apostle Peter had in mind when, writing of the suffering of the sinless Christ he declared:

"He Himself bore our sins in His body on the tree, that we might die to sin and live to righteousness. By His wounds you have been healed" (I Pet. 2:24).

This is the same Gospel John

had in mind when he wrote:

"To Him Who loves us and has freed us from our sins by His blood and made us a kingdom, priests to His God and Father; to Him be glory and dominion for ever and ever. Amen" (Rev. 1:5-6).

God is absolutely holy, righteous and just. Man is a sinner unable to meet the requirements of the one and only righteous God. But He loved the world so much that He in Christ provided a salvation that meets His requirements and at the same time meets the need of sinful men:

"So we are ambassadors for Christ, God making His appeal through us. We beseech you on behalf of Christ, be reconciled to God" (II Cor. 5:20).

Any Gospel that omits these salient truths is not the New Testament Gospel.

This was the Gospel proclaimed by the early Christian preachers. It was the Gospel proclaimed by the Reformers. It has been the Gospel proclaimed by the greatest of the revivalists.

But today there seem to be objections. Some say, "We are now living in the space age!"

It seems to be inferred that the New Testament Gospel is not meaningful or vital for this age. But did God change His own character or His requirements for men with the advent of the space age? And has man himself undergone a change of character or of ability to meet the requirements of God with the advent of the space age?

The God of the space age is as

great in wisdom and power as ever before! As for man, having mastered earth, sea and sky, he seems less able to master himself than ever before.

Wrote Dr. J. W. Whale of modern man: "The fact is that our generation is rediscovering the abysmal depth of evil in the heart of man, and realizing that Public Enemy No. One is neither ignorance, nor stupidity, nor the defective social environment, but sin which is the deep mysterious root of all those evils."

Any preaching, any church program that ignores this fact is being superficial.

If it is possible to clothe the truths constituting the Gospel in language better understood by persons of the space age, by all means let it be done, but let us beware that in doing so we do not end up with another Gospel which in reality is no Gospel.

Why Not Ashamed?

Paul was not ashamed of the Gospel for the reason that it was the power of God, the power of God unto salvation, to everyone that believeth regardless of color or race.

Now, when Paul said that the Gospel was God's power unto salvation he inferred at least one thing. He inferred that the man without the Gospel was unsaved.

In the language of John 3:16, man unreached by the Gospel is perishing.

In the language of Luke 15, he is lost.

Do persons outside the Church believe that man today without the Gospel is unsaved? We may go further and ask if persons on the inside of the Church believe that man out of Christ is unsaved! If not, we have one answer to the question, why so few additions to the Church by profession of faith!

If space age man does not believe that man out of Christ is unsaved, why his failure to so believe? This question should cause soul searching on the part of the preachers and teachers.

The Holy Spirit convicts men of sin and the need of a Saviour. No preacher can do that. But the Holy Spirit works through the truth: "Of his own will He brought us forth by the Word of truth that we should

be a kind of first fruits of His creatures" (Jas. 1:18).

Another apostle testifies, "You have been born anew, not of perishable seed, but of imperishable, through the living and abiding Word of God" (1 Pet. 1:23).

If the Holy Spirit uses the truth in convicting men of sin and their need of a Saviour, what if we their preachers and teachers fail to preach and teach the truth concerning the righteousness of God, His requirements for man; man's inability to meet God's demands; and finally God's offer of salvation through faith in Christ?

But will that kind of preaching be listened to in our scientific age? My answer is, how do we know? Space age man has had only limited opportunity to hear preaching on the great Biblical themes!

Here allow me to name a few things that disturb many of the most thoughtful men and women in the Church.

The emphasis upon the Church's relation to social issues is not one of the disturbing things. We neglected the application of the Gospel to our social problems for nearly one hundred years. A few excesses here and there should be forgiven.

The passion of many for Church union is not one of the disturbing things.

The Disturbing Thing

One of the disturbing things is the absence from so many of our pulpits (thank God, not all of them) of preaching on the great Biblical themes of sin, repentance, faith, obedience and redemption.

During the past 26 months I have had the privilege of preaching from more than 40 pulpits. In most of those congregations I discovered a real hunger for Biblical preaching.

There is a hunger among Christian people for instruction in the Word of God. A presbyterial leader told me recently that she had felt constrained to tell her presbytery's council that the people in that presbytery were hungry for Gospel preaching.

I fear that we are raising up a generation with a very inadequate conception of the truths that constitute the Gospel.

A second thing that has disturbed us is the neglect, by preachers and

teachers, of the New Testament emphasis on the Holy Spirit, without Whose presence and guidance and power all human efforts are in vain. Thank God, I have seen evidence that we are beginning to realize our neglect of the Holy Spirit.

A third thing that disturbs is the casting aside of a chief weapon of warfare, that of united prayer. In how many congregations is there united prayer for more candidates for the ministry, more professions of faith, more money for sending out more missionaries? I have been in congregations in which the only opportunity for united prayer was the pastoral prayer on Sunday mornings.

These are the deeper troubles that give rise to some of our other troubles. It is not likely that the more superficial troubles can be cleared up until the deeper troubles have been dealt with.

Another truth in the text is not given by inference, but by direct statement, namely that man's response to God's overture in the Gospel releases in man's life the power of God for salvation. It was for this reason that Paul was not afraid to go to the capital of the world empire with the message of Christ crucified for our offences, and raised for our justification.

Did you ever stop and consider that the case for Christianity rests upon the claim that a sincere acceptance, a thorough commitment to the Christ of the Gospel changes lives? "If any man be in Christ he is a new creature." If that is not true we are of all men most miserable.

It Changes Lives

Paul knew this was true, because he had experienced it in his own life. Martin Luther knew it was true because he, too, had experienced it in his own life.

Charles H. Malik, former president of the United Nations General Assembly, a man who has his M.A. and Ph.D. from Harvard, plus more than forty honorary degrees, knows that the Gospel is the power of God unto salvation because he has experienced it in his own life. In a recent issue of *Christianity Today* he bears witness in these words:

"It was inveterate human sin, then, sin which abounds in my heart, including my lust and my forgetfulness of God, that killed Jesus

of Nazareth on the cross outside the wall of Jerusalem under Pontius Pilate. And if my heart is slightly better, and to the extent that it is better, it is so because He washed away my sin on His cross through His blood and because He rose from the dead on the third day."

In our midst and beyond us are multitudes not yet reached by the

power of the Gospel to change lives. With what message shall we approach them?

Shall the message be that poverty and ignorance and disease must be wiped out? Where is the Christian who is not in sympathy with efforts toward these goals and others closely related? But let us not forget that even if each and all these goals could

be accomplished, we still would have a society in rebellion against God.

Minds, hearts and wills must be changed. The Holy Spirit for centuries has been using the message of the power of God, released by faith in Jesus Christ, in changing lives. Let us hold fast this Gospel. Let us proclaim it. Let us demonstrate it in our lives. ☐

Eighth in a series of articles on the Person and Work of Christ —

Christ the Priest

ROBERT STRONG, S.T.D.

A class in comparative religions took a field trip one day to the Oriental section of Los Angeles to visit the temples and shrines. We went to several Buddhist shrines and several Shinto shrines. Benevolent, smiling, elderly Orientals went through little rituals, presenting offerings of flowers and vegetables before their shrines, and then turned to give us a benediction.

The experience was deeply distressing. More than ever I came to realize that superficial similarities among the religions are not significant. The important thing is the differences. There are many false ways of worship. There is one true way of worship. If there is one God — and there is only one God — then the only acceptable worship is the kind that He has appointed. It would be an outrage to the mind to think that God had left to human devising how He is to be worshipped.

God has spoken about worship. His directions are in the Scriptures. We are now to think about one of the most important agents in the worship of God, the priest.

We turn to Hebrew 9:11: "Christ being come an high priest . . . by His own blood He entered in once into the holy place, having obtained eternal redemption for us."

Almost from the beginning there were priests. The patriarchs were

priests. Abraham, for example, offered sacrifices.

When Israel was established as a nation, God ordained a settled priesthood. Aaron, the brother of Moses, was named high priest, and it was ordered that his descendants should follow him in the office.

Analyzing the material dealing with the priesthood, we learn that a priest is a man who has been duly appointed to act for others in things pertaining to God. The basic idea is that sin has barred man from God, so that man needs a mediator. The priest was appointed to offer gifts and sacrifices for sins that men might be reconciled to God, that sin might be expiated, that men in their persons and with their gifts might be able to draw near to God. The priest was also appointed to make intercession for the people. He was not merely a teacher or a minister of religion. His foremost duty was to deal with sin by offering up sacrifices in behalf of transgressors.

We realize that the Old Testament priesthood was in preparation for a great New Testament fulfillment. Once more we are reminded of the unity of the two Testaments. It is something that must be emphasized and re-emphasized, so that people will realize that the Bible is one Book. To understand the New Testament one must read the Old Testament. And to see the real point and purpose of the Old Testament, he must put on his New Testament glasses.

The Bible is one Book, the Old section preparatory, the New fulfill-

ing, both together telling the story of the salvation wrought by God. The Old Testament priesthood was as important a part of the preparation for Christ as anything else in the ancient time.

Christ The Priest

Moses, the prophets, the priests, and some of the Israelite kings were mediators between God and man. Our Lord is the final Mediator. As Mediator He is a prophet speaking for God. As Mediator He is a king ruling over the people of God.

Now let us look at Him as a priest, dealing with the sins of men, acting in behalf of men in the offering of a sacrifice for sin, making intercession for transgressors.

It must surely seem to us that when we speak of Christ as priest we are treating the central part of His work. If all I had were a prophet, I should be in despair because my efforts would be pitifully below the standard required for my obedience. If all I had were a king, I again would be in despair because in my unworthiness I should feel it impossible to draw close to His presence. Christ as priest has done something about my worst problem. He has dealt with my sins.

Having taken away the guilt of my sins, He gives me a word to which I can now listen with delight, knowing that my shortcomings have been atoned for. Having by His sacrifice removed the barrier which is my sin, He extends a sceptre to me under which I can with confi-

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dence kneel, submitting myself to His commands, heartened by His immediate presence. Because He is my priest, joyfully do I find meaning in His words and in His rule.

Our Lord performed all the functions of a priest. Read John 17 and see Him as the mediatorial priest making intercession for His people of that day and of all the ages. Remember the pervasive teaching of the New Testament that our Lord has ascended into heaven and sat down on the right hand of Majesty where He makes intercession for His people.

Then watch our Saviour as He goes to Calvary and understand the awesome drama there occurring. He is the Priest-Victim. He had said that no man was able to take His life from Him, that He had power to lay it down and to take it up again by commandment of the Father. He had said in the Garden of Gethsemane that He could have asked His Father and have had more than twelve legions of angels to come to His assistance.

He Died Willingly

He went up the hill of Calvary willingly. He submitted to the cross willingly. He received the nails through His hands and His feet willingly. He suffered those wounds and that exposure, anguish, and death because He would. He was Priest-Victim making atonement, making sacrifice of Himself on that cross.

Recall the language of the text: "Christ being come a high priest . . . by His own blood entered in once into the holy place, having obtained eternal redemption for us." Listen to the argument as it proceeds: "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctified to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9: 13,14).

Not long ago the papers were full of the story of the American soldier Fernandez. Into the middle of a little knot of soldiers came tumbling a Viet Cong grenade. Instantly Fernandez threw himself upon the grenade and took the blast in his

own chest and stomach, saving the lives of his squadmates. Posthumously he was awarded the Congressional Medal of Honor. When he was buried in New Mexico, the whole country took note and read in all the papers the immortal sentence of Christ as it was applied to this heroic soldier: "Greater love hath no man than this, that he lay down his life for his friends."

We will not long remember the name of the hero Fernandez. But there is another name that will never be forgotten. For as long as time runs Jesus' name will be remembered. He saved not a few but many. He saved them not from physical death but from eternal death.

Let some scoff. Let others tear the Scriptures to shreds. Let them turn away from the old faith if they will. Multitudes, multitudes will not do so. God will see to that, for when He gave His Son, He did not intend it to occur in vain. His purpose has been, His purpose is now, and His purpose will be by His only Son's death to bring many sons unto glory.

The sacrifice of Calvary will be remembered throughout time, because the sacrifice of Calvary brings men to God and takes away sin, deals with judgment and opens heaven's door; the sacrifice of Calvary saves sinners.

Our Lord effected reconciliation. God has been reconciled to sinners; sinners are reconciled to God.

This Is Real

Let us be very sure that we understand these great benefits do not come because of the teaching of Christ. They are not ours because of a moral influence He exerted as an example of suffering love. They are not ours by imitating His example. They are not ours because we are moved inwardly when we look at Jesus in His love and compassion.

These benefits are secured for us by Christ as priest. Everything depends upon His making a perfect sacrifice. Only thus can our sins be taken away. Thanks be to God, our Lord Jesus Christ was a priest.

There is no separate order of priests in the New Testament Church. In a sense every believer is a priest, as Peter indicates in his first epistle: "Ye also, as lively

stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (2:5).

Not one single time in the New Testament is the word "priest" attached to an apostle or a pastor or an evangelist or any minister of religion.

The New Testament means the ages to understand that there is only one priest. Now that the great High Priest has come, none other stands between God and the people. Some Protestant churches want to call their minister a priest. But the Protestant priest is nothing else, nor could he be, than the New Testament presbyter.

One reason why the dream of some ecumenists to bring all the Churches into one ecclesiastical fold will never occur is found at this point. The Roman Catholic priesthood is not based upon the New Testament office of presbyter but upon the Old Testament office of priest (Rome is a hierarchy, or rule by priests).

According to Rome the priest offers literal sacrifices. Their name for the consecrated wafer is *hostia*, that is, the host or sacrifice. In the mass the priest is said to call down the whole Christ from heaven to be offered again for the sins of many. That is why Roman Catholics worship the bread and the wine, which, to them, have been transformed into the literal body, blood, soul, and divinity of Jesus Christ. To them grace comes by this and the other sacraments, which are in the power of the priesthood to administer. We may be sure that Rome will never compromise that teaching and that position. And Protestants will never be able to accept it. There is one of the great rocks of division.

True Protestants will never accept the Roman position because of what the Bible says about Christ as our only priest. Christ only has literal access to God; all other men are sinners. Christ's sacrifice is the only one that can take away sins. It was a sacrifice that could never be repeated. If anything is plain in Scripture, this fact is.

The New Testament expressly teaches what Rome denies: that through Christ men have immediate access to God — any man anywhere. The New Testament expressly denies what Rome teaches regarding

the ministry as a distinct, priestly class. The New Testament expressly denies what Rome teaches about the sacrament of the supper; it is not a sacrifice, it is a memorial. The New Testament expressly asserts what Rome denies, that the sacrifice of Christ could never be repeated, that it was made once for all.

Calvary occurred once. It was enough. It is not repeatable. It saved God's people from their sins, literally, actually saved them.

Our Lord Jesus Christ is a priest. He alone could go between God and the people. He alone had a sacrifice that could take away sins and purge the dead conscience. As

the Catechism says, "Our Lord Jesus Christ executeth the office of a priest in His *once* offering up Himself a sacrifice to satisfy divine justice and reconcile us to God, and in making continual intercession for us."

Let us come now, let us come ever unto God by Him. ☩

The Restless Layman

The emergence of lay movements now marks a further step in the expressed discontent of many church members. Groups like the Presbyterian Lay Committee (and Concerned Presbyterians) specifically look to laymen — in distinction from the clergy — as the brightest hope, if not the last remaining hope, of preserving some historic denominations from corrupting inroads.

They are distressed over theological vagabondage, moral confusion, and ecclesiastical preoccupation with secular concerns. Such movements have not been founded on an anti-clerical bias. But they take full note of the fact that some denominational seminaries are rapidly becoming training centers for a new generation of ecumenical partisans. Many seminary graduates, moreover, now lack a solid grounding in evangelical perspectives, since their teachers encourage alteration of traditional church standards.

Meanwhile, clergymen are often under direct or indirect pressures for conformity, since vigorous criticism of top-level policy is likely to invite penalties in placement and other opportunities.

What a growing number of laymen are watching is the attitude of the clergy toward efforts now under way to modify and moderate the doctrinal standards of their denominations. Once the historic standards are modified, these laymen conclude, it will be too late to rescue the de-

nominations from modern revisionist tendencies.

Hence laymen are now mobilizing by the thousands, no longer content with a "wait and see" attitude as denominational leaders press for confessional alteration. Such laymen are openly declaring their commitment to their Churches in terms of the historic standards, and they indicate that the reconstruction of those beliefs will meet staunch resistance.

They have been loyal to their denominations because they considered them loyal to the truth of God; denominational disloyalty to the truth of God will dissolve their loyalty to their denominations

The restless laity are therefore mobilizing to revitalize interest in Biblical concerns. They propose a massive effort to prevent the sacrifice of historic Church standards by theological revisionists whose ecumenical interests seem to lie in the direction of the ecumenical merger of all Churches in a monolithic power structure.

As the laity see it, many denominational leaders are now working not for the growth of their Churches but for their replacement. Not a few Presbyterian laymen consider the Blake-Pike plan for the merger of American denominations, for example, as a proposal one-sidedly engineered by a *l r e a d y* powerful churchmen who seek further control over the decisions and activities of the churches.

Such laymen link this grasp for power to the established tendency of denominational leaders to use their positions to exert pressure upon the government in the interest of political legislation. From his denominational office, in the name of his denomination, a pacifist can seek to alter political policy in the Viet Nam struggle or a socialist can promote the government's expanding welfare activity, although his denomination is historically committed to the principle that such decisions are not properly ecclesiastical.

In recent weeks, hundreds of Methodist laymen wrote letters declaring that the 6th NCC World Order Study Conference in urging the acceptance of Red China into the U.N. was not accurately reflecting their point of view.

In the last analysis, the strength of any layman's movement will turn on the dedication of individuals who courageously register their points of view, rather than on organized protest. The weakness of ecclesiastical propagandists is that they often wield power and influence not truly reflective of their constituencies.

Any lay protest, once organized, is regarded as schismatic and illegitimate, with a hurried appeal to the very church polity that ecumenists are undoing. But nonetheless it is moral force and individual conviction that must carry the day.—From an editorial in *Christianity Today*. ☩



'Witness' Theory Dies Hard

"Church school provides an occasion for boys and girls to experience firsthand evidences of God's revelation and to hear what the Bible says about God's revelation."

This casual remark appeared in an article on the teaching role of the church in a national journal devoted to Christian education. It crossed our desk in the same mail with a news handout from a Presbyterian conference in which a professor of theology had insisted that we study the Bible to "rediscover revelation through the acts of God and the Bible as a witness of that revelation."

Went on the professor of theology: "A revelation is an encounter, an experience. It does not involve the transference of *truths*. The Bible is not a record of revealed truths but a witness to revelation. Christ Himself is revelation."

We believe that if there is a single idea responsible for the loss of the Bible's authority than any other, it is this one: The Bible is not revelation, it is a witness to revelation.

Until this idea—so common now as almost to be hackneyed, and the cornerstone of the Church's teaching ministry — is wiped clean from the consciousness of the modern Christian, there is no hope for radical improvement in the chaotic state of the Church.

This idea is essential to "new" interpretations of truth, new forms of "mission," new confessions of faith that dispense with truths carefully guarded in the old.

With this idea dominant it is impossible to bring any new development, or thought, under the judgment of the Scriptures, because they (the Scriptures) are only a *witness* to God, themselves under judgment of the "Holy Spirit," who may speak "more relevantly" in new revelations of meaning.

The Church forms its religious patterns according to "revelation." As long as "revelation" is not the

Book, but is "God acting" you can put the Book on the shelf and trust the Holy Spirit to tell you where God is "acting" and what His will is at any given moment.

That, in effect, is what the Church has done when it developed the doctrine of the Bible as "witness of revelation." ☐

Editorial Doubletalk

Senator Everett M. Dirksen (R.-Ill.) is leading a move to correct the damage done by the Supreme Court's decision on prayer in public schools by introducing a proposed amendment to the U. S. Constitution. The Senator has said: "I'm not going to let nine men say to 190 million people, including children, when and where they can utter their prayers."

One of the leading Washington papers responded with an editorial which stated: "... Of course, the high and august Court did no such thing. It protected the freedom of 190 million people, including children, to pray exactly when and how they pleased *in their homes and chosen churches...*" (Italics ours)

When and how people pray in their homes and churches was never an issue in any Supreme Court decision. This freedom has never been questioned under our Constitution. Then, to say that prohibiting prayer in public schools has anything to do with protecting the freedom to pray in church requires a remarkable lapse in logic. Notwithstanding the disclaimer to the contrary, the editorial tacitly admits that the Court has done precisely what Senator Dirksen said, by its reverse terminology from prohibition to protection.

It is startling to think that opponents of the prayer amendment feel that quoting this editorial will give adequate answer to Senator Dirksen's remarks. It is our hope

that more people can think for themselves on this issue. Editorial doubletalk reaching unsupported conclusions is not the most happy method of legislative formulation. It is very much in order that you send your opinions about an amendment to clarify provisions of the First Amendment to Senator Dirksen and to your own senator and congressman.—From *United Evangelical Action*.

After All— What Is a Creed?

What needs to be clarified most, it seems to me, is the relation between the new confession and the so-called Book of Confessions. By the Book of Confessions is meant that whole body of creedal statements and confessions leading up to and including Westminster which can be looked upon as a part of the Reformed tradition. Are we to believe that Westminster, rather than being definitive of the Reformed tradition, is merely one like all those confessions that preceded it? More to the point is this question: Are we to accept the Book of Confessions and the new confession, or are we to accept the Book of Confessions except where changed or corrected by the "Confession of 1967"? When a man calls himself a Presbyterian (theologically), just what does he use to define what he is? Are there any differentia in Presbyterianism? And, if so, do they lie in the new confession, or in Westminster as revised by the new confession, or in the whole mass of creeds as revised by the new confession?

Another question rises out of this. Can it be said that in the new confession there is a definite departure from the Reformed tradition? It seems to me that there is, and it rests primarily in three places: (1) the overemphasis on the humanity of Christ as against His deity; (2) the emphasis on reconciliation as the proper center and thrust for our day; and, (3) the description of Scripture as "normative" or "authoritative."

It is this last note that seems most clearly to change the direction of the thinking of modern Presbyterianism as against its own tradition. The phrase "only infallible rule of faith and practice" is certainly not covered by the new words.



A LAYMAN AND HIS CHURCH

Self Esteem

Although all can agree that the Word is Jesus Christ, the question does not rest there; it rests on the Bible as the Word giving us authoritative material on Christ as the Word.

We usually think of a creed or a confession as man-made and therefore subject to constant change. This is why a Reformed church must keep reforming its creeds and confessions. Well and good, but one last question. Does the new confession treat the Bible as being itself nothing more than a creed — man-made, shifting according to personalities and cultures, relevant to its own time, and requiring new treatment for a new day? Have we, indeed, made a creed out of the Scriptures? —ADDISON H. LEITCH in *Christianity Today*. ☐

In Church, Too

Amidst all the controversy over the Bible in the public schools, most Presbyterians have not yet realized that there also is a question of the survival of the Bible in Sunday School.

When teachers in the nursery and kindergarten departments of a prominent Presbyterian US church returned to their duties this fall they found that some changes had been made. Gone were the Bible story books and even the coloring books. Tables had been arranged for activities — drawing at one table, modeling at another, put-together toys at still another.

Department and general superintendents had attended a lab school with specialists from Richmond giving the last word on Christian education for pre-schoolers. They were not quite sure just *why* it was wrong to let the children color Bible picture books, but it was wrong. And definitely *out* were Bible story books.

What little literature remained consisted of the same pre-school texts used last year. "But there is so little to these," protested one teacher. "We won't be using them that often," was the explanation.

It is hard for us to understand the official opposition to the Bible itself at certain levels of instruction. It is especially hard for us to understand how church members fall for anything at all, just so long as it is from "headquarters." ☐

Pride is like cancer, invading and destroying. Of all prevalent sins it is the most unbecoming for a Christian — and all the time it lurks to beguile and destroy.

Pride is unbecoming in a Christian for all that he has and is which is worth while comes from the grace and mercy of God. Paul says: "*What have you that you did not receive? If then you received it, why do you boast as if it were not a gift?*"

How well Satan knows that he can destroy our usefulness by pride! It was pride which caused his own downfall (Isa. 14:12-17) and it is pride which snuffs out the usefulness of many professing Christians — in the pulpit and in the pew.

The Bible tells us that God hates pride (Prov. 8:13) and that He resists the proud (Jas. 4:6). With scorn God views the proud. Their inordinate self-esteem is ridiculous and an offense to Him.

The Bible tells us that pride brings contentions (Prov. 13:10) that it ends in destruction (Prov. 16:18) and that it hardens the heart (Dan. 5:20). Our Lord speaks of it as one of the deadly sins which proceeds from the heart.

Pride is a sign of spiritual degeneracy (Rom. 1:30), an outward sign of wickedness within (Psa. 10:2). Pride deceives its victim (Obad. 3), brings disgrace (Prov. 11:2), and is a characteristic of this dying world order (I John 2:16).

Why is conceit so prevalent? Because all of us want to think of ourselves as better than we are. We want to feel superior to those around us. We desire the plaudits of men. Achievement carries with it the grave temptation to pride. If there is no worthy achievement there is still the desire to appear great, good and successful. Pretension is first cousin to lying.

Many years ago we heard Dr. R. A. Torrey give a talk on, "Seven Reasons Why God used D. L. Moody," one of which was his hu-

mility. Dr. Torrey went on to say, "I have seen so many promising young ministers laid aside by God because pride entered into their lives and destroyed their usefulness."

All of us need to beware of pride. It crops up in unexpected places and as the aftermath of ridiculously small accomplishments. It is one part of the old man and his deeds which, like a serpent, tries to wriggle away from being nailed to the cross. Again and again we are confronted with the temptation to think of ourselves "more highly than we ought to think."

How easy it is to seek our own glory! How easy to stand between others and Christ so that they see just another sinner rather than the Saviour of sinners! Bishop Ryle once wrote: "The minister truly called of God will be deeply sensible of his Master's majesty and his own infirmity . . . The very desire to exalt ourselves is a bad symptom. It is a sure sign of something wrong within" (Ryle on John 7:18).

This temptation to glorify self is just as prevalent in the pew as in the pulpit. It *destroys* all who succumb to its blandishments. As Christians all of us need to hide *behind* the Cross so that men shall see Jesus only. Whose honor do we seek above all else — Christ's or our own?

The grace of humility is a grace given by God and cultivated by us in practice. We once heard a minister say in jest, "I think I have preached the greatest sermon ever preached on humility." But it is no joking matter for most of us. It is perfectly possible for us to be "proud of our humility." It is woefully common to hide conceit under the cloak of pretended humility.

Satan, the enemy of our souls, tempts and incites us to pride. God, the Author of our salvation, resists pride wherever He sees it, but He gives grace to the humble.

How very much all of us need this grace! ☐



SUNDAY SCHOOL LESSON

For October 9, 1966:

Judgment on Ungodly Living

Rev. Jack B. Scott

INTRODUCTION. (Isa. 5:1-7). This section is an introduction to all that is to follow in the fifth chapter. God's case against Judah and Israel is given in three parts:

1. *A song, similar to the parables of our Lord.* The well-beloved is clearly God. The vineyard is Israel, God's people; the singer of the song is the prophet himself. The locality of the vineyard was in a most favorable place. Clearly the husbandman (God) has done all that was needed for the vineyard to produce well. "Son of oil" is used here to describe the hill on which the vineyard was placed.

The trouble to which the husbandman went to prepare the land is graphically portrayed in his removing the stones. Anyone who has ever gone to the Holy land can testify to the prodigious number of stones in the ground there. One can build a stone wall around his garden or field with the stones he takes out of it! Yet the vineyard did not produce. It failed the Husbandman.

2. *The decision of the Husbandman concerning His vineyard.* First, the Husbandman is acquitted of any fault in the failure of the vineyard. The judge is Judah and Jerusalem herself, as is David when confronted by Nathan after his sin in the Bathsheba affair. The similarity is striking in that in both cases, the judge is also revealed to be the judged.

Four things are done to the vineyard in judgment:

- Its protection is removed.
- It is laid waste by the Husbandman.
- It is neglected by the Husbandman.
- It is denied its needs by the Husbandman.

3. *The explanation of the parable and its application.* All that God could be expected to do for the house of Israel He has done. Here, the English translation fails to do

Background Scripture: Isaiah 5; 28:

1-22

Key Verses: Isaiah 5:8, 11-12, 18-23

Devotional Reading: Galatians 5:16-25

Memory Selection: Isaiah 5:16

justice to the original language. Isaiah is a master at the use of paronomasia or the pun. For him punning was no joking matter, but was used to bring home the truth to the people so that they would not forget. Here, in Hebrew, "judgment" and "oppression" sound very much alike; likewise, "righteousness" and "cry." So in the future, when the people thought of the one, they would not be able to forget the other.

The reason why the vineyard of God failed to produce is developed in a series of progressive woes.

I. COVETOUSNESS HAS BROUGHT GOD'S JUDGMENT (Isa. 5:8-10). God had provided them with goodly houses which they had not built and fields to tend which they had not cleared. He did all of this in His grace, and had the right to expect from them justice and righteousness. Yet, they coveted more and used oppression against their neighbors and caused a cry to be raised from the lips of the oppressed.

For this, God empties their houses by war and makes their fields to yield only a small part of their potential — a just retribution on the vineyard of God that would not produce for Him!

Isaiah shows more detail of the judgment itself (Isa. 28:2). He describes the judgment in terms of a great storm that will utterly destroy

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the land (28:4) and likens the judgment to one devouring a ripe fig. Concluding in 28:18-22, one cannot escape the fact of the severity of that judgment that shall fall on the people who reject God's Word.

II. GOD WILL HUMBLE THEM BECAUSE THEY HAVE IGNORED HIS GRACE (Isa. 5:11-18).

1. *They pervert God's goodness.* God gave them wine to drink, but in lust they have overindulged and become drunkards. God gave them music to praise Him, but they have used the instruments of music for their reveling. The extent of this is brought out clearly in Isaiah 28:7,8 — priest, prophet, and king, all who lead them are become vile in their conduct.

2. *They leave no time for God in their lives.* When they wake up, their thoughts are on strong drink and when they go to bed, it is in a drunken stupor. They do not know God and so they perish. This reminds us of Hosea 4:6.

3. *Consequently, God judges their sin.* He casts down their pride by His judgment against them and shows Himself to be righteous in not overlooking their arrogance. Here compare Isaiah 28:3. Note how judgment and righteousness appear in spite of the sin of the people. God will be glorified either by His obedient people or by judging righteously those that rebel. Compare also Isaiah 28:5,6,17.

4. *The inheritance will be given to others.* The lambs and the sojourners or wanderers here represent those who shall succeed the judged in receiving the grace of God. Isaiah 28:5 calls these the remnant of His people.

The doctrine of the remnant, carried through all of Scripture from Genesis to Revelation, is that of the true Church that is left when all the dross has been taken away. Isaiah

28:11 surely hints at the world-wide extent of this remnant, His Church. It shall include peoples of different tongues.

In Acts we see the beginning of the working out of this prophecy as the Gentiles become the teachers in the Church. Compare Romans 11:22. Revelation 2:5 shows to us that God continues so to deal with His people.

God does not need us but we desperately need Him and need to be faithful to His Word lest we, too, be cut off and others, weak and despised, receive His grace in our place.

III. JUDGMENT SHALL COME ON THOSE WHO RIDICULE THE JUDGE (Isa. 5:18,19). From the time of Lamech, the descendant of Cain, who ridiculed God as judge in Genesis 4:23,24, it has been characteristic of the reprobate that they mock the Righteous Judge.

What connects these sinners to their sins? Why do they persist in sinning? Why is it that everywhere they go their sins follow close at hand? They are like donkeys that draw a cart after them, Isaiah tells us. The cart is their sin and the cord that binds them to this strange cart is their own lies.

Verse 20 shows more clearly the nature of the lies — they call good evil and evil good. As Paul has said, "they have changed the truth of God for a lie" (Rom. 1:25). They reason thus: "if God was going to judge us He would have already done so. Since He has not, we will continue to do as we have."

In this they mistook God's mercy for approbation. They exchanged God's revealed truth for a lie they wanted to believe. As Isaiah says in 28:15, "they have made lies their refuge and have hidden themselves under falsehood." Mockery of the God of Isaiah is seen in the taunting way they used Isaiah's favorite name of God, "The Holy One of Israel."

IV. PERVERTED IN THEIR THINKING, THEY FINALLY APPROVE EVIL INSTEAD OF GOOD (Isa. 5:20). This is parallel to Romans 1:28-32, where Paul, too, shows that refusal to know God leads to a reprobate mind that can only approve of evil. Proverbs 17:15 tells us, "He that justifieth the wicked and he that condemneth the righteous, both of them are alike an abomination to the Lord."

That the problem is spiritual blindness is seen from Jesus' words in Matthew 6:22,23. There, Jesus taught that trying to serve two masters brought a divided eye and heart, and God and His kingdom were left out altogether. God will not take a back seat in our lives. He will be first or He will withdraw from us altogether.

V. THEY CLOSE GOD OUT ENTIRELY (Isa. 5:21). By making themselves their own standard they can do no wrong in themselves and can justify all evil. Here again Romans 1 sheds light. Paul shows that the natural digression of sin is to lead to the point where the conscience is seared and evil is not only done but approved (Rom. 1:32).

Such is the world that men live in who shut God out. Paul has answered such reasoning very well in I Corinthians 3:18-20.

VI. THEIR HEROES ARE FOOLS (Isa. 5:22). When a people's heroes become those who excel in mixing drinks and those who can hold the most; when those who receive the glory of men are adulterers, the profane, the vile, blasphemers and the like; when those who kick over all restraint and all moral standards become the idols of people, then that people is sick, sick unto death! A people can be judged by the heroes it holds up. Who are the heroes of America today? Who are the idols?

This is why, then, that when God looked for justice He found oppression. Their own standards replaced those of God. Instead of the Light from God's Sun, they preferred the artificial light of their own wills, and it produced not fruit to God's glory but the most grotesque and monstrous deeds such as are illustrated in verse 23.

There follow two pronouncements of the same judgment on this people for their evil:

First, (Isa. 5:24,25): Following the parable of the vineyard in the first part of the chapter, he likens their judgment to the burning of a crop that failed. We are reminded here of Jesus' words in John 15:1-8. There, Christ is the vine and the believers are the branches. The branches bear good fruit by abiding in Christ and His words abiding in them. In Isaiah, too, we read that

they withered when they rejected God's Word. In both Isaiah and John, the rejected branches are burned (Isa. 5:25, John 25:4.)

Second, (Isa. 5:26-30): Prophesying how this judgment shall actually take place historically for Israel, he says that God will raise up nations to come against Israel. Syria has already come, Assyria, too, has threatened, but ultimately it will be Babylon that will be the means of laying waste the land of Judah. What is made clear here is that when that nation comes, it is God's doing, the work of the Sovereign God of all history.

REFLECTION ON THIS LESSON.

In Romans 9:30-33, Paul tells us that the reason Israel was rejected is that the people sought justification by works. God's Word to Israel made clear that her works could never save her nor please God. Trust in God was always the only way of hope and life. Abraham believed in God and it was accounted to him for righteousness. There never was any other way for fallen men to be justified before God.

Therefore, Paul tells us, "they stumbled at the stone of stumbling," mentioned by Isaiah in 28:16.; This stone, as both Paul and Peter (I Peter 2:6) affirm, is Jesus. Compare also Matthew 21:42-44.

The vanity of trusting in their works is nowhere better seen than in this chapter, Isaiah 5, which we have been studying. Such works as Israel was doing could never save but only condemn.

Jesus is the tried stone, all His works are good. He is the precious Corner Stone, God's own Son, He is the sure Foundation. "For other foundation can no man lay than that which is laid, which is Jesus Christ" (I Cor. 3:11). Compare also Ephesians 2:20.

"He that believeth on Him shall not be in haste" (Isaiah 28:16). The New Testament writers, Paul and Peter, follow the Septuagint translation (the Greek translation prevalent in the first century) here in saying "shall not be put to shame." This is undoubtedly the correct understanding of Isaiah's words, "be in haste." Isaiah spoke in terms of those who are put to flight and therefore brought to shame before the enemy. ☩



YOUTH PROGRAM

For October 9, 1966:

What Christ Prayed For

Rev. B. Hoyt Evans

Scripture: John 17:6-19
Suggested Hymns:

"In the Hour of Trial"
"Saviour, Like a Shepherd,
Lead Us"
"Jesus, Saviour, Pilot Me"

PROGRAM LEADER'S INTRODUCTION: When you are in great need it is most comforting to know that someone is praying for you. If it is helpful to know that another believer is praying for you, how much more encouraging is it to know that you are prayed for by the Son of God! Has it ever occurred to you that Jesus Christ prays for you? He does. "It is Christ that died, yea rather, that is risen again, Who is even at the right hand of God, Who also maketh intercession for us" (Romans 8:34).

He does not merely pray for people in general, He intercedes for us in particular. Beginning at the sixth verse of the seventeenth chapter of John we have a record of such a prayer. In these verses the Lord is praying for some particular persons, in this case, the disciples.

When Christ says in these verses,

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"I pray not for the world," He is not saying that He is unconcerned about the world. He is of one mind with God the Father Who "so loved the world that He gave His only begotten Son, that whosoever believeth on Him, should not perish, but have everlasting life." Christ loves the world of sinful people. Let there be no mistake about that.

What He is saying in this particular instance is that He is praying for these men and their special needs. It encourages me that my Saviour prays for definite individuals. It says that He thinks of me and loves me as a person.

The men for whom Christ prayed at this time were the apostles. They were the ones whom He had chosen to be His witnesses, the ones whom He would soon commission to go forth and preach His Gospel to all the world. These are the men of whom it would be said that they "turned the world upside down."

We do not have apostles in the Church now. The apostolic office has been discontinued, but the Church still has an apostolic mission or task, and we are members of this Church. The whole Church is charged with the responsibility of going into all the world with the saving Word of God. Since we share in the apostolic task and obligation, Christ's prayer for these men has

meaning for us, too. What does He desire for them and for us?

FIRST SPEAKER: Christ prays that they and we may be kept from evil. This is not to be accomplished by building a wall around us to shield us from all temptation. It is accomplished rather by making us strong to overcome evil.

The apostles (the sent-forth-ones) could not be removed from the world to protect them from evil and temptation. Their work had to be done in a world of sin and evil. On the other hand, God's work can never be done by those who compromise with the world of sin and identify themselves with it.

It has been a discouraging development that many of the people who have been trained to lead others to Christ in a Billy Graham crusade have not continued as active soul-winners after the crusade was over. The most frequent answer given by some of these people, who were asked why they had not continued to witness, was that their lives were out of harmony with the faith they professed.

People are not likely to be won to Christ by witnesses who lose themselves in the world by drinking regularly at the fount of worldliness. The Bible says, "Be not conformed to this world, but be ye transformed, by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12:2).

ORDAINED PRESBYTERIAN MINISTER, 42 years old with 16 years pastoral experience desires call to a church. Dignified man with teaching type ministry with evangelistic emphasis. Thoroughly evangelical, committed to the Reformed Faith and Westminster Standards. Am presently member of an Evangelical Presbyterian denomination but would consider change, possibly interested in Independent type Presbyterian church. Experienced in dealing with youth. Contact Journal or call 252-0416 Birmingham, Ala.

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SECOND SPEAKER: The Lord further prayed that His disciples should be sanctified (set apart) through the truth. That there should be no mistake, He added quickly, "Thy Word is truth." The Lord's people are set apart by the Word of God, by knowing it, believing it, and obeying it.

There was a time when the people of England were known as "The People of the Book." Their convictions were based on the Bible, their thoughts and their literature were permeated by the Bible, and their conduct was determined by the Bible. The nation was never greater when its people were known as "The People of the Book."

The early disciples and the people of England were set apart by the truth — by their faith in and obedience to the Scriptures. This prayer of the Lord will be fulfilled for us when we know the Bible, believe the Bible, proclaim the message of the Bible, and conform our lives to the Bible. This will set us apart from the world.

THIRD SPEAKER: Christ's third desire for His people, His disciples, was that they should be truly one. The Lord's people become united, not by forming and merging human organizations but by losing their lives in Christ. When you lose your life in Christ and I lose my life in the same Christ, then you and I are really, truly, spiritually united. We become one in Him.

The elements of the Lord's Supper remind us of the way in which our salvation, our oneness in Christ, was brought about. It is only through His death for our sins that we can be made acceptable in God's sight and one with Him. It is only when we accept, by faith, His atonement for our sins that we can be one with Him and with one another.

The spiritual unity which we have with God and with one another through faith in Christ may in time lead to the merger of organizations and denominations, but the thing in which Christ was most interested was our relation to Himself.

PROGRAM LEADER: This wonderful prayer of Christ for His disciples, including us, has two abiding values for us: (1) It reveals very clearly some of the things that are Christ's will for us and there-

CATECHISM STUDIES



Rev. Paul G. Settle

73. Q. Which is the Eighth Commandment?

A. The Eighth Commandment is, Thou shalt not steal.

It is God's will that men have the right of property. By "property" we mean something that belongs only to us, it is our own. What we get by honest work is our own and not our neighbor's.

* * * *

TEST YOUR UNDERSTANDING

Does the fact that men have the God-given "right of property" mean that every man should be given property, even if he refuses to work for it?

SEARCHING THE SCRIPTURES

Memorize Exodus 20:15.

* * * *

74. Q. What is required in the Eighth Commandment?

A. The Eighth Commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others.

In the Sixth Commandment, God speaks to us of the sacredness of human life. God's concern for personal purity is dealt with in the Seventh Commandment. Now, in the Eighth Commandment, God deals with personal property.

It is no sin for a Christian to gain material wealth. We have a right and duty to perform honest work to

~~~~~  
by gives us a goal for Christian living. (2) We can be sure that the Lord's prayer will be heard and answered and that we shall be given strength to be and to do those things that are Christ's will for us.

*Closing Prayer.*



provide for ourselves and our families. If wealth is honestly gotten and honestly used to the glory of God, then it is blessed by God. The earning, saving, spending, and inheriting of money and property are guided by God's Word.

\* \* \* \*

### **TEST YOUR UNDERSTANDING**

The commandment stresses the "lawful" getting of property. Think of some ways of getting money or property unlawfully.

### **SEARCHING THE SCRIPTURES**

Look up: Ephesians 4:28. Why are we to work? Are the rights and interests of others to be considered? But, does this mean that some people have the right to sit back and be cared for by others? Is the commandment to *work* meant for *everyone*?

## BAPTISM

By Rev. John Scott Johnson, Ph.D. A popular reprint. 40 pages. Headings and subheadings make material available for busy people. Scripturally-based, with Bible references quoted as well as cited. 25 for \$3, 100 for \$10. Order from The Presbyterian Journal, Weaverville, N. C. 28787.





## BOOKS

**THE WORKS OF JOHN OWEN**, ed. by William H. Goold. Vol. I. The Banner of Truth Trust, London, England. 494 pp. \$3.50. Reviewed by the Rev. W. H. Morrison, pastor, First Presbyterian Church, Havana, Fla.

John Owen was born in 1616 at Stadhampton, Oxfordshire, in a family of Welsh origin. He was a Puritan. While only twelve, he entered the Queen's College, Oxford and remained at the University until 1637, when his non-conformist convictions brought him into conflict with Archbishop Laud's new regulations. By 1651 he was Dean of Christ Church at Oxford and was appointed by Oliver Cromwell as Vice-Chancellor of the University. On several occasions Owen was summoned to preach before Parliament. Oliver Cromwell took him as Chaplain to Ireland and Scotland. In 1670 he was pastor of a congregation in London, where he died in 1683.

Owen lived through the worst years of persecution of the Puritan

ministers. He was Calvinistic in his doctrine, but in his form of church government he was congregational.

Owen's writings cover the range of doctrinal, ecclesiastical and practical theology. They are characterized by depth, thoroughness, and authority. Many of his works speak to the needs of his day, but they have a uniform quality for all ages. His works were published in full in the nineteenth century and are reprinted at this time to give to the world the thoughts of one of the greatest British theologians of all time.

The contents of Volume One are: "A Life of Owen by Andrew Thomson," "The Person of Christ," "The Glory of Christ," and "Two Short Catechisms." These subjects are covered very thoroughly. This volume would be excellent reading for those persons who desire to broaden their knowledge in systematic theology as it is set forth by a Puritan theologian. □

**SERMON SUGGESTIONS IN OUTLINE**, Series II, by R. E. O. White. Wm. B. Eerdmans Publ. Co., Grand Rapids, Mich. 95 pp. \$1.45. Reviewed by Rev. Thos. E. Hoolsema, pastor, Oaklawn Presbyterian Church, Houston, Tex.

This book, according to the author, "provides a series of twenty-six 'sermon suggestions' which are somewhat more complete than mere outlines."

The author intends that these skeletons, "be used of God to help others explore and expound the everlasting Gospel."

Outlines for Independence Day, Thanksgiving Day, Bible Sunday, Advent Series, the I Am's of John's Gospel, and other special days and subjects are included.

There are many good points and illustrations in this volume as in other works of White that may prove helpful for one busy in the Word of God. □

• • •

The day when Christianity and the world become friends, Christianity is done away with. — KIERKEGAARD.

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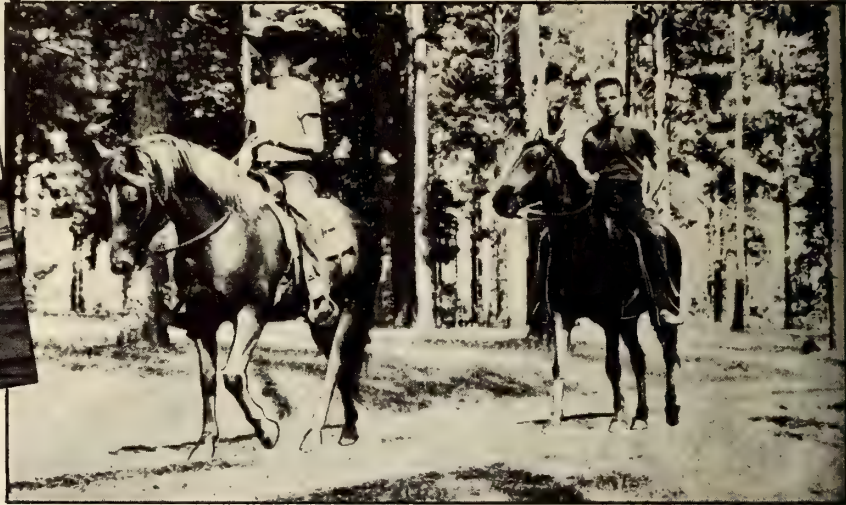
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# the PRESBYTERIAN JOURNAL

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## No Bishops !

If there is one thing that Christ and the Apostles never seem to have contemplated, it is bishops. They thought in terms of the Jewish synagogue organization, much like our Presbyterian structure, but bishops came in later as a result of Greek influence upon the Church. As for the claim that the Reformers accepted bishops, we can only say that it would seem that (proponents) have misread Calvin and have ignored the character of the church organization in Geneva. With regard to Knox's views, (proponents) seem to have based their arguments primarily on the work of Professor Gordon Donaldson of Edinburgh who himself is an Episcopalian and seeks to interpret the Reformation in this light.

The fact is that while the Reformers did not attack episcopacy directly, they clearly did not favor it as the permanent form of the Church. Certainly neither the New Testament nor the Reformers regard episcopacy as of the essence of the Church and it is extremely doubtful that they even favored it.

—W. Stanford Reid  
in *The Evangelical Presbyterian*





## MAILBAG

### IMPRESSIONS OF AMERICA

Before I came to America I had heard that America was a free nation, yet I could not grasp the real picture of freedom as it exists in this country. Fortunately, through my being here in this great nation, I have seen living pictures of the light of freedom. Let me point out what seem to me the basic freedoms in this country:

First, America was founded on

freedom of faith, by the Puritans. Second, America was built on a structure of political freedom by Washington. Third, equality of human rights was made plain by Abraham Lincoln. Fourth, America is great because of the missions movement throughout the world to reach lost souls for Christ. Fifth, through painful wars, many nations have been set free by American justice and peace, based on American ideals.

# the PRESBYTERIAN JOURNAL

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THIS WEEK—

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Institutions of higher learning are in trouble, and the Church may not be able to help. By Dr. Rene DeVisme Williamson

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Man knows anguish and death, but Jesus' suffering was above all man has known. By Dr. Robert Strong

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**THE PRESBYTERIAN JOURNAL**, a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered to the saints, published every Wednesday by the Southern Presbyterian Journal Co., Inc., in Weaverville, N. C.

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Today America's responsibility is great and heavy, because the whole world is involved. The matter of life or death of nations rests upon the shoulders of America. Because the Jews, the descendants of Abraham, strayed from the commandments of God, God put on the shoulders of the people of America the responsibility for the underprivileged and troubled nations throughout the world.

Listen, O American friends, do you follow today in the very tracks of your forefathers' living faith, or do you not? My prayers are that both in America and throughout the whole world all people may be blessed through the knowledge of God and of our Lord Jesus Christ. May the Lord bless America "real good." Amen.

—Tong Whan Park  
Kwanju, Korea

### BACK TO THE ASSEMBLY

In earlier issues of the *Journal* you asked that concerned Presbyterians voice their views on the trend of affairs in the Church.

I was truly speechless at the brazen actions that have received the support and blessing of the General Assembly. I realize that the concerned members of the Church are fighting against the powers of darkness . . . I am deeply worried as to the outcome and were it not for the words of Jesus that the gates of hell would not prevail against His Church, I'd despair . . .

Please consider me as among those ready and willing, as far as strength permits, to do everything possible to help the Church return to the Church it was, and should be.

—Pressley E. Smith Jr.  
Georgetown, S. C.

### O, THAT MEN WOULD PRAISE!

Today the world, and all people seem to be in dire need. Where and what is the answer? *Christ* is the answer, to be sure. But I believe there is a secret that we are rather late in discovering as Christians. It is found in the Word of God: "Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men" (Psa. 107: 8, 15, 21, 31). Not just once but four times in this chapter we are admonished to do this thing.



A few years ago I was very low in my Christian life, with an existence that was seemingly meaningless. Family and friends seemed to care little about my broken spiritual life. I had almost come to the end of all when I was asked, by a pastor from out of the state, "Do you praise the Lord?" I replied, "Oh yes, I sing every day." "But do you really praise the Lord?" the pastor asked again. I thought and replied, "Yes, I pray every day." Again he asked, "But do you really praise the Lord?" At that very moment the Holy Spirit convicted me of my neglect of praising the Lord!

I began to praise the Lord for Himself, for His goodness, mercy, love. I found that I could praise the Lord for anything and everything. I even learned, "In all things to give thanks (praise)," as in Eph. 5:19-20. When I found myself in a very tight or difficult place I tried to say, "Praise the Lord, anyhow!"

During the past three years as I have tried to live a life of real praise to the Lord I have seen miracles happen. When my cruse of oil has been down to the very last drop I have praised the Lord and I have

seen my cruse become full again.

I cannot help but feel that Christians today just need to praise the Lord. It works!

— Florida

## MINISTERS

Archie Davis from Miami, Fla., to the New Hope church, Gastonia, N. C.

Page Williams from the Baptist Church to the Sherwood church, Columbus, Ga.

Charles W. Castles from Macon, Ga., to Milledgeville State Hospital (Ga.) for clinical training.

John H. Allen, Atlanta, Ga., has become director of religious broadcasting for Greater Atlanta Council of Churches.

Milton C. Fisher (UPUSA) from the American Mission in Ethiopia to West Newton, Mass., for graduate study at Brandeis University.

Donald W. White from Mount Pleasant, Ark., to the First Church, Holly Grove, Ark.

Ferman L. Young, Chattanooga, Tenn., has been ordained and installed assistant pastor at the First

Church, Chattanooga, after special study at Columbia Seminary.

James Russell Wilburn, recent graduate of Columbia Seminary, ordained and installed pastor of the St. Paul church, Jackson, Miss.

Joseph P. Holder from Lewisburg, Tenn., to the Second Church, Nashville, Tenn.

Charles E. Kirkpatrick from Forest City, N. C., to the MacPherson church, Fayetteville, N. C.

Charles W. Owens Jr., from Metairie, La., to graduate study, New College, University of Edinburgh, Scotland.

O. F. Hooker from Madison, Tenn., to Central Park church, Birmingham, Ala.

Lindy M. Cannon from Mexico, Mo., to the First Church, Sikeston, Mo.

Michael Gene DiPalma, recent graduate of Columbia Seminary, ordained and installed pastor of the McRae, Ga., church.

James Frederick Anderson, (UPUSA) Narberth, Penna., has been called to the Second Church, Richmond, Va.

• This week we have assembled some thoughts on the academic community and the campus scene. You won't find anything new, really, in the articles and editorials. But you may be impressed with the fact that where the news from the campus is good news, the cause almost always is evangelical and Gospel-centered. Where the news from the campus (Church and secular) is bad news, the cause almost always is "free," "unfettered" and "relevant." Where the news is worst of all, the cause almost always is "experimental."

• The future of student work in the Presbyterian Church seems quite uncertain these days. Rumors have been flying for nearly a year that the Westminster Fellowship program on college campuses will be dissolved in favor of some kind of united campus fellowship work with other denominations. In several synods this is the case now, with UPUSA, Disciples and United Church of Christ student work combined with US student work in some

## ACROSS THE EDITOR'S DESK



areas. The recent action of the National Student Christian Federation (*Journal*, Sept. 21) voting itself out of existence in favor of a student organization which includes Roman Catholic as well as Orthodox student groups will probably accelerate the "united" trend. But pell-mell mergers to save dying enterprises are not as much a sign of progress as of desperation. Synods can be expected to look more closely at the campus work for which they are responsible. An independent status which is evangelical and therefore living, is preferable to an "ecumenical" relationship which is dead.

• And this reminds us of the story from Yale University reporting a cleavage between the Yale Religious Ministry (the "unified" religious or-

ganization on campus) and several evangelical groups, including Campus Crusade, Inter-Varsity, and an independent fellowship of students that some students irreverently refer to as the God Squad. The official Ministry, presided over by university chaplain, the Rev. William Sloane Coffin Jr., issued a policy paper in which it was said that other religious groups on campus "must not contravene in their activities the developing discipline and consensus of the unified group Ministry." Sam Manley, vice president of the Inter-Varsity chapter, called the statement "extremely objectionable." At issue is whether the evangelical groups may seek to win students to Christ, an activity the main-line Ministry finds objectionable. ☐





## Dirksen on Prayer Issue: 'We'll Be Back'

WASHINGTON, D. C. — Even though the Senate voted down Sen. Everett Dirksen's proposed "prayer" amendment to the Constitution, the issue is far from dead in Congress.

Here are some reasons:

Sen. Dirksen himself has promised to keep up the fight in the Senate;

The House of Representatives as a whole has never had a chance to consider the legislation since it has been bottled up in one of its committees; and

A new "National Committee on Prayer" has been organized by such leaders as Evangelist Billy Graham and Dr. Daniel Poling (former editor of *Christian Herald*) to push for passage of the Dirksen proposal next year.

The amendment bill lost by a vote of 49 to 37. The 49 votes in favor were nine votes short of the two-thirds majority required for a constitutional change.

Even less popular in the upper

chamber of Congress was the substitute action proposed by Indiana's Sen. Birch Bayh, chairman of the subcommittee which had considered the proposal. Sen. Bayh asked the Senate to pass a "sense of Congress" measure allowing silent prayer periods in schools. The Dirksen amendment would have allowed local school districts to provide periods for voluntary — and audible — prayers.

The Senate rejected the Bayh substitute by a vote of 52-33. It was opposed by Sen. Dirksen.

After the vote was taken Sen. Dirksen declared: "I promise you this is not the end of the crusade. We'll be back, and the next time we'll be better organized."

Shortly after that he announced that Dr. Poling and Dr. Graham would head the committee to rally support for the next attempt.

While announcing support from the two prominent clerics, the Illinois senator was blasted by ranking churchmen from another quarter.

During the debate on the proposed amendment he noted the role of the National Council of Churches in opposing the measure. Officials of a dozen NCC member Churches sent a telegram protesting his "use of charges which cannot be sustained."

The telegram specifically took issue with a Senate speech in which he quoted remarks about the NCC from the Washington newsletter, *Human Events*. It had referred to the now-famous Shreveport, La., St. Marks Episcopal Vestry Committee Report on the NCC. It maintained that the NCC has "exceeded its rightful role in speaking out, as the official voice of Protestantism in America" on a variety of controversial issues.

The article quoted on the Senate floor also charged that the NCC, though "not Communistic, has been an aid to the Communist conspiracy," and that the agency "by its actions is splitting the Churches wide open. . . ."

Sen. Dirksen, in his own remarks, called NCC leaders "social engineers (who) have been giving too much time to things like the recognition of China instead of to a little soul saving."

Among the signers of the telegram assailing the senator were NCC President Reuben H. Mueller of the Evangelical United Brethren Church; Marion de Velder, stated clerk of the Reformed Church in America (of which the senator is a member); James A. Millard, stated clerk of the Presbyterian Church US; and William P. Thompson, stated clerk of the United Presbyterian Church USA.

Among the senators voting against the Dirksen proposal was Sen. Sam Ervin of North Carolina. Even though he had previously condemned the Supreme Court in the school prayer cases, the leading constitutional lawyer said of the measure: "Every school board in the nation would receive a power now denied to Congress and to the states."

Sen. Bayh also objected that amendment would not strengthen the hand of those concerned for school prayers but would rather



## THE CHURCH OVERSEAS

INDONESIA — A tragedy was narrowly averted a year ago when a Communist coup was attempted. If it had been successful, Christian leaders were listed for extermination. The faithful saw God's saving grace in this delivery and believed the delivery was for a purpose.

From this reaction was born the bold idea of a Crusade. In a country where most of the people are Muslims, a campaign of the Billy Graham type was virtually unknown to the churches.

In the venture 52 of the 60 Protestant churches cooperated. New Zealand Presbyterian missionary Dr. David Gray provided much initial enthusiasm for the undertaking.

Special inter-denominational pray-

er groups were formed, prayer retreats were held for ministers and 160 counselors completed a training course. Principal speakers were Octavianus (a Timorese), the principal of a Bible College at Batu in Central Java and Muri Thompson, a Maori evangelist.

Attendance varied from approximately 10,000 on the first and final nights, to as low as 3,500 the second night.

Counseling took place in a sealed off portion of the grandstand and continued at an unhurried pace for two or three hours. About 1,100 were counseled at Tegalle during the campaign, and fifteen per cent of these had no previous connection with the church. — D. W. EARP in *New Zealand Challenge*. ☩



cause them more problems.

Sen. Frank Lausche of Ohio pleaded strongly for the amendment, saying that what America is now advocating in the schools is materialism — "and that alone." The philosophy of atheism "has virtually been adopted," he added.

The Supreme Court's 1962 and 1963 "prayer" decisions, which prompted the Congressional debate, "put a weapon in the hands of those who would destroy our religious heritage," Sen. Dirksen maintained. ☐

NEW YORK (RNS) — The American Jewish Congress hailed the Senate rejection of the Dirksen school prayer amendment as "a defeat for those who would tamper with the Bill of Rights under the guise of public piety." It said the Senate's action was "a welcome affirmation of religious liberty and church-state separation." ☐

## Quakers Given Permit To Help N. Viet Nam

WASHINGTON, D. C. (RNS) — The U. S. Government has waived provisions of the Federal Export Control Act to enable the Baltimore Yearly Meeting of Friends (Quakers) to send funds to the Viet Cong and to North Viet Nam.

Such aid — with an equal amount going to South Viet Nam — is for relief purposes.

Last month the Baltimore Meeting, which embraces Virginia, District of Columbia, Maryland and Southern Pennsylvania meetings, declared it was conscience-bound to send relief to all factors in the conflict, even if the U. S. government failed to grant permission. ☐

• • •

In this century we face a final choice between world evangelism and world revolution. Some Christians are advocating world revolution to attain the ends of world evangelism. They have chosen worst of all. — *Selected.*

## Largest Negro Group Reaffirms Moderation

DALLAS (RNS) — The nation's largest Negro denomination has reaffirmed its traditional opposition to all forms of civil disobedience and non-violent demonstrations in the struggle for civil rights and called on all citizens for strict adherence to law as set forth in the U. S. Constitution.

In a lengthy message on civil rights, the 86th annual session of the National Baptist Convention, U. S. A., Inc., said the United States' "present plight in human relations" is due to the fact that "the nation has too long tolerated and condoned those who have violated (the Constitution) and set up their own way of life.

"Justice has not at any time been thwarted, (nor) the cause of freedom in any wise hindered through obedience to the supreme law of the land" — a reference to the U. S. Constitution.

"Where discrimination and segregation are found" the message said, "it is due to the fact that individuals and groups have strayed from the ideals and principles of this supreme law of the land. This supreme law is the source of correction for any behavior pattern or any unjust laws written contrary to the ideals and principles of our sacred Constitution. Through the courts of the land individuals and groups may seek redress for all the grievances that they have because others have violated their rights."

This being the case, the message reasoned, civil disobedience "is not a virtue" and "cannot co-exist with law and order."

In the United States "it matters not how non-violent civil disobedience may be, it is a form of law-breaking and lawlessness, and it can never be considered a virtue" in this country.

In line with this viewpoint was a resolution adopted at a later session which noted that the denomination's affiliation with the National Council of Churches was purely for rea-

sons of Christian fellowship — that the NCC does not speak for the 5.5 million member Church "on civil rights or political issues." The NCC in recent years has supported demonstrations in behalf of Negro rights.

(Editor's note: *That's better than Presbyterian Assemblies have done.*) ☐

## Pope Urges Prayers To 'Queen of Peace'

ROME (RNS) — Pope Paul VI, in the fourth encyclical of his pontificate, made an urgent new plea for world peace.

He alluded in forceful terms to the crisis in the Far East and designated Oct. 4, the Feast of St. Francis of Assisi, as a day of worldwide prayer for peace.

Without mentioning Viet Nam, the Pope made an outspoken and earnest call for the earliest possible conclusion of peace. Without naming any governments, he urged political leaders to bring about conditions under which arms might at last be laid down "before it becomes too late to do so, owing to the mounting pressure of events."

The new encyclical was entitled *Christi Mater Rosarei* from its opening words in Latin, and was dated Sept. 15. In it the Pope urged bishops everywhere to arrange appropriate public prayer ceremonies and announced a special observance of supplication in St. Peter's Basilica on Oct. 4.

The Pope's call for prayer replaced the traditional message on the occasion of the recurrence of the month which the Catholic Church observes as the month of the Rosary. It was unusual for an occasion of this kind to be linked with special world problems.

The Pope began by saying that "we can see nothing more appropriate or efficacious than for the whole Christian family to raise its voice, amid its many stresses and difficulties, to pray to the Mother of God, whom we also address as Queen of Peace, to be generous as a good mother with her gifts." ☐



## Tight Seminary Control Voted in Brazil

*(Editor's note: Ferment is not the exclusive property of the Church at home. It is being felt in a number of overseas Churches as American and European theological quirks are exported. How the Brazilian Presbyterian General Assembly, which meets only once every four years, dealt with it this year is reported in the following.)*

FORTALEZA, Brazil — When the next school year opens in January, students and professors at the three seminaries of the Presbyterian Church in Brazil are likely to be more cautious about their statements and actions.

Looking over their shoulders will be a commission named by the national Church's General Assembly with broad powers to correct alleged radical trends. The Assembly, at its quadrennial meeting here, spent an entire day discussing problems of the institutions it operates to train ministers.

### NCC Officials React To Poling China Poll

NEW YORK — Officials of the National Council of Churches have mounted a drive to discredit the poll showing that an overwhelming majority of American clergymen are opposed to seating of Red China in the United Nations.

A statement of "Facts About the National Council of Churches' Policy Statement on China and About the Rev. Daniel A. Poling's Poll of Protestant Clergymen" has been circulated by the NCC Office of Communication.

The statement purports to "expose the poll for what it was — a response that was slanted because the inquiry was slanted."

At its general board meeting last February the NCC urged the government to "develop a new policy of support to the seating of the People's Republic of China in the United Nations."

Dr. Poling has announced that 71.4 per cent of the 30,000 ministers replying to his poll were opposed to Red China's admission to

The sweeping authority given the special commission includes the power to dismiss faculty members and students.

Assembly action was prompted by lack of financial support for the seminaries, overtures asking that the institutions be more loyal to the Church's doctrinal standards and an effort to close one of the schools.

The Assembly's strong stand on the seminary question was seen as one of several it took to assure continued leadership by men committed to strong evangelical and Reformed positions.

First indicator of this was the election of the Rev. Boanerges Ribeiro, editor of the denominational paper, as moderator. He won the office in a first-ballot victory over two other men less strongly identified with an all-out conservative position.

The Assembly also voted against joining the World Council of Churches or any other similar international "ecumenical" body.

the UN. In asking the clergymen to respond he particularly noted the NCC action and suggested that he did not think it was representative of Protestant thinking. The result of the poll, he claimed, was a repudiation of the NCC position.

In its new "statement," the NCC indicates that since the poll question did not quote at length and in detail the February pronouncement the result was not a direct response to this position. It also suggested that since all 150,000 polled did not respond the sampling received by Dr. Poling was not an accurate one.

The NCC rebuttal concluded: "In view of the fact that the poll itself was slanted it is worth noting that 25.6 per cent of those who responded favored admission of Red China to the United Nations and 25.8 favored U. S. recognition of the Peiping government."

The NCC response went out over the signature of its new associate general secretary for communication, Burton W. Marvin, a former journalism school dean.

*(Editor's note: The Poling poll was reported here Sept. 14.)* ☐

It took a new look at relations with the post-conciliar Roman Catholic Church and decided not to allow Roman priests in its pulpits. And it warned against participation of its ministers in Catholic wedding ceremonies.

Relations with any other Christian groups were encouraged by the Assembly, providing they do not require the Presbyterians to violate any of the Church's principles of government or doctrine. Bible study with Roman Catholics was sanctioned as beneficial.

In addition to the long discussion of seminary affairs the Assembly also spent some time on other institutions started or greatly aided by North American missions boards. Steps were taken to insure increased control of the institutions by the Brazilian Church.

The seminaries are at Recife in the Northeast, Campinas in the South and the newest at Vitoria in the coastal state of Espirito Santo. Financial support and enrollment has lagged in some recent years when "ecumenical" and "revolutionary" activities of some students and professors have been publicized. The Assembly's strong action is aimed at restoring the institutions to the confidence of the Church. ☐

### 1967 London Crusade Scheduled by Graham

LONDON — "The work in Britain has just begun."

So said Evangelist Billy Graham as he announced that he will return to London for a nation-wide crusade next June 23-July 1.

He made the announcement at a meeting of some 10,000 persons who made decisions for Christ at his Earls Court meetings here earlier this year. It was the first time Mr. Graham had returned to a crusade city for a gathering of those who had come forward. The objective of the special session was to encourage those who had made the decisions to carry on in their new Christian faith.

Next year's London Crusade will reach the entire nation through closed-circuit television in approximately 25 major centers. Major General D. J. Wilson-Haffenden, chairman of the crusade executive com-



mittee, said the invitation to return in 1967 was voted unanimously by the group.

The addition to next year's calendar was revealed shortly after the evangelist learned that one proposed visit this year was cancelled. The government of Poland, which had earlier given assurances that Mr. Graham and his party would be allowed to preach there in September, denied the necessary visas.

Polish Protestants had invited the evangelist to conduct meetings as a part of the Eastern Bloc nation's celebration of its first thousand years. In denying Mr. Graham's request for a visa "at this time," the Communist government encouraged him to apply again later. Hundreds of foreigners have been denied permission to enter the country during the millennial year. ☐

## **Oldest, Newest Bodies Send Men to Berlin**

BERLIN, Germany — Representatives from what are probably the oldest and newest Christian churches in the world will be among the 1262 participants at the World Congress on Evangelism here Oct. 26-Nov. 4.

Two Auca Indians from Ecuador will represent the "newest" church while Bishop Alexander Mar Theophilus of Adoor, Kerala, India will attend from what is said to be the oldest existing church, according to Dr. Carl F. H. Henry, chairman of the Congress.

Bishop Theophilus is a leader of the Mar Thoma Syrian Church. Tradition says it was founded in India by the Apostle Thomas in the first century.

The two Aucas, Gikita M. Komi and Yaetei K. Kimo were until a few years ago savage Indians in the Ecuadorian jungles in the Tiwaeno area. On Jan. 8, 1956, the tribe of which they are members killed five American missionaries who made the first attempt to Christianize them. Since then, however, relatives of the martyred missionaries have gone to live with the Aucas and most of the tribe has been converted to the Christian faith. The band of Auca Indians were considered the fiercest of Ecuador's aborigines.

Kimo is a former killer who is now one of two leaders of the church which has been established among the Stone Age tribe in the vastness

of the Amazon. Komi's father led the raiding party that killed the missionaries, while Kimo was the first to believe among the Auca men.

"This young church has already shown itself to be aggressive in evangelism through its effort to reach other neighboring tribes with the redemptive message of Jesus Christ," Dr. Henry said. In making the announcement, Dr. Henry referred to the Aucas as "the fruit of martyr

witness" and said they were coming to the Congress to emphasize the "changing power in the Gospel of Jesus Christ."

Miss Rachel Saint of the Wycliffe Bible Translators will escort the former warriors on their journey to the Congress. They will join delegates and observers coming to Germany from more than 100 countries to participate in the "first transdenominational endeavor in evangelism." ☐

## **THE CHURCH AT HOME**



## **Evangelicals Continue Group in UPUSA**

PITTSBURGH, Penna. — Voting starts soon in presbyteries of the United Presbyterian Church USA on the proposed new confessional position of the denomination, and evangelicals in the Church will be taking differing positions.

That fact was apparent here when Presbyterians United for Biblical Confession gathered for their second annual meeting. About 150 persons assembled to consider the package now before the lower courts and failed to agree on a voting recommendation. Their final action was to express "approval and appreciation for the revised Confession of 1967" and "concern" over the subscription questions to be asked of ordinands.

Early in the meeting the PUBC executive committee had asked the organization to publicly recommend a "yes" vote on the whole package—which includes the book of confessions and the proposed Confession of 1967 as well as a set of subscription questions that do not bind the ordinand to acceptance of the creeds in the book.

Those on hand here were divided between those who felt that PUBC should endorse the proposal and those who felt it should take no public stand on the issue. The final action was a compromise.

A number of the early leaders of the organization, including President Cary N. Weisiger III of Menlo Park, Cal., failed to come to the second meeting. While no announcement was made of the specific reason for his absence, it was

known that many of the early leaders felt the work of the organization had been completed when the 1966 UPUSA General Assembly revised the Confession of 1967 along lines suggested by PUBC.

Many of those present, though, felt the organization should continue in order to encourage adherence to the confessional position. Eight fields were enumerated for this kind of attention: the confession itself, Christian education, theological education, evangelism, the Consultation on Church Union, social action, Church government and the subscription questions. It was generally agreed that if and when the new confessional package is enacted, action should begin immediately to revise the subscription questions to require more of an affirmation of the contents of the confession.

A formal statement of purpose was adopted, as follows: "The purpose of this fellowship shall be to encourage renewal and extension of the ministry of our Church by encouraging our preaching, teaching and practice to be more Biblical, more evangelical and more consistent with the Reformed Faith as embodied in the Book of Confessions."

While PUBC itself was not asked to oppose the package now before the presbyteries (presbyters will not be able to vote separately on the creedal documents and on the subscription questions) it was obvious that a number of the delegates here expect to oppose the approval of the package. Among them were some



men who have organized a "Fellowship of Concerned Presbyterians — U.S.A." Literature has been circulated by this new group urging negative votes when the matter comes before the lower courts. One of the members, the Rev. Mariano Di Gangi of Philadelphia's Tenth Church, said it is only a group of five men who feel that this position deserves a full airing in the Church. In the week since the first literature was mailed a sizeable response has been recorded, he told the *Journal*.

Mr. Di Gangi, who is continuing on the PUBC advisory board, said the fellowship is in no sense a "breakaway" from the PUBC.

A speaker at the PUBC gathering was Stated Clerk William P. Thompson, who was elected with the help of "conservatives" at the last Assembly. He suggested that the denomination-wide organization might consider its position in relation to a constitutional provision that such organizations should be under the "review and control" of the Assembly. He also reminded those present of the terms of the 1758 reunion in the history of the Church: "Every member shall actively concur . . . or passively submit . . . or . . . withdraw."

At the same time Dr. Thompson expressed dissatisfaction with the record of the Church in a number of areas and called for an end to the "breakdown in communication between those who call themselves conservatives and those who call themselves activists."

Elected to serve the organization as its new chairman was the Rev. Jerry Kirk of New Wilmington, Penna., who had served it as interim executive secretary when it was first organized.

Vice-chairman is the Rev. C. Edwin Houk of the Glendale (Cal.) church, and secretary is the Rev. William J. Turner Jr. of the Glen Moore church, New Castle, Penna. Continuing as treasurer is Robert M. Woods. ☐

## Named by Bookstore

RICHMOND, Va. — Miss Jimmie Regan has been appointed manager of the Presbyterian Book Store in Dallas, Texas. She replaces Edward S. Hughes who has gone to George Washington University in St. Louis, Mo. Miss Regan has been employed at the book store since 1943. ☐

## Emphasis on Welfare Stepped up by Board

ATLANTA, Ga. — With the filling of a new staff post by the Board of Church Extension here, the "Christian Welfare" aspect of the board's Division of Homes and Christian Welfare is due for greatly increased emphasis.

New associate secretary of the division is W. Thad Godwin Jr., who moved here from Jacksonville, Fla., where he has been associated with the state welfare department. Until he joined the staff nearly all the emphasis of the division was on homes for children or for the elderly. The secretary is Gordon Hanson.

According to the announcement of his appointment, Mr. Godwin will be working with local churches in starting programs of Christian social service in their communities, such as day care centers, programs for mentally-retarded youth, programs for alcoholics and for the aged, and community programs to combat poverty. A board spokesman added that he will also be working with presbyteries and in some interdenominational situations to promote welfare programs.

Before joining the board's staff Mr. Godwin was supervisor of the Florida welfare department's work experience and training program. For five years before joining the department in 1964 he was a clinical social worker at Veteran's Administration hospitals in Jacksonville, Fla., and Houston, Tex. He is a graduate of Maryville College and earned a master's degree at Tulane University. ☐

## Alums Name Boardmen

DAVIDSON, N. C. — Three alumni of Davidson College have been elected to the board of trustees of the institution for four-year terms in national balloting by graduates. Walter L. Lingle Jr., Cincinnati, an executive vice president of Proctor and Gamble, Inc., has been re-elected to the board. He is currently chairman of the board of trustees and national co-chairman of the Ford Challenge Fund drive now in progress at Davidson. New trustees

are Dr. Samuel R. Spencer, president of Mary Baldwin College, Staunton, Va., and Hubert N. Cannon Jr., Raleigh, N. C., attorney. ☐

## Education Board Fills New Church Music Post

RICHMOND, Va. — Creation of a new department of church music and appointment of its director have been announced by the Presbyterian US Board of Christian Education.

The Rev. Frank A. Brooks Jr., pastor of the Westminster church in Gulfport, Miss., for the past eight years, will be the new agency's director. The department will function under the board's division of education and parish life, of which James A. Nisbet is secretary.

According to the board's announcement, Mr. Brooks will help interpret the place of music in the total life of the Church. He will also guide curriculum writers as they encourage the use of music in the worship and work of the congregation.

The new director is a graduate of Mississippi State University and Louisville Seminary. He is a member of the Church Service Society of the U. S. A. and of the American Guild of Organists. ☐

## PSCE Starts Building; One-year Course Begun

RICHMOND, Va. — Presbyterian School of Christian Education has begun its new academic year with a new Bachelor of Christian Education program and with groundbreaking ceremonies for a new building.

Five of the institution's 124 students enrolled for the new BCE program, in which they will be awarded the degree after a year of work here. Three years of prior study at an accredited college or university are required.

To be known as the Lingle building in memory of 1923-1929 president Walter L. Lingle, the new structure will include a cafeteria, student lounge, recreation area and book store. With 30,128 square feet it will cost \$765,000. It will be used by students of Union Seminary as well as by those of PSCE. ☐



# Church and University

RENE DeVISME WILLIAMSON, Ph.D.

**I**t seems to me that the university in the United States today is in serious trouble.

I say this in spite of huge and growing enrollments, ever larger sums of money poured into buildings and equipment to meet the research and instructional needs of higher education, the rise in faculty salaries, the insistence on the possession of academic degrees as a condition of satisfactory employment, the increasing support of federal agencies and private foundations.

The university is in trouble because the nation is in trouble. As Ortega y Gasset pointed out many years ago, the university ordinarily reflects rather than moulds the culture of the society in which it functions. Like the nation it reflects, the university has lost its sense of mission and a philosophy to undergird and direct it.

Many students realize the nature of the problem. A few years ago, a group of liberal graduate students at Tulane University put out a little mimeographed publication, whereupon a group of conservative students issued a rival publication. A third group of students decided to poke fun at the whole "dialogue" in a publication of their own. On page one appeared a declaration that the sponsors unreservedly subscribed to the Ideals of Tulane University. At the end of this declaration, the reader was invited to turn to page five for a statement of the Ideals of Tulane, and page five was

*The author is a distinguished layman of the Presbyterian Church US, teaching at Louisiana State University. This article first appeared in FACULTY FORUM.*

a complete blank!

The same problem comes up in more serious ways.

In a large state university a student was suspended by the Disciplinary Board for "conduct unbecoming a student." The Board had difficulty in reaching its decision, however, because it had no criteria to guide it in deciding what is becoming and what is unbecoming.

## No Criteria

Faculties encounter the same problem in approving and disapproving new courses and designing new curricula. In the absence of some conception of the mission of the university, these matters are decided in response to the individual ambitions and convenience of professors, to outside pressures, or to departmental imperialism furthered by a species of interdepartmental log-rolling.

The problem trickles down to individual students. They suffer from what we might call "the Existential Disease" which consists in the ability to ask and the inability to answer the questions: Who am I? What am I here for?

## Cannot Make a Decision

This affliction shows up most clearly among graduate students. All too often, graduate students who can make an excellent record in their course work nevertheless fall down because of masters' theses and doctoral dissertations.

The reason is seldom a deficiency in academic background or intellectual ability, but rather that theses

and dissertations require a decision: a topic has to be chosen and systematically pursued. This decision, like all decisions, calls for a personal commitment of time, interest, and effort. And it is precisely the matter of commitment which these students find so difficult. The result is failure, guilt feelings, and psychosomatic illness.

Sometimes these victims of the Existential Disease manage to pull themselves together enough to complete their graduate work, but the thesis or dissertation is not as good as it could have been because so much time was wasted hesitating which should have been spent working and writing.

The loss of a sense of mission and a philosophy to undergird and direct it afflicts the faculty as well as the students. Its most obvious result is a weak or non-existent loyalty to the university as a whole.

Faculty members take refuge in their fields and show little or no concern regarding the relationships of their fields to other fields. Not infrequently the unconcern borders on contempt for at least some of these other fields.

Another consequence of the weakening of institutional loyalty is the high sensitivity of faculty members to the demands of their professional associations, which, through their learned journals and annual meetings, have so much to do with the advancement and mobility of faculty members. What all this means is that professors are apt to be isolationists intellectually and secessionists institutionally, thus contributing to the brokenness of the university.

University administrators are in a position which is only slightly



more favorable than that of students and faculty.

It is true that presidents, vice presidents, chancellors, deans and directors are likely to have a stronger sense of institutional loyalty. They are held responsible by the general public for what goes on in the university. They are practically alone in taking an over-all view of the institution as a whole, in keeping informed on educational developments throughout the country, in thinking in terms of long range development, in coordinating the many units which comprise the university.

Nevertheless, in the absence of a sense of mission and a guiding philosophy, university administrators have a very difficult time in resisting the centrifugal forces that bear upon them from the outside world of state governors and legislators, federal agencies, private foundations, lay boards of trustees, alumni, newspapers, and interest groups.

Now if there is a cure for the Existential Disease, that cure should be found in the Christian faith. Human beings — not just students, professors and administrators, but all men — find themselves in confrontation with God, and God is most fully revealed in Jesus Christ.

As long as man compares himself with other men only, the self-realization is hazy, partial, uncertain and ephemeral. Confrontation with Christ, however, engenders a full self-realization whereby man becomes painfully aware of what he is and gloriously aware of what God meant him to be.

### **The Answer: Redemption**

He knows he is a sinner, not just in general, but in agonizingly specific ways. He also knows that he is called to be a saint, not just a pale shadowy figure but a living person destined to grow in the likeness of Christ.

After his experience on the road to Damascus, the apostle Paul was freed from the Existential Disease: he knew who he was and he knew what he was here for. Paul's experience has been duplicated through Christian history by all those who have had such a confrontation with Christ, whether sudden and dramatic or slow and progressive.

Moreover, as the New Testament abundantly illustrates, such experiences are community-building, dissolving the barriers which alienate men from one another.

If the followers of Christ can transform alienated and antagonistic individuals and groups into a community and build a kingdom out of an anarchy, why can they not also transform the *multiversity* into a *university*? To do this they must search the Scriptures like the people of Berea, glorifying God as Christ instructed us in the Sermon on the Mount, and transform the world through the renewing of our minds and thereby revealing the perfect will of God as admonished by the apostle Paul in the Epistle to the Romans.

Can the Church meet this challenge successfully? I believe it can, but only if the Church remains the Church, i. e., the living center of Christian life, thought, worship, and service. What troubles me in this connection is that there are powerful currents in contemporary theological thinking which are destructive of the Church in this basic sense.

### **The Church Is In Danger**

One of these currents is the so-called "Death-of-God" or "Christian atheism" movement. It should be obvious that to reject God is to reject the whole Bible from Genesis to Revelation, all the historical creeds down to the present, and twenty centuries of Christian belief and experience.

It has been argued, of course, that the Death-of-God "theologians" do not mean what they say or what we think they say, that it is not really God Who died but our inadequate and idolatrous conceptions of Him that died, or that God is dead only in the sense that He is not a living reality to many of our contemporaries. This latter interpretation is the gist of what Bishop Robinson argues in *Honest to God*.

In a recent article, Nels Ferre chose the first interpretation and took his stand among the "Christian" atheists by arguing that theism is the name of a specific philosophical system which is untenable because it treats God as an object, hence to be an atheist is simply to reject not God Himself but the philosophical system known as theism.

The Death-of-God movement is confusing, misleading and irrelevant. It is true that our image of God is never adequate, but let us not leap to the absurd conclusion that there could be an image without an original. To deny the objectivity of God is to enthrone the subjectivity of each individual and thereby break down fellowship and communication among men (and Arnold Brecht's "intersubjective transmissibility" does not solve the problem).

As for relevance, who is there among us — especially in the university — who thinks of God as a bewhiskered grandfatherly figure up in the sky?

Another destructive current concerns the secular. It has become the fashion to describe secular and secularization as "good" words. Harvey Cox, of course, is the most conspicuous champion of this view.

If all that was meant by this view was that Christ is the Lord of all creation and not of the Church only, that God is not confined to ecclesiastical channels but speaks and acts outside as well as inside the Church, there would be no objection. John Calvin made this point with far less ambiguity a long time ago.

But the contemporary version treats secularization as the opposite of sanctification. Along this line it is more and more often said that money spent to honor God (e.g. in sanctuaries) is money spent selfishly and uselessly. It is significant that the first disciple to make that kind of criticism was Judas Iscariot.

The phrase "the gathered people of God" has fallen in disrepute and the fashionable thing is to talk of "the scattered people of God." But how can you scatter that which was not gathered first, and why scatter if not for the purpose of gathering?

Critics of the Church are right in one thing: a great many people nowadays do not understand words and phrases like "glorify" and "will of God." Contemporary man must be taught the reality behind these words and phrases, and ordained ministers and Christian professors must jointly work to restore a sense of mission and direction to the university.

In my opinion, this work can succeed only if it is Christ-centered, Scripturally-based, and Church-affiliated. ✠



# Christ on the Campus

JOHN GOODWIN

As far as conventional student work goes, several organizations are specializing in this area and have developed imaginative and highly effective means of presenting the Gospel.

The oldest such group is Inter-Varsity, which started in England in the last century and came to Canada in the 30's. American students in border states such as Washington and Michigan formed cooperating groups in the late thirties, and the first official chapter of the American I. V. was established at Michigan in 1940.

Inter-Varsity has always stressed student initiative and leadership. This has resulted in solid, lasting work on some campuses — in the Big Ten, for example — and slow going at others. The work at each campus has usually been as strong or as weak as the available Christian students.

Critics of this approach say that I. V.'s commitment to student initiative is so doctrinaire that it limits flexibility in given situations where student leadership is lacking. This can be most immediately seen at the Junior Colleges, which are halfway stations between high school and the University.

## Recognized 'Outside'

Probably the best compliment that I. V. has received from the outside was the recognition by Harvey Cox in *The Secular City* that in

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*This material first appeared as part of a regular column by the author in ETERNITY magazine and is copyrighted by ETERNITY, 1716 Spruce St., Philadelphia, Penna. Used with permission.*

spite of its ridiculous theology (from Cox's viewpoint), Inter-Varsity's highly visible student-led activities, such as Bible discussions and prayer cells meeting in classrooms and dormitories result in a truly indigenous and effective witness penetrating the normal stream of daily campus life with a minimum of organizational overhead or machinery.

Cox was criticizing the denominational campus ministries with their well-staffed offices, whirling mimeographs and fully organized, largely ineffective programs.

An example of what Cox was talking about was seen recently at Yale where some dozen highly paid well trained denominational chaplains banded together in an "ecumenical ministry" and proclaimed a "non-proselytizing" regulation obviously aimed at two evangelical groups of students who are winning other students to Christ.

The language of the statement was interesting: other groups "must not contravene in their activities on campus the developing discipline and consensus of the unified group ministry." Which, being interpreted, means that since all of the elaborate programs devised to get students to come to the religious establishment are failing, effective evangelical strategy of going to the students should be curtailed lest the embarrassing ineffectiveness of the establishment become apparent. Such instances have become virtually routine across the country in the last few years.

## A Newer Movement

A newer and more militant group than Inter-Varsity is Campus Crusade for Christ. It started in Cali-

fornia in the early 1950's, and has grown rapidly.

Whereas I. V. may have one staff member calling on students at a dozen schools, Crusade will have two or three staff members on one campus. And they work the ground much more intensively and aggressively than is usual with I. V., Crusade depending on staff initiative and leadership at every stage while utilizing student help where available.

Crusade typically puts more time, energy and skill into evangelism than into witness and nurture. It is essentially an evangelistic mission to students by non-students. I. V. typically puts its best thought, energy and skills into witness and nurture, with evangelism usually taking a secondary place in practice if not in theory. It is essentially a *student* movement depending on students to do the evangelizing, with occasional staff guidance and instruction.

Sound growth and disciplinship is the I. V. forte, with evangelism coming in for increasing attention. (The successful staff-led forays to Ft. Lauderdale and Newport are departures from the old philosophy, with ever widening ripples.)

Aggressive evangelism is the Crusade strength, with increasing attention to nurture. The emphasis of both groups is needed on the campus, and ideally they should complement each other.

Why two groups, often competing for Christian students on the same campus? There is no sound reason in principle that keeps these groups apart. There is only the individuality of each with its own flavor, style and mystique.

Inter-Varsity is still a little bookish and a little British in its "out-



look, but this is changing. Crusade is very much "West Coast" in its activism, optimism, enthusiasm and enchantment with statistics. Both need a little more of what the other has.

Crusade may report 200 or 300 decisions for Christ on one campus in the course of a year. There is no way of telling how many of these are genuine new births. Undoubtedly many are. They all appear to be at the time. But if you look for these 200 or 300 happy new growing Christians six months hence, the attrition has been enormous.

I. V. on most campuses has had a good year if they see a dozen conversions. Many see none at all, or one or two. But out of the dozen, most will be thriving and growing a year later. There is undoubtedly a much larger number of mission candidates coming out of I. V. than out of C. C. C. This in spite of the

fact that Crusade has three or four times as many staff members.

It is very doubtful whether Crusade with its much larger staff could mount a missionary convention with five or six thousand students on hand from all over the United States, as I. V. does every three years during the Christmas holidays.

This is not to pass a value judgment on either work, but simply to note how they evaluate their own programs in terms of their stated objectives and emphases.

The tragedy of both groups, besides their division from each other, is the recurrent crisis for funds that they both face. And compared with the ballooning student population, both are far undermanned and undersupported. Their total staffs do not exceed 400 (many of these part-time in the case of Crusade). Yet student population is over five mil-

lion and still soaring. That means less than one staff member for every 12,500 students!

It must be a constant wonder to God that American Christians will spend an average \$20,000 raising each child through age 20, and then send the child to college with little thought of spiritual help and protection for that priceless investment! Thousands of young people raised in Christian homes are lost to the Lord during their college years — in most cases never to return. But the majority of college students today are interested in spiritual things, and looking for something to believe. Many, as we have seen, are studying religion.

"What father," asked Jesus, "if his child asked for bread, would give him a stone?" The answer may be: the father who sends his child off to college without providing the Living Bread for these college years. ☐

*Ninth in a series of articles on the Person and Work of Christ —*

# The Sufferings of Christ

ROBERT STRONG, S.T.D.

Sniper and mortar fire may wound the soldier in Viet Nam; ambush lies in wait for his life. At home, one by one we go to the hospital, we lose loved ones and become acquainted with sorrow. Everyone has to experience suffering — but is any sorrow like unto Christ's sorrow? Any suffering like unto His?

The sufferings of Christ are noted above all other anguish because they were endured on account of our sins, securing salvation for us. It is not morbid but fruitful to meditate upon the sufferings of Christ.

Jesus saw life under the curse of sin and could not but be pained for fallen man. Indeed, His whole ministry was pervaded by suffering. But His was also joy as He saw the king-

*"He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from Him; He was despised, and we esteemed Him not" (Isa. 53:3).*

dom of Satan despoiled by His obedient disciples as they went out two by two to precede their Master.

Hebrews says that because of the joy set before Him, He endured the cross and despised the shame. Christ had a deep joy in His heart and must with frequency have smiled with pleasure.

But He knew the sorrow of rejection by His own townspeople. Early in His ministry He preached in the Nazareth synagogue. Jesus' plain speech infuriated the listeners and they would have hurled Him over a cliff to His death, but He made His way through them and escaped. He knew the sorrow of being mis-

understood by His own family. They sought Him when He was surrounded by an eager multitude because they deemed Him "beside Himself," that is, demented. He knew the sorrow of general rejection, as is intimated in John 1:11: "He came unto His own, and His own received Him not."

Our Lord's human nature was true. He was no phantom figure, but a man full-bodied, capable of surging emotional reactions, some of them most painful. He knew anger and grief over human indifference to suffering when His critics condemned Him because on the Sabbath He healed the man with the withered hand.

He was irritated when the apostles would have prevented the mothers from bringing their children for His blessing. His was pity for the mourning family of Lazarus and rage at the tyranny of death as He

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stood outside the tomb at Bethany.

He knew a sorrowful anger as He looked over Jerusalem on Palm Sunday and foretold the city's destruction, God's judgment on it for the rejection of Messiah. In righteous anger twice He cleansed the temple, which greedy men had transformed from a house of prayer into a place of merchandise. Observe that in every instance our Lord's self-control was perfect, never the slightest loss of dignity.

### **Eve Of Calvary**

The climax of all His anguish came the last day of His life. In the upper room the Saviour says that one of His disciples will betray Him. See His distress at having to tell the others that they will all forsake Him in the final crisis. There was sorrow in His voice when He announced to boastful Peter that three times would Simon deny His Master.

Now go to Gethsemane. Eight disciples are left at the garden's edge; Peter, James, and John go deeper into its shadows. The Lord goes a stone's toss farther. Having told them all to watch and pray lest they enter into temptation, He gives Himself to prayer.

He had said when they came to the garden, "My soul is exceeding sorrowful even unto death." How deep His pain that in His prayer struggle He should have sweat great drops of blood. "O, My Father," He cries out, "If it be possible, let this cup pass from Me." Three times this is the burden of His prayer, as three times also He rises to the heights of submission and obedience to the will of God by saying, "Nevertheless, not My will but Thine be done."

### **Yet Unafraid**

What does it mean? Why is this heavy anguish on Him? Knowing He has been betrayed into the hands of His enemies, is He now afraid of their vengeance? Has the fear of death overwhelmed Him? Jesus feared not the face of man. Nor pain, nor bodily suffering and death. No timid, fearful one He. This shrinking from the coming ordeal must be differently explained.

From the beginning He saw the end. Immediately before Him now, He sees the cross and all its woe.

You and I were born in sin, have lived with sin, and sin is like our natural element. Not so with Jesus. But on the next morning He will be offered up a sacrifice for sin. He sees sin for what it is: ugliness, rebellion, guilt, deserving of deepest condemnation.

I can understand His drawing back only as a full awareness, given to Him to experience in His human soul, of the horrors that bearing the penalty of sin will heap upon Him. He tastes by dreadful anticipation what the cross will mean in terms of a penal suffering for sin. The dread of the dismal darkness of Calvary has swept over His soul. How grateful and moved we are at being granted a look into the depths of the human spirit of Jesus. So are we better prepared to visit Calvary and understand its meaning.

But first there are the betrayal and the arrest. There is the arraignment before Annas, the old high priest, the blow struck by a soldier. There is the trial before Caiaphas, the young high priest, in all its illegality.

Justice was denied Him by night proceedings, the use of paid liars as witnesses, the requirement to testify in His own case. Official rejection was now Messiah's to endure: all the members of the Sanhedrin who had answered the night summons condemned Him to death. They professed pious outrage when under the solemn Jewish oath He confessed Himself to be the Son of God.

Then He was sent away to Pilate, the Roman governor, for the ratification of the sentence and its execution. Pilate recognizes that there is enmity at work and that no crime has been committed. He would release Jesus. His design is thwarted when the Jewish leaders say that Jesus has subverted the people and offered Himself as a rival king.

Perhaps a scourging will satisfy their anger. Pilate delivers Jesus to the soldiers for punishment. Do you know what that meant? The Roman "cat" was made of knotted thongs. Tied in the knots were bits of bone and jagged metal. This was the instrument that they laid upon the back of Jesus.

Robed in mocking purple, crowned with thorns, He was led out to the people. No pity there; "Let Him be crucified," was their clamoring cry. When Pilate offered to re-

lease to them a prisoner as was the custom at this feast time, they demanded Barabbas instead of Jesus. Then did Pilate decree the death of the Nazarene.

### **Crucifixion**

They put the cross upon His lacerated back and led Him out of the city to the hill of execution, whose skull shape gave name to the place — Calvary. There they crucified Him.

This was the way of it. They stood the cross upright in a hole. They raised Jesus until He straddled the peg driven into the vertical timber, a device to prevent the tearing loose of the hands under the weight of the hanging body. They nailed His hands to the cross piece, His feet to the upright.

Crucifixion was the most extreme torture and punishment ever devised by Roman criminal justice, never exceeded as a method to inflict agony until the fiendish inventions of the Inquisition.

On account of the unnatural and immovable position of the body and the violent extension of the arms, the least motion produced painful sensation all over the body, but especially on the striped back and the pierced members. The nails caused a constantly increasing pain in the hands and feet. Inflammation set in and added to the already intolerable thirst. The head could only hang and would throb with a pounding ache. Blood would accumulate in the lungs and press the heart. The veins would swell and cause nameless distress. Loss of blood would at first occur through the open wounds, but this relief was soon prevented by clotting. Shock would develop, and death gradually set in as muscles, veins and nerves became stiff and the vital powers sank from exhaustion.

No wonder the authorities would not dare to crucify a Roman citizen but ordered this dreadful and debased form of execution only for the worst criminals found among slaves, rebels, and outlawed prisoners of war. Pilate sacrificed his lofty and independent position as a representative of the Roman law to become a tool in the hands of the apostate and corrupt Jewish hierarchy.

*(Cont. on p. 20, col. 1)*





## EDITORIALS

### Good News From the Campus

In the middle of almost uniformly bad news about the state of religion in the major denominations, signs of revival are beginning to appear in the place where other revivals have begun in other centuries: the college campus.

At the University of California, hot-bed of leftism and student revolts, some 300 collegians indicated decisions for Christ following a Campus Crusade for Christ evangelistic meeting on the campus.

The Air Force Academy has about a dozen Bible study groups going under the Navigators, following Billy Graham's Denver crusade during which more than 60 cadets made decisions for Christ.

A real spiritual break-through has been reported on the campus of Purdue University by both Inter-Varsity and Campus Crusade for Christ.

Ohio State University was saturated this past spring in a campaign which saw as many as 125 evangelistic "dis-

cussions" in fraternities, sororities and dormitories each evening. By the end of the campaign, some 400 collegians had responded.

All over the country there seems to be a new awakening of religious interest and unusual evidence that God is at work in an unusual way on college campuses.

This is in marked contrast to the dropping interest reported in recent years by most denominational and "ecumenical" student programs.

The new interest is not so much a "revival" in established programs as it seems to be a change of attitude on the part of those who have been unreached by any of the established programs. In short, most of the gains seem to be outright conversions. Students are accepting Christ for the first time as the answer to their spiritual hunger.

In both the 18th and 19th centuries great revivals began on campuses and in student movements. God willing, history may repeat itself. ☐

### Academic Freedom Can Be Abused

One of the great needs of the academic community today is to temper academic freedom with academic responsibility.

This need is nowhere more evident than on the average church college campus, where all too often the excuse of academic freedom is used to mask a program of steady indoctrination in liberal and critical views of religion.

At the moment we are thinking of Florida Presbyterian College, without much question the leading bastion of "liberal" Christian education in the Presbyterian Church U.S.

A public notice appearing in St. Petersburg, announcing that Bishop James Pike of California would deliver lectures at the college, coincided with newspaper accounts of the bishop's farewell sermon in

San Francisco's Grace Cathedral.

The bishop already has a worldwide reputation for having repudiated most of Christianity's central dogmas. In his final sermon at Grace Cathedral, he said that he could not affirm the existence of an "all-powerful . . . all good . . . all knowing God."

He continued: "If it does not seem that there ever was going to be, or is going to be a second coming; if there were not a special incarnation, let alone a Virgin Birth; if there were no ascension into heaven, no descent into hell — then, what can a man believe?"

Bishop Pike said his faith has boiled down to what he himself observes and reads about. "You look at what is," he said. "There is only one breadth, the secular. There is

no supernatural. If something is true it is natural. If it's not natural, it's not true."

At Florida Presbyterian College, the bishop will lecture on *ethics*, under an overall theme of "the Responsible Person in a Responsible Society." (1)

Last spring the college brought its academic year to a close with Dr. William Graham Cole (author of that controversial National Council of Churches' book on sex), lecturing on sex. Opening convocation this fall was led by the National Job Corps chief, Franklyn A. Johnson.

Like we said, the church college today needs desperately to temper academic freedom with academic responsibility. ☐

### This Is Religion?

Writing about religion on college campuses today, a contributor to a leading "liberal" magazine rejoiced that students are "far more theologically and ethically sensitive than were the students of a generation ago."

And what are the evidences that students are more religious today than their parents? "College people are far more concerned than ever before for racial justice and the development of the new nations, for honesty about sex, and for establishing the political and economic relevance of the Christian faith," wrote the author.

With all this religious (social) concern, however, college students are staying away from churches and organized religious activities on campus in droves. The author wondered, why?

His conclusion: Students, with their practical grasp of religion (their social consciousness) "think the church, particularly the local church, is a phony . . . a cult of congeniality which has no ear for a prophetic voice."

Now we would be the first to admit that the church includes a great many people who are out of place. It has always been so and it always will be so. Even the company of the Twelve Apostles included one who was out of place.

But is there not some danger in an exercise which consists of making up your mind about what you



think the church ought to be and then calling the church "phony" if it doesn't match your image?

What if your image of what the Church ought to be is not a true image?

What if all that preoccupation with "soul saving" and those purely spiritual exercises of prayer, Bible study, worship and witnessing, are exactly what the Church is supposed to be about?

What if the "foolishness" of the Church, as you see it, is the "foolishness" the Apostle Paul was talking about when he took up the subject of "them that perish"?

In other words, what if your low opinion of what you see in Church says more about your condition than about the Church's? ☐

## Moving Ahead of Union

In some areas of the country, church union at the grass roots seems to be moving ahead of the official actions at top levels of the denominations.

The merger of programs at the local level has been going on for some time, of course, in such departments as that of student work. On most college campuses in the land organizations such as the United Campus Ministry long ago replaced denominational work.

In the Presbyterian Church US, very little student work is denominational, as such.

But in some of the larger centers of the nation mergers have begun of plans and programs at the denominational level among those Churches involved in COCU (the Consultation on Church Union).

In Chicago, steps have been taken to begin merging the "entire program operation" of the churches belonging to COCU.

In planned areas, such as the city of Columbia, Md., the only religious activities permitted will be those authorized by a cooperative planning agency which will determine the location of every church and whom it will represent.

And plans are already developing to bring together all overseas agencies of Churches in COCU to prepare for merger of all overseas work.

In a sense the negotiations going

## A LAYMAN AND HIS CHURCH



### Only the Spirit Knows

Dr. L. Nelson Bell

Belshazzar was deeply disturbed. The embodiment of pagan power, pomp and profligacy, he was face to face with a frightening and baffling mystery. As he watched, the fingers of an armless hand wrote a message across the wall of his banquet hall. There this message remained with no one to interpret its meaning.

Physical fear coupled with deep mental concern seized the king. He sensed that this message was of grave import. But what?

In his dilemma he called for the wise men of the realm. The intellectuals — the astrologers, the Chaldeans (philosophers), the soothsayers were hurriedly assembled. At his command was the wisdom of the world. These men represented every aspect of intellectualism in that day.

But they could not read the message from God.

Early confusion turned to frustrated panic, Belshazzar was sure that before him was a message of no ordinary meaning — a supernatural message — and he sensed that it spoke of life and death.

More aware of the immediate past history of Babylon than the king, the queen urged that Daniel "in whom is the spirit of the holy gods" be brought in. Hastily summoned Daniel was urged to interpret the message. Promises of material wealth and political position were made — only, "make known unto me the interpretation of the thing."

"Let thy gifts be to thyself, and give thy rewards to another," he replied. With the forthrightness and authority of one guided by the Spirit of God Daniel recounted the history of God's dealings with Nebuchadnezzar and his humbling and con-

on at the top (such as in COCU) constitute a race against time. A common denominator has already been found at so many practical levels of operation that it must also be found at the top, and soon. ☐

verting experience. Then he said: *"And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven . . . and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified."*

Then Daniel proceeded to decipher the message and tell its meaning to the king. It was a message of doom and judgment against a man who had forgotten the God of history and gone his own impious way.

Inherent in this story there are three ideas: God deals with men and nations; God judges the impious but has mercy and forgiveness for the penitent; and, that God's message can only be interpreted to the world by those who have in them the Spirit of the living God.

The wisdom of this world cannot discover God. Intellectualism which leaves Christ out of account is blind and can never see until it humbles itself and receives from above a wisdom not of this world — a wisdom centered in the counsels of eternity and revealed only by the Spirit of God.

This wisdom and understanding which God gives is *humble, clear, authoritative and effective.*

When the simple message of God's saving grace, as revealed in the Holy Scriptures, is believed, the *humility* of such preaching makes its own impact.

When the Gospel is preached with the *clarity* it deserves — and by which it is characterized — God makes it plain to those whose ears are not deadened by unbelief.

When preaching carries with it the *authority* of God's revealed truth it carries a conviction which leads men to pause and ponder. They sense a vital distinction between the opinions of men and the Word of God.

(Cont. on p. 24, col. 3)





# SUNDAY SCHOOL LESSON

For October 16, 1966:

## *In Whom Do We Trust?*

Rev. Jack B. Scott

**INTRODUCTION:** In the previous lesson it was pointed out how faith in God and His salvation is the only hope for sinful men.

It was clearly shown in Isaiah 5, that men's works are all evil in God's sight and far from *commending* man before God they *condemn* him. Instead of being *praised* by God the land was to be *razed* by His power.

Today's lesson continues and develops the thought that it is God and not human resources upon which we are to depend.

**I. THE HISTORICAL SITUATION** (Isa. 7:1,2). In II Kings 15:37-16:7, and I Chr. 28:1-16, we find written the historical background for this prophecy of Isaiah in Chapter 7. According to II Kings 15:37, we learn that God sent Syria and Israel against Judah even in the days of Jotham the father of Ahaz.

From Chronicles we further learn that in some of their raids, Syria and Israel were quite effective against Judah. At one time Ahaz was delivered into the hands of Israel and many of Judah were carried away captive. However, as II Kings 16:5, and Isa. 7:1, both testify, these kings were not able completely to overcome the king of Judah and his people.

At one point, probably around 735 B.C., Ahaz contemplated an alliance with Assyria, to the north of Syria, as a means of protection from the threats of Syria and Israel. In other words, he was trusting in a human alliance instead of trusting in God. In Chapter 7, Isaiah grimly warns against such alliances. Such an act was nothing but utter rejection of God and faith in God. Nothing but evil could come to the king and his people if he turned to trust in Assyria.

It is not surprising that he contemplated this, for Ahaz in all his reign demonstrated a complete rejection of God (See II Kings 16:3,4).

**Background Scripture:** Isa. 7; 31:

1-3

**Key Verses:** Isa. 7:3-7a, 9c-16; 31:

1-3

**Devotional Reading:** Psa. 52:1-19

**Memory Selection:** Isa. 40:31

It is no wonder that his heart trembled at Syria and Israel, for having rejected God and now hearing news that these northern enemies, Syria and Israel, each of which independently had defeated him, were allied together against him, he might well tremble. But fear of his enemies was due to the fact that there was no love of God in his heart. "Love of God casts out fear" (I John 4:18).

### **II. THE PROMISE OF SALVATION TO HIM WHO BELIEVES IN GOD** (Isa. 7:3-9).

1. *Fear not!* The threats of men cannot be carried out when they are against the will of the Sovereign God. Such was the case here, as Isaiah revealed.

Furthermore, the enemies were not what they seemed. Ahaz saw them as burning brands but in reality they were nearly burned out, there were just a few sparks left, like a stick that burns brightest just before it burns out.

God had set the limits of space and time for Israel and Syria. Both were approaching rapidly the time of their end.

Interestingly, Isaiah predicts that within 65 years their end will come. If we assume that the prophecy was around 735 B.C., Syria would fall in just three years, 732 B.C. Ten years later, Sargon II would capture Samaria, in 722 B.C. Why, then, the 65 years?

Secular history tells us that in 670

B.C., Esarhaddon captured Memphis, the last stronghold of Egypt. So complete would the destruction of Israel be that not only would Israel and Syria be captured, but even their last hope, Egypt, would be also, within 65 years. II Kings 17:1-4 shows us that even after being subjected to Assyria, the kings of Israel looked to Egypt for deliverance. The fall of Memphis would be the failure of their last hope. Compare Isa. 31:1-3.

2. *Only believe!* Isaiah was told to take his son when he went to meet Ahaz. This was undoubtedly unusual, to bring one's own son when he went to speak to the king on so serious a matter.

Isaiah never mentioned his son to the king but presumably the son was known by Ahaz. At any rate, his name spoke a message. "Shear-jashub" means — "a remnant shall return." The name was both comforting and condemning. It was a comfort to all who would believe, but condemning to those who turned from trusting God. The name foretold a captivity to be sure, but also the salvation of a remnant. Compare Isa. 5:17; 6:13.

In verse 9, the Gospel is proclaimed. The Hebrew word for "believe" is used in two different types of action. In our English translation the word is translated first, "believe" and then "establish." Actually, the same word is used in both cases. It indicates the relation between our believing and our being established.

Belief is not a nebulous relationship with God but a firm establishment. Nothing can be more sure and steadfast than the man who believes in God. To believe is to be established, firm.

The same word is taken over into Greek and appears in the New Testament as a favorite word of Jesus, "verily, verily." When Jesus wanted to emphasize the sureness of some-

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thing He used this word. How comforting that Jesus' phrase for "certainty" and the Old Testament word for "believe" are so closely related!

### III. GOD'S PROMISE OF SALVATION SUMMED UP IN THE BIRTH OF A CHILD (7:10-17).

1. *A sign is given.* Here Ahaz showed his true make-up. He utterly refused to give to God any glory and at the same time played the hypocrite. God commanded (the imperative is used here) Ahaz to ask a sign. God was prepared to glorify Himself and to show His power to deliver. Ahaz turned his back on God. "I will not," he said to God, and then to add sin to sin, he pretended a piety, "I will not tempt the Lord."

It is hypocrisy to refuse to pray because we do not want to "bother God," or because "He already knows" our needs. It is downright rejection to refuse to do what God has commanded. When we do not pray we deny God the glory due His name in our lives. Far from being pious, it is hypocritical!

So here Ahaz was a deceitful hypocrite in pretending to be pious and at the same time, refusing to give to God His due glory.

Isaiah rejected Ahaz at that moment. He turned from him to the people. God will be glorified. Now he addressed the people.

There are three things of note in Isaiah 7:14:

a. The sign is from God to show to man that salvation is only from the Lord.

b. The sign is in the form of a miracle, a miraculous birth.

c. The name of the child born indicates the magnitude of the sign. It is the very incarnation of God.

Human resources have totally failed. God always knew they would, but men learn this lesson only too slowly. God will now give to the people a sign to look for to know that God will keep His promise to deliver those who trust in Him.

The Sign is doubtless a miracle, "a virgin shall conceive and bear a Son." The translation of the word written "virgin" has for centuries been a matter of controversy, but we can without hesitation affirm that the meaning of the Hebrew word used here, is "virgin." The Hebrew word "almah" used here

should certainly be understood to mean "virgin" for the three following reasons:

(1) Nowhere in the Old Testament is the word ever applied to a married woman. In two of the six other passages where the word occurs, it definitely means an unmarried woman or girl: Exodus 2:8 and Gen. 24:43. In one passage it is used in contrast to married women and concubines and so obviously is intended to mean "virgin": Song of Sol. 6:8.

In three other passages it is used in a context which reflects no light as to the exact meaning: Psa. 68:25; Pro. 30:19; Song of Sol. 1:3. It is significant that in the other cases besides Isaiah 7:14, where a definite woman is involved, it unquestionably means "virgin."

(2) The context in Isa. 7 demands that the term means "virgin." It could have no other meaning and still be a sign from the Lord to the people. Married women and loose women were constantly having children and there would be no significance to this. But for a virgin to bear a son — this would indeed be a great sign that God was going to work a great work among His people.

(3) Finally, and foremost, the New Testament writer, Matthew, led by the Holy Spirit, quoted the Isaiah passage and translated the word to mean "virgin." Furthermore, he applied it to Mary the Mother of Jesus who was clearly said to be a virgin (Matt. 1:18-23; Luke 1:26-35).

These reasons should be enough for anyone to see the miraculous aspect of this prophecy.

Even more significant is the name given to the child, "Immanuel," which means, as Matthew has taught, (Matt. 1:23), "God with us."

From beginning to end, this is the hope of the Church, "God with us." The other name for this child born of the virgin is "Jesus" which means "The Lord is Salvation." Therefore, we see that God being with us means our salvation.

God reassured Abraham that He was with him and likewise Isaac and Jacob. When Moses met God at the burning bush, God reassured him, too, saying, "I will be with you," (Ex. 3:12).

Indeed, the very name of God, "Jehovah," probably signifies this

presence of God with His people. The tabernacle was set up in the midst of the people to assure them that God was with them, in their midst.

Finally, when Jesus had come and shown Himself to be God, He comforted the Church forever in these words, "Lo, I am with you always, even unto the end of the world" (Matt. 28:20).

The sign then had an everlasting application and spoke to generations yet to come. It was for all of God's people, therefore it was addressed not to Ahaz, but to the people.

2. *The sign applied.* The sign had an immediate significance too. Therefore, Ahaz was addressed again (verse 17). The child, when old enough would be treated like a king, for He was king and the King of Kings. His blood would be butter and honey, the food of kings.

But in the short span of time that it would take from his birth till he reached the age of accountability, knowing good from evil; that is, within a time no longer than three

(Cont. on next page)

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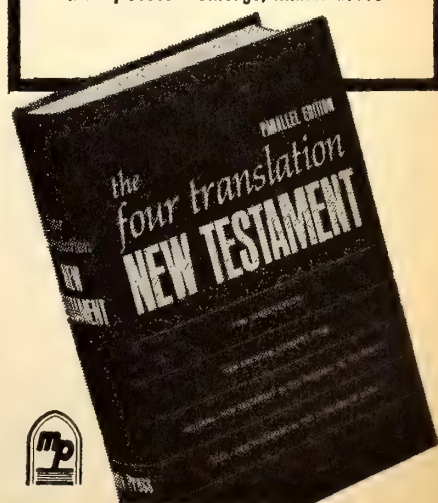
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years, in such a short time the two nations that threatened Judah, at this time would be destroyed.

Just three years later, in 732 B.C., Damascus the capital of Syria, did fall to Assyria. But Ahaz need not to have rejoiced—since he preferred Assyria to God for protection, God would give him Assyria — not as ally, but as foe!

**IV. THE CONSEQUENCE OF UNBELIEF (7:18-25).** This concluding section paints a clear picture of the Sovereign God judging those who have rejected Him.

1. The land is pictured as overrun by the fly and the bee and they are everywhere, there is no escape. In history, Assyria and Egypt did overrun the land in those days.

2. Again, the judgment is likened to a razor that is run over all the body, cutting all the hair, shaving it clean.

3. So desolate will the land be that a man who has a cow and two sheep will live like a king. So few will be left after the judgment that those few shall dine sumptuously.

4. The land will then be laid

waste, good for nothing but thorns and briars.

All of this pictures for us the awful judgment on those who, like Ahaz, have heard the truth of God and have been called to believe on Him, but who have rejected Him and His Word and followed after men and trusted in human strength. Their lives produce no fruit, but only briars and brambles.

In the New Testament, too, thorns are used to indicate the fruitless and rejected life. Hebrews 6:7,8 reflects the unhappy end of the land that bears only thorns. ☐



## YOUTH PROGRAM

For October 16, 1966:

### *What Christ Desires for His Church*

Rev. B. Hoyt Evans

*Scripture: John 17:20-26*

*Suggested Hymns:*

"My Hope Is Built on Nothing Less"

"The Church's One Foundation"

"My Faith Looks up to Thee"

**PROGRAM LEADER'S INTRODUCTION:** Jesus said, "Neither pray I for these alone, (that is, for those around Him) "but for them also which shall believe on Me through their word."

Who but the Son of God Himself would have had confidence to make the prediction which He made? He saw His Church down through the ages, a great body of redeemed people. Who but the Lord could have believed that all of this could grow out of the witness of those few, weak men around Him.

We can be sure that they did not see it as Christ did. The Church at that time was a vision, a vision which those men could not see, but one which Jesus saw very clearly. To Him the Church was real, and He prayed for it . . . and for us.

**FIRST SPEAKER:** He prayed for the Church that it might have a spiritual unity which would issue in effective witness. The unity for which Christ prayed was a real uni-

ty, not a pretended one.

Not the kind that is created by a simple merging of organizations, real unity must be based on conviction, on facts. The question of the prophet Amos is appropriate: "Can two walk together, except they be agreed?" In the first place, there must be a facing of facts. If people refuse to face fundamental facts for fear they cannot agree on them, then this is surely a shaky basis for unity.

Yes, there must be a facing of the facts, and then there must be agreement about the basic things. In the Church there must be agreement about the nature and authority of the Bible. There must be basic agreement about those things which are clearly taught in the Bible: the nature of God, the person and work of Jesus Christ, the nature and need of mankind, and the future life. There are other matters of importance beside these, but these are examples of the fundamental things, and any attempt at unity cannot ignore them.

Not only must real unity find its foundation in fact and faith, it must also be based on a vital, personal experience with God, a knowledge of and experience with God through faith in Jesus Christ. Any attempt at unity which ignores a personal, saving faith in Jesus Christ is miss-

ing the mark. Intellectual agreement is essential, but it is not enough.

It is true that divisions among Christians (especially when there is obvious bitterness) can hurt our effectiveness as God's witnesses. But we cannot pretend a full and genuine unity for the utilitarian goal of making our witness effective.

It is sometimes said that we must merge all denominations into one for the sake of appearance. There is an important sense in which a merger, without the real, spiritual unity we have been talking about, is a dishonest thing. We should remember that Christ prayed for unity, not superficial mergers.

**SECOND SPEAKER:** Christ further prayed that His Church would be perfected to the end that the world would know two things: (1) that God had sent Him, and (2) that God loved the world. It is only when human beings are united to God through faith in Jesus Christ, that they can have any hope of being perfected . . . made spiritually complete.

It is only when we are in Christ—only when our lives are surrendered to Him — that He can live fully in us. When we say in sincerity: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liv-



eth in me . . ." (Gal. 2:20), then we can be made perfect.

How is it that the world is made to understand that Jesus came from God and that God loves the world by the fact that Christ lives in us? We show the love of Christ and of God by letting that love shine through our lives.

Lives of love truly represent God, but when a person claims to be a Christian and does not love others, he misrepresents God. One of the Bible's most severe condemnations is this, "He that loveth not, knoweth not God, for God is love," (I John 4:8).

Jesus prayed that the world would come to know God through us, by means of our love. If the world does not know God's love through us, there is the strong suggestion that we do not know Him ourselves.

It is not a matter of saying to ourselves, "Now we must try to do better about loving other people." Let us rather ask ourselves if we really know God and His love. If we do, the love of other people and of lost souls will come naturally.

**THIRD SPEAKER:** The third desire of the Lord for the Church is not so much a prayer as it is a determination: "I will that they be with Me where I am, that they may behold the glory which Thou hast given Me."

He had said a short time before uttering these words that He was going to prepare a place for His own that they might be with Him. Now He states His determination that they (we) shall be with Him. There is no doubt but that it is to be an eternal arrangement.

The purpose of our being with Him is clearly indicated — that we may behold His glory. As we have seen Him humiliated as our sinner, we shall also see Him exalted as our Lord. To see Him in His beauty and majesty will not only be His glory but ours as well. The highest desire of the Christian is the glory of God, and this desire will be continually and eternally satisfied as we behold the Lamb upon His throne.

**PROGRAM LEADER:** The desires and determinations of the Son of God are made plain in this prayer recorded in John seventeen. His desires and determinations for us,

## CATECHISM STUDIES



Rev. Paul G. Settle

### 75. Q. What is forbidden in the Eighth Commandment?

**A. The Eighth Commandment forbiddeth whatsoever doth, or may, unjustly hinder our own or our neighbor's wealth or outward estate.**

It is a sin to be idle, lazy, wasteful, and extravagant. It is a sin to indulge personal habits that may lead to the neglect of one's duty to be busy in honest work.

Nor are we to forget our duty to our neighbor. We must beware of dishonest ways of dealing, of cheating, of unfaithfulness in work we promise to do, as well as actual stealing and robbery.

\* \* \* \*

### TEST YOUR UNDERSTANDING

Relate the truths of the Eighth Commandment to the imaginary illustrations.

- 1) Promising to "mow the lawn, clip the hedge, and edge the walks," then neglecting to edge the walk in the back yard.
- 2) The practice of taking from the "haves," and giving to the "have nots."
- 3) The attitude that "all the world owes me a living."

### SEARCHING THE SCRIPTURES

~~~~~  
the Church, are revealed in these last verses. Now we know what Christ wants for us.

The crucial question is this: Are our lives and desires in line with the prayer of Christ for us? Are these our goals: to know the Lord and His truth, to make Him known effectively, to lose our lives to Him, to reveal His love, and to behold His glory forever? If these are not our goals, no matter how much other success we may be achieving, we are missing the mark.

Closing Prayer.

Read Proverbs 21:17; 18:9; 28:19; II Thessalonians 3:11; I Thessalonians 4:11,12.

* * * *

76. Q. Which is the Ninth Commandment?

A. The Ninth Commandment is, Thou shalt not bear false witness against thy neighbor.

God is Truth. Whoever speaks a lie, or falsely accuses another person, or misrepresents the facts is actually sinning against the very nature of God.

Our evil tongues cannot hurt God, but they do often injure our fellowmen. Thus, God establishes the right to a good name, and, in this commandment, guards that name by His own Law. Every human being is under obligation to deal in truth with his neighbor.

* * * *

TEST YOUR UNDERSTANDING

Is the child's saying always true, "Sticks and stones may break my bones, but names will never hurt me"?

SEARCHING THE SCRIPTURES

Memorize Exodus 20:16.

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Sufferings—from p. 13

Christ was crucified at nine o'clock in the morning. At noon a darkness overspread the earth to last for three hours. This phenomenon has no drapery of legend. Justin Martyr, Tertullian, Origen, Rufinus boldly appealed to the Roman archives for the proof of the long darkness at the time of Christ's death. Out of that darkness come two sentences from the lips of Jesus that



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make us know how He suffers. "I thirst," He cries — and we know that the physical toll has been enormous. "My God, My God, why hast Thou forsaken Me?" He says. And a window for reverent inspection of the soul of Jesus is opened. We realize that the cup He began to taste in Gethsemane He is now draining to its last bitter drop.

What is signified? This is the word of atonement. This is our Lord telling us what must be endured by their Substitute that sinners may be forgiven. This is our Lord giving utterance to the anguish that whelms Him upon Whom descended the wrath and curse of God due for sin. This is our Lord under our penalty, bearing our stroke, the just suffering for and in the place of the unjust.

Psalm 22 is a Messianic psalm, for it corresponds to and typifies at numerous points the sufferings of Christ: "All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that He would deliver Him: let Him deliver Him, seeing He delighted in Him . . . I am poured out like water, and all My bones are out of joint: My heart is like wax; it is melted in the midst of My bowels . . . My tongue cleaveth to My jaws . . . the assembly of the wicked have inclosed Me: they pierced My hands and My feet. I may tell all My bones: they look and stare upon Me. They part My garments among them, and cast lots upon My vesture."

It is as though our Lord in taking the language of the psalm upon His lips would have us understand that He is the fulfillment of Messianic prophecy. The psalm of desolation applies to Him, and He selects from it the ejaculation that perfectly characterizes what is His to endure when the waves and billows of divine judgment sweep over Him.

We stand before the true Holy of Holies, and we see that the blood of propitiation is now being presented to the Holy One of Israel and sprinkled upon the seat of His mercy.

Stricken, smitten, afflicted, wounded, bruised, oppressed, cut off, put to grief, made an offering for sin, bearing iniquity, His soul poured out to death, numbered with the transgressors, bearing the sin of many — these are Isaiah's verbs and phrases

in the chapter from which our text is taken that gives us understanding of Calvary.

On the cross Jesus suffered forsakenness, abandonment, desolation — in one short, brutal word He suffered Hell. God judged our sin on His Son. And then the Father turned His back upon the Son and left Him all alone to bear our penalty.

What Is It To You?

Are we truly entering into the meaning of these things? The plaintive, pathetic question of Jeremiah in Lamentations 1:12 has a most peculiar aptness: "Is it nothing to you, all ye that pass by? behold and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of His fierce anger." How do we respond in the presence of the sufferings of Christ?

The sufferings of Christ should make us know how terrible sin is in the sight of God. The awful penalty inflicted upon His beloved Son on account of our sins is the measure of human guilt. For our sins thus we should suffer. So then that is what our meanness, our envy, our hate, our lust, our deceit, our hypocrisy, our irreverence, our blasphemies, our failures in duty deserve.

The sufferings of Christ should make us know how vitally important salvation is. The Son of God came into the world to ransom men from sin. If this is what He came to accomplish, if this is what His agony and death were for, then the end in view must matter supremely. The awful cost of salvation is the measure of its greatness.

The sufferings of Christ should make us turn from every earthly reliance to rest our confidence in Jesus Christ alone. He who bore the fullness of the wrath of God needs no assistance in bringing many sons unto glory. He is the Mighty Saviour. He alone is Saviour. "There is none other name given under heaven among men whereby we must be saved" — but the name of Jesus Christ.

What is our hope and stay in life and in death? It is the Christ whom the God of love sent to suffer and die for our sins. On the cross He suffered Hell that we might go at last to heaven. ✠

THE PROTESTANT REFORMATION, ed. by Lewis W. Spitz. Prentice-Hall, Inc., Englewood Cliffs, N. J. Paper, 178 pp. \$1.95. Reviewed by the Rev. John H. Knight, pastor, First Presbyterian Church, Opelika, Ala.

Lewis W. Spitz, Professor of History at Stanford University, believes that the Reformation "was above all an age of faith and of men willing to live by and die for their faith." As a careful historian, therefore, he would find that the best historical sources of the Reformation era are the testimonies of that faith.

True to this conviction, Prof. Spitz has reproduced in his book a series of original documents which evidence that this remarkable historical era dealt with questions touching the most inward reaches of the human spirit.

The writings are all taken from the first decades of the Protestant Reformation, between the years 1501 and 1559. They show, from differing points of view, even the humanistic and loyal Catholic Erasmus, the profound discontent with the Church as it existed in that day. The varieties of Protestantism are seen from Luther to the Anabaptist

Sattler; from Calvin the lawgiver to Servetus the Unitarian. Especially valuable to the church historian are such documents as Luther's Ninety-five Theses, Swingli's Sixty-seven Articles, Farel and Calvin's Geneva Confession, Henry VIII's Six Articles and the Schleithem Confession of Faith of the Anabaptists.

These sources are classified in five divisions — The Humanist Critics, Luther's Evangelical Breakthrough, Swingli and the Radicals, Calvin's Ecclesiastical Reform, and the English Reformation.

Especially valuable is the material on Luther which shows that the

evangelical breakthrough was Luther's rediscovery of the historical core of Christianity, the experience of salvation by God's grace alone, bestowed upon man as a gift through faith without dependence upon human merits.

Historical material like this needs to be read by all those who today are being tempted to succumb to the superficialities of a doctrinally indifferent ecumenical movement. [F]

The Lord Jesus had only 33 years on earth. Nathan Hale had 22. Joan of Arc had only 19. It's not how much time you have; it's what you do with it. — TOM ANDERSON.

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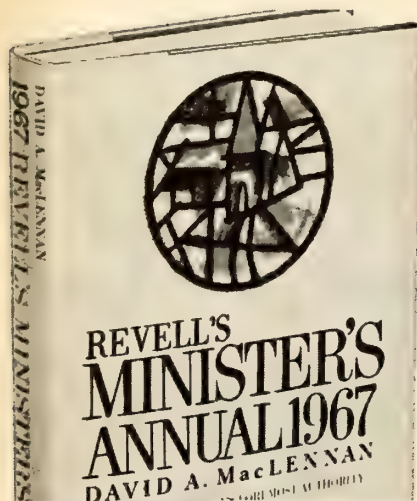
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JOEL OF THE HANGING GARDENS, by I. G. Edmonds. J. B. Lippincott Co., Philadelphia, Penna. 148 pp. \$3.50. Reviewed by Marjorie P. Singer, Salisbury, N. C.

This fascinating book of fiction with an authentic setting in the ancient wonder of the Hanging Gardens keeps the reader spell-bound from beginning to end. Joel's many dangerous missions designed to aid

in setting up the means of escape for his people from slavery and exile in Babylon back to their home in Jerusalem, take the reader on many exciting adventures. The event which took place during this time of exile and during the revolt actually changed the course of history.

This book will appeal to readers of all ages and is recommended for church libraries.



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CREATIVE COUNSELING FOR CHRISTIAN CAMPS, by Joy MacKay. Scripture Press Publ. Co., Wheaton, Ill. 127 pp. \$1.50. Reviewed by the Rev. Dan H. McCown, pastor, First Presbyterian Church, Albany, Ga.

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nally written a comprehensive book on counselor training that is practical and Christ-centered. Such evangelical and creative resources are very refreshing.

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(Cont. on next page)



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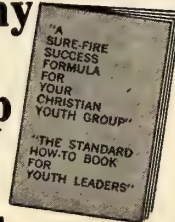
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Layman—from p. 15

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H. B. DENDY, Publisher

the PRESBYTERIAN JOURNAL

The circulation leader among independent publications in the Presbyterian-Reformed world

Real Joy

People should look for joy in the Word and not in the world. They should look for the joy which the Scriptures furnish and then go to work in the vineyard; because a joy that doesn't send me out to someone else, a joy that doesn't impel me to go and help the poor drunkard, a joy that doesn't prompt me to visit the widow and the fatherless, a joy that doesn't cause me to go into the mission Sunday School or other Christian work is not worth having and is not from above. A joy that does not constrain me to go and work for the Master is purely sentiment and not real joy.

—Daily Gems

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VISITOR SPEAKS OUT

I noticed with personal interest an item in the editor's column in the September 28 *Journal* pertaining to evangelical students (ministers) who come to this country for advanced study.

Being a minister and an Asian student now in this country to study I would like to make the following comments: First of all, I am very happy to see that a new school for

advanced theological study has been founded in the Fiji Islands to provide opportunity for graduate study for ministers of the Pacific area. However, it seems to me that someone is making a great mistake in limiting Asian students from coming to this country.

Have you ever thought why these students are mysteriously directed to "liberal" schools? Are there any "evangelical" schools in the States

where advanced degrees are being offered? What have you done for these students in the way of helping them to finish their intended studies? Have you ever been concerned about their welfare while they are in the States? Why should increasing numbers of missionaries overseas worry that, "many of Asians . . . want to stay in the States"? Couldn't Asians be missionaries in this country if it is God's will for them?

—(Rev.) Cyris H. Moon
Emory University
Decatur, Ga.

the PRESBYTERIAN JOURNAL

Rev. G. Aiken Taylor, Ph.D.

Editor

Rev. Henry B. Dendy, D.D.

Managing Editor

L. Nelson Bell, M.D., F.A.C.S.

Associate Editor

Arthur H. Matthews

Assistant Editor

THIS WEEK—

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Men, always aware of the need to be reconciled to God, have invented strange attempts By Dr. Aaron J. Kligerman

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God has provided only one way for man to meet the conditions of His justice By Dr. Robert Strong

Not To Make Shadows 13

Genuine conversion provides the root for the fruit of good works By L. E. Maxwell

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THE PRESBYTERIAN JOURNAL, a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered to the saints, published every Wednesday by the Southern Presbyterian Journal Co., Inc., in Weaverville, N. C.

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CHANGE OF ADDRESS notices should be addressed to the business office, Weaverville, N. C. 28787, allowing three weeks for change in the continental U. S. Change notices should include both old and new addresses.

INTERESTING FIGURES

A study of the statistical report of the Assembly should serve as real cause for concern on the part of members of the Presbyterian Church U.S. For instance:

Members gained, 1953—24,120

For a 3.19 per cent increase

Members gained, 1965—5,341

For a .57 per cent increase

1953—

1 new member each 31 members

6 new members each church

8 new members each minister

1965—

1 new member each 176 members

1.33 new members each church

1.28 new members each minister

Figures in the years intervening show a gradual downward trend while the population of the South has expanded.

Our leaders are misleading. We need *Gospel*, not *Sociology*. The majority of our ministers do not seem to know what their job is.

—F. W. Gamblin, CLU
Tallahassee, Fla.

A PRACTICAL THOUGHT

One method of reaching people and winning souls which has not been fully developed in the *Journal* is that of using Gospel tracts.

We have 11 tract racks in various places in this town. At present we put out about 400 tracts per month and soon expect the total to reach 500 or 600 per month.

When you publish articles on ways to reach people for Christ, do not fail to include tracts as a means of witnessing. Just challenge churches to start using tracts. No telling how many souls would be saved.

By the way, thank you for putting the photograph of our communion

tray in your editor's column several weeks ago. We have heard from two sources and have obtained four trays!

—(Rev.) William H. Rose
Mount Olive, Miss.

Tracts are a big help in any ministry. For samples, write The American Tract Society, Oradell, New Jersey. —Ed.

THE 'NEW' LOOK IN C.E.

Last night I dreamed that I was looking at a church announcement. The announcement said something like this:

"In order to provide further training opportunities for the members of The First Church in the World who wish to become involved in Relevant Mission, the following small, group discussion courses will be offered on Sunday mornings at 11:00 o'clock:

"1. Paul's Ephesian Teach-in on Organized Labor (Acts 19:23-41).

"2. The Fine Art of Bomb Making.

"3. The Science of Agitation (Public).

• Interested in what goes on in General Assembly meetings? Then don't miss the story on p. 7.

• The two major articles in this issue (pp. 9 and 11) are on the meaning of the death of Jesus Christ. They are "deep" but if you want to know what is missing from modern "Christianity" you will find it here. Without a view of man as eternally *lost* and a view of Christ's work as that of an infinite price paid in ransom for sin, you do not have the New Testament Gospel. Dr. Kligerman writes of atonement, Dr. Strong writes of satisfaction. Both are talking about the same thing.

• Gratefully we report that the *Journal* ministry continues to grow and expand. Is there a difference? Well, by growth we mean unprecedented numbers. By expansion we mean growth in unprecedented places. For example: in one day we shipped several hundred *Journal* reprints to a Roman Catholic fraternal order; and appreciatively added another UPUSA church in Ohio to the growing list of every family

"4. The Apostolic Demonstrations in Philippi Against Slavery (Acts 16:16-24).

"5. Ten Easy Steps to Effective Police Protection, or How to Protect One's-self Against Riot-trained Troopers.

"6. How to Mix Molotov Cocktails.

"7. How to Spot a Slum Dwelling.

"8. Epithets and How to Use Them."

—(Rev.) Paul G. Settle
Fort Lauderdale, Fla.

MINISTERS

Gary N. Matthews from Yorktown, Tex., to the First Church, Refugio, Tex.

E. A. J. Seddon Jr. from Big Spring, Tex., to the First Church, LaFeria, Tex., to develop a bilingual ministry.

I. M. Ellis, Knoxville, Tenn., regional director of Christian Education in the Synod of Appalachia, will retire Oct. 31.

David Holt Moylan from Row-

land, N. C., to the Georgian Clinic, Atlanta, Ga., to work in a training program on alcoholism.

William H. Jarrett from Fayetteville, N. C., to the Biscoe, N. C., church.

Eric Milton Faust, recent graduate of Union Seminary, Richmond, Va., ordained and installed pastor of the Second Church, Salisbury, N. C.

A. A. Markley III from Athens, Ga., to First Church, Gainesville, Ga.

W. K. Beaty from Liberty Hill, S. C., to the Wade Memorial church, Lancaster, S. C.

George H. Taylor, Clinton, La., to the Trinity church, Dothan, Ala.

W. Woodrow Bagby, Sandersville, Miss., to the Tuskegee, Ala., church.

DEATH

Mrs. Grace Rullifson Jenayan Emurian, wife of the Rev. S. K. Emurian, died in Norfolk, Va., Sept. 26. She was 77.

ACROSS THE EDITOR'S DESK



churches on our subscriber list. Daily we are reminded that many, many more than 7,000 have not bowed the knee to the modern Baal of secularism and humanism so rampant in the Church. To God be the glory.

• From South Africa comes a curious interpretation of Presbyterianism. Said Anglican Bishop Clarence Edward Crowther, of his country's policy of strict segregation of the races: "The Episcopal and Roman Catholic Churches are basically at odds with apartheid because the government policy finds its theological base in the Reformed and Calvinist doctrine of predestination. . . . Our basic theological conviction would be that the brotherhood of man has its foundation in the Fatherhood of God." Somebody should straighten that badly informed Anglican out.

• Congratulations and beautiful copies of the King James Version of

the Bible to the following young people for successfully reciting the Shorter Catechism at a single sitting:

Stephen Boyd of the First Church, Montgomery, Ala., Kathy Grindstaff, Cleveland church, Abingdon, Va., Martha Wilson, Westminster church, Shreveport, La., William Shaw Johnson of the Maxton, N. C., church. The Catechism award ministry is carried on entirely separate from the *Journal* ministry and is supported by friends who are especially interested in strong Christian education.

• Oh, yes. The popular booklet, "The Presbyterian Church—A Manual for New Members" has just been reprinted for the third time. This brief coverage of the history, government, doctrine and membership requirements of the Presbyterian Church US is yours for just 15 cents each or \$10 per hundred. ☐



Bishops Endorse Charges Against Pike

WINTER PARK, Fla. (RNS) — A new attempt to bring Bishop James A. Pike to trial on heresy charges has been endorsed by 17 bishops of the Episcopal Church and the initiator of the attack on the controversial California churchman said here he is confident "100 bishops" will join him.

Bishop Henry I. Louttit of South Florida, who spelled out the charges in a letter sent to all bishops of the Church, said he has "had it" with Bishop Pike and is determined to press for the heresy trial rather than go along with others who "want to be sweet, kind and lovely."

Though the South Florida bishop has made known his charges to Episcopal Presiding Bishop John E. Hines in New York, he said he had decided not to present them formally to the head of the Church until its 192-member House of Bishops meets Oct. 23-28 at Wheeling, W. Va.

Bishop Pike meanwhile told RNS that he plans to fight the case if it reaches the ecclesiastical court and said he will insist on an open hearing and testimony by some of the Church's top theologians.

The former head of the Diocese of California also said in a letter to Bishop Louttit that he could not renounce his ordination — which the South Florida bishop asked — even if he wanted to, that only deacons and priests may take such action while bishops must be deposed.

Bishop Louttit said that Bishop Pike "may be right," adding that "he's a lawyer — I'm not."

The South Florida bishop charged that Bishop Pike — now a staff research fellow with the Center for the Study of Democratic Institutions in Santa Barbara, Calif., after resigning as head of the Diocese of California earlier this fall — has been disloyal to the constitution of the Church, taught "contrary doc-

trine," violated Church law and his ordination vows and conducted himself in a manner "unbecoming a clergyman."

Bishop Louttit, while not using the term "heresy" in his charges, agreed that this in effect is the essence and meaning of his basic allegation — that Bishop Pike has held and taught, "publicly, privately and advisedly" doctrine contrary to that held by the Church.

The last bishop deposed for heresy by his peers was Bishop William Montgomery Brown, retired bishop of Arkansas, who was tried in 1924. Trials of bishops are extremely rare in the modern ecumenical age.

The formal charges appeared to rock a number of persons closely associated with Bishop Pike, who resigned his See effective Sept. 15.

Pike: 'Groundless'

"I hope this can be stopped," commented Bishop Horace W. B. Donegan of New York whom Bishop Pike served as dean of the Cathedral of St. John the Divine in New York before going to California.

Reached by phone in Campbellville, Ky., where he had been invited to preach at the Roman Catholic Requiem Mass for his uncle in Our Lady of Perpetual Help church, Bishop Pike dismissed the charges against him as "groundless."

While he was "not too eager" for a trial, he said if his case should come to the Church courts the long judicial process would "offer a teaching experience to the whole Church and the nation" at a time "of theological reconstruction."

'Through Cringing'

In his covering letter to the bishops, Bishop Louttit wrote that he was "through cringing" every time he ordained a man because he felt himself that he was "violating my own consecration vows."

This was a reference to the vows taken by Episcopal bishops to drive out erroneous doctrines.

"It seems to me," the letter to the

THE CHURCH OVERSEAS

KENYA — American missionaries contribute to the development of the spiritual and educational life of Kenya through fourteen American missionary organizations.

They and their families exceed 1,300 persons in this land of 10 million people. In close collaboration with the Kenya government, they give educational assistance by providing teachers, funds, and equipment to scores of primary schools and more than 40 secondary schools.

To provide medical and public health facilities and services, the American mission groups provide fourteen doctors and over 30 nurses. Fifty dispensaries and a dozen hospitals are operated or assisted by churches.

The medical work is supplemented by a variety of welfare activities such as care for the blind and assist-

ance to orphans. Various missions also assist young people in organizing and managing local youth clubs, rural libraries and Christian youth associations.

It was the missionary endeavor, beginning in 1895, which was responsible for widespread Christianity and the rapid spread of English throughout this mountainous wild game country. Though promotion of religion has always remained uppermost, now as before, the missionary in Kenya can be found as often tilling the subsistence farms of his African flock as in the chapel. He is often the only spiritual adviser, educator, mechanic and doctor.

One missionary commented, "There are many of us in Kenya, but there is room for many more." ☛

bishops said, "that the time has come when we who are bishops of the church of God must stand up and be counted.

"Either we are a College of Bishops of the Catholic Church who are bound under our consecration vows or we are a group of individuals who either disbelieve or, in the interest of harmony, violate our consecration vows."

(Editor's note: *It is widely held that a conviction for heresy is virtually impossible to win in this doctrinally-irresponsible age. If the bishops do win, it might encourage others who are heart-sick over the loss of doctrinal integrity in other denominations.*)

Pike's 'Ethics' Views Offered to Collegians

ST. PETERSBURG, Fla. — Episcopal Bishop James A. Pike offered an overflow audience at Florida Presbyterian College a view of ethics which dismissed the Ten Commandments as absolutes and which held that "the only absolute by which we can guide our actions is love."

Brought to the college as part of the "core" study program for seniors, Bishop Pike argued that there are no rules which govern human conduct absolutely. He endorsed what he called "situational ethics."

The Ten Commandments are broken — and should be — in special situations, argued the bishop. Hence situational ethics.

Illustrating his lecture with a story from the Apocrypha, he cited the story of Judith, who planned to relieve her native city under enemy attack by sleeping with the enemy commander and murdering him. "Not only is she considered a heroine, but good Protestant families have ever since then named their daughters Judy," said the bishop in support of his contention that the Church occasionally waives even such commandments as the Seventh.

Earlier in a press conference, Bishop Pike dismissed a number of traditional Christian views of re-

Leading Presbyterians Going to Berlin

BERLIN — Presbyterians from around the globe will be very much in evidence when the World Congress on Evangelism opens here Oct. 25.

Ministers and laymen from Reformed and Presbyterian bodies will be found throughout the assemblage as speakers, leaders, observers and delegates.

Prominent among the speakers will be the Rev. Kyung Chik Han, minister of the largest Presbyterian congregation in the world, the 8,500-member Young Nak church of Seoul, Korea. He will deliver the principal address on the evening of Oct. 28 on the subject, "By My Spirit."

One of the morning Bible hour messages will be delivered by a Church of Scotland pastor, the Rev. George B. Duncan of St. George's-Tron parish in Glasgow.

Among the Presbyterian leaders of the congress' various discussion sections will be: Addison Leitch of Tarkio College in Missouri; J. Wayne Fulton, Miami pastor; Samuel H. Moffett, United Presbyterian USA

ligion and of God. The idea of the Trinity, he said, substitutes for reality a "committee." And, "God would not have named Himself anything as awful as Jehovah."

Pike said he does not believe in the supernatural. "I do not see any distinction between the secular and the sacred," he explained. "God is the most natural thing about reality."

He sees no reason to believe God is omniscient, or "omni" anything. But he affirms that the God he believes in is personal. In addition, he said his religion has been reduced to two other beliefs: in eternal life and in the fact that persons are different than things.

"I am a Christian," Pike affirmed. "In the victorious servant image of Jesus (are) the focusing of three things: God as Father, victory over the grave and living out the servant life."

missionary in Korea; Robert Lamont, Pittsburgh pastor; C. Darby Fulton, retired Presbyterian US missionary executive; C. Ralston Smith, longtime Oklahoma City pastor and now a member of the *Christianity Today* staff; Arthur F. Glasser, executive of the Overseas Missionary Fellowship; William R. Bright, executive of Campus Crusade for Christ; Horace L. Fenton, executive of Latin America Mission; and Leighton F. S. Ford, associate of evangelist Billy Graham.

In addition to these persons on the program, other Presbyterian delegates will include:

Lane Adams, Knoxville, Tenn.; John Anderson, Atlanta, Ga.; Henderson Belk, Charlotte, N. C.; Howard Carson Blake, Corpus Christi, Tex.; Allen B. Finley, San Jose, Cal.; James Forrester, Beverly Farms, Mass.; Kenneth Gieser, Wheaton, Ill.; Richard C. Halverson, Bethesda, Md.; Kenneth Neigh, New York, N. Y.; J. Sherrard Rice, Atlanta, Ga.

Presbyterians invited as observers include:

J. M. Appleby, Richmond, Va.; W. A. Benfield, Charleston, W. Va.; R. McFerran Crowe, Lynchburg, Va.; James A. Millard Jr., Atlanta, Ga.; Donn Moomaw, Los Angeles, Cal.; Cyrus Nelson, Glendale, Cal.; George T. Peters, New York, N. Y.; Donald B. Patterson, Pensacola, Fla.; and Gwyn Walters, S. Hamilton, Mass.

Presbyterians on the Congress staff will include Tedd Smith and B. Clayton Bell.

The ten-day meeting is a tenth-anniversary event of the fortnightly *Christianity Today*. The magazine's editor, Carl F. H. Henry, will be Congress chairman. Evangelist Billy Graham is honorary chairman.

There are those who try to imagine a third dimension today where one is committed neither way, where black and white are merged into an indefinite grey. They would be "neither/nor" when the issue is "either/or." — VANCE HAVNER, in *Moody Monthly*.

Christ Called Answer To World's Problems

DETROIT (RNS) — Some 15,000 members of the Christian Business Men's Committee International from 40 nations were challenged by their chairman to launch a "positive, aggressive attack" as Christians on world problems.

Addressing the organization's 29th annual convention here, J. Eliott Stedelbauer of Toronto, Ont., emphasized that the CBMCI must be a "forward-looking group of men who believe there is an answer to the problems of life today."

That answer, he said, is found in the "purpose and person" of Christ and in the application of Christian principles in everyday living.

"It is not now, nor will it ever become," he stated, "the purpose of our membership or its board of directors, to be just a complacent, self-centered group of men, content to let the world go on its way, and untold members of its populace go into eternity without Jesus Christ . . .

"It is the basic tenet and fundamental declaration of the CBMCI that our purpose and chief aim is to win men to Jesus Christ by the working of His Holy Spirit." □

Twenty-two leaders from five denominations with an aggregate membership of five million met here recently. They came from the Associate Reformed Presbyterian Church, Cumberland Presbyterian Church, Presbyterian Church US, Reformed Church in America and United Presbyterian Church USA. The Second Cumberland Presbyterian Church, a member of the conference, was not represented.

The group voted to invite representation from the Christian Reformed Church, Hungarian Reformed Church, Moravian Church and Unity of the Czech Brethren.

Plans were shaped for grass-roots pan-Presbyterian conversations next year in various sections of the country. Mentioned as possible areas for such meetings were New York-New Jersey, Tampa, Charlotte, Memphis and Dallas-Fort Worth.

Also, the group favored joint appearances of the moderators (or presidents) at points about the United States.

Moderators attending the Atlanta consultation were Dr. Frank H. Caldwell of Charlotte, Presbyterian US; Dr. Ganse Little of Pasadena, Calif., United Presbyterian USA; and the Rev. A. M. Rogers of Anderson, S. C., Associate Reformed Presbyterian moderator-elect.

Stated clerks present were Rogers, ARP; the Rev. Shaw Scates of Memphis, Cumberland; Dr. James A. Millard Jr. of Atlanta, Presbyterian US; Dr. William P. Thompson of Philadelphia, United Presbyterian.

Others attending included inter-church relations committee chairmen and representatives of boards of national missions and church extension.

The group voted to meet again in Atlanta September 19, 1967. □

Union Seminary Opens First Women's Dorm

RICHMOND, Va. (PN) — Although a certain three-story, brick house has been part of Union Theological Seminary's campus for 68 years, it now represents a new trend in theological work.

The house, known as Smith Hall, is being used as a dormitory for eight of the seminary's nine women students. A tenth woman is expected in January.



THE CHURCH AT HOME

New Series of Talks With UPUSA Started

(See related editorial, p. 14.)

ATLANTA, Ga. — New moves toward closer relations with the United Presbyterian Church USA were taken here by the Presbyterian US Permanent Committee on Inter-church Relations.

After hearing of a recent consultation between the inter-church relations leaders of the Presbyterian Church US, the UPUSA and the Reformed Church in America, the committee named five ministers to continue the discussion with the sister denominations' representatives. They are: William R. Sengel, Alexandria, Va.; W. G. Foster, Florence, S. C.; Alex Hunter, New Orleans, La.; Moderator Frank Caldwell, Charlotte, N. C.; and Stated Clerk James A. Millard Jr. of Atlanta.

The consultation prompting the latest action was held here between the moderators and stated clerks of the Presbyterian US and UPUSA Churches as well as the inter-church relations chiefs of all three of the Churches.

In setting up the new group, the permanent committee instructed it to seek exchange among representatives of the three sister denominations.

The actions are in response to a directive from the 1966 Presbyterian US General Assembly that the Permanent Committee on Inter-church Relations "explore intensely and thoroughly the problems and possibilities of our future relationship (with the United Presbyterians) . . . and that the Reformed Church in America be invited to participate in such exploration."

The Inter-Church Relations Committee also made plans to put together a summary picture of work being done by the Presbyterians US with other Presbyterian and Reformed bodies, for presentation to the General Assembly.

Designated as representatives to the Joint Presbyterian-Reformed Witness in Washington, D. C., were Dr. William R. Sengel of Alexandria, Va., Dr. Hunter or a committeeman designated to represent him, and an elder to be named from the Washington area. □

More Churches Invited By 'Pan-Presbyterians'

ATLANTA, Ga. (PN) — The Pan-Presbyterian Conference has invited four other Presbyterian and Reformed bodies to take part in the annual conversations aimed at fostering cooperation and church unity.

It is the first woman's dorm for the seminary. The 154-year-old school now has its largest enrollment of female students.

This is the first year there have been enough women on Union Seminary's campus to justify a woman's dormitory, according to seminary officials.

In the past women students have lived in the buildings housing married students' apartments.

The first of the seminary's three women graduates was graduated in the class of 1952. ☐

End COCU Participation, E. Ala. Asks Assembly

MONTGOMERY, Ala. — East Alabama Presbytery, by a margin of about five to one, has overtured the General Assembly to cease its participation in the Consultation on Church Union (the "Blake-Pike" merger talks).

The overture points out that the "principles of Church union" already approved by COCU are in conflict with both the doctrine and order of the Presbyterian Church US. It also notes that the denomination's constitution precludes such unions.

In another action the presbytery overtured the General Assembly to dissolve the Ad Interim Committee on Institutional Forms and to officially withdraw from circulation its publication, *New Wineskins*? ☐

Missionary Briefs

MEXICO — Dr. and Mrs. J. Hervey Ross are in the States on regular furlough.

TAIWAN — Miss Ann Broom and Mrs. Bertis E. Downs III have returned to the field.

BRAZIL — Birth of a daughter, Priscilla, has been announced by the Rev. and Mrs. J. Edward Maxwell.

CONGO — Mrs. William F. Pruitt has returned to the field after furlough in the States, and Mr. Pruitt is scheduled to return during October.

KOREA — Dr. and Mrs. David J. Seel have returned after furlough in the States.

MEXICO — Miss Iona Smith has returned to the field after furlough in the States.

JAPAN — Mr. and Mrs. Guy S.

Assembly Procedures Changed for '67

ATLANTA, Ga. — "There'll be some changes made," ran the first line of a popular ditty of another generation.

That same theme is being heard at General Assembly offices here now in relation to the 1967 meeting of the highest court of the Presbyterian Church US.

Wholesale changes in the rules of the next Assembly were voted by the Permanent Committee on Assembly Operation at its fall meeting here. The action was taken under the authority of a motion passed in the concluding minutes of the 1966 Assembly, instructing the group "to exercise its best judgment in establishing procedures and ordering business" for the court's next meeting.

The 1967 Assembly will formally convene at 4 p.m., June 8, at Bristol, Tenn. One of the most noticeable changes to veteran observers of the court will be that most of the committee meetings will have been completed before the opening gavel is heard. And the new moderator won't be elected until the morning of the second day — rather than on the opening night.

The body has ordinarily been convening on Thursday afternoon, with the moderator being elected that night and committees meeting all the next day.

Half on Committees

In 1967 only half the commissioners, plus the chairmen, will be on standing committees. There will be more committees next time, though, and they will be required to give more details of their deliberations in their reports than they have before.

Commissioners will not list their preferences for committee service as they have in the past, either. Assignments to the 18 panels will be made in a random drawing of names conducted by the stated clerk.

Appointment of the standing committee chairman will not be the sole province of the retiring moderator. Instead, they will be named by a

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Mitchell have returned to the field after furlough in the States.

BRAZIL — The Rev. and Mrs. William Moseley and the Rev. and Mrs. John Boyle have returned to the field after furlough in the States.

committee made up of the moderator, the stated clerk and the chairman of the Permanent Committee on Assembly Operation.

The always-busy standing committee on inter-church relations will be divided next year. There will be a Standing Committee on Interchurch Comity and Union and a Standing Committee on Interchurch Agencies and Councils.

## **Two New Groups**

Entirely new panels will be one on theology and another on review and control of synods. "Church and Society" will be the new name of the group that formerly was called "Christian Relations."

Standing committees will be required to report to the floor their action on all board or agency recommendations with the division of the vote on each recommendation. They will also have to report all nominations submitted by the Permanent Nominating Committee, whether they approve them or not.

Nominating speeches will be shorter, too. Principal addresses will have an eight-minute maximum, instead of the previous one of ten minutes. And seconding speeches will be limited to three minutes instead of the previous five. A procedure will be established for channeling presbytery endorsement of candidates through the clerk's office, but the endorsements will not be necessary, and a person endorsed will still have to have his name submitted on the floor, as before.

## **New Deadlines**

A schedule of new deadlines for submitting overtures to the Assembly was also established. Any overture requiring reference to the Permanent Judicial Commission must be delivered to the stated clerk by Feb. 1. Other overtures must be submitted by Feb. 25 in order to be printed in the commissioners' handbook. However, overtures will be received up to 31 days prior to the meeting for submission to that Assembly, provided they do not require reference to the Permanent Judicial Commission.

The panel also took steps to prevent "lobbying" among commission-



ers by persons who are not members of the court. It will ask commissioners to report instances of such attempts to the moderator, who "may publicly exclude such persons from sessions of the court."

Three special committees will be set up to guide the business of the court: Program, policy reference and constitutional reference.

Meeting at Bristol at the same time will be the General Synod of the Reformed Church in America. The opening service will be a joint meeting of the Assembly and General Synod. The RCA president will preside, and the Presbyterian moderator will preach.

All Sunday activities will be joint affairs. The morning worship service will feature the RCA president's sermon, with the Presbyterian moderator presiding.

There will be no pre-Assembly conference and no elders' breakfast next year.

The "state of religion" address usually delivered by the RCA president to the General Synod and the Presbyterian moderator's report will both be given at a meeting on the opening night.

Commissioners assigned to standing committees will gather in Bristol before those not chosen for these tasks. They will have a briefing session Wednesday morning and spend the rest of the day in committee meetings.

All commissioners will be briefed on Assembly business and procedures Thursday morning and for a brief period that afternoon.

Saturday afternoon is being left free for recreational activities with the RCA delegates. ☐

## Study Panel Organized

RICHMOND, Va. — The 15-man committee studying the future of men's work in the Presbyterian Church US has held its initial meeting and approved a schedule of interviews of men and groups within the Church. Interviews were also planned with persons involved in men's activities outside the denomination. Chairman Nat K. Reiney of Barium Springs, N. C., appointed W. A. L. Sibley Jr. of Greenville, S. C., vice-chairman and Robert L. Smith Jr. of Little Rock, Ark., secretary. ☐

## Church, Society Council Organizes, Plans Work

RICHMOND, Va. — Assignments to write papers and prepare other plans for the new Presbyterian US Council on Church and Society were made at the unit's organizational meetings here. With 13 of the council's 20 recently-appointed members present, the Rev. R. P. Douglass of Dallas, Tex., was elected chairman.

Other officers of the new body, created by the 1966 General Assembly, are: James McBride Dabbs, Mayesville, S. C., vice-chairman; the Rev. Samuel W. Newell Jr., Richmond, secretary; the Rev. Wayne Todd, Florence, Ala., chairman of the principles committee; and the Rev. Robert B. McNeill, Charleston, W. Va., chairman of the programs committee.

Included in the council are two members each from the Board of World Missions, Board of Church Extension, Board of Women's Work and Board of Christian Education, elected by their respective boards. The remaining 12, chosen by the Board of Christian Education to represent the denomination at large, are mostly former members of the Permanent Committee on Christian Relations, a predecessor group.

For the next General Assembly the council agreed to prepare a paper to set forth "the meaning of the Gospel for a changing society, with a view to discovering signs of God's justice and mercy." Statements were also authorized on such matters as Viet Nam, foreign aid, concerns of the Geneva Conference on Church and Society relative to poverty and violence, the domestic poverty program, civil disobedience, the race issue and reconciliation within the Church.

Also approved, but for preparation over a period of two or three years, was a proposal to draft a principles paper detailing the council's authority and function.

At-large members of the newly-constituted body are: James McBride Dabbs, Mayesville, S. C.; Judge Leon F. Hendrick, Jackson, Miss.; J. Rupert Picott, Richmond, Va.; Robert R. Wilson, Durham, N. C.; the Rev. Arch McD. Tolbert, Baton Rouge, La.; Frank B. Davis, Auburn, Ala.; the Rev. Shirley Guthrie, Decatur, Ga.; the Rev. W. D. Gray, Nashville, Tenn.; the Rev.

Robert B. McNeill, Charleston, W. Va.; John H. Hill, Luling, La.; the Rev. Ralph L. Underwood, Clemmons, N. C.; and Mrs. George McMaster, Montreat, N. C.

The Board of Christian Education named from among its membership the Rev. Robert P. Douglass, Dallas, Tex., and Joseph A. Norton, Little Rock, Ark.

Named by the other boards from among their memberships were: Nat K. Reiney, Barium Springs, N. C., and Hal Baird, New Orleans, La., Church Extension; the Rev. Wayne P. Todd, Florence, Ala., and the Rev. Samuel W. Newell, Richmond, Va., World Missions; and Mrs. Graves H. Thompson, Hampden-Sydney, Va., and Mrs. George L. Paris, Memphis, Tenn., Women's Work.

Staff representatives to the council are: Mrs. J. G. Walsh, Women's Work; the Rev. James A. Cogswell, World Missions; the Rev. John Robert Smith, Church Extension; and the Rev. Malcolm P. Calhoun, the Rev. Irvin Elligan and the Rev. George A. Chauncey, Christian Education. ☐

## Roman Church Assigns Planners for Columbia

BALTIMORE — Planning for the religious affairs of the new city of Columbia, Md., near here, have become even more "ecumenical" now with the assignment of six Roman Catholic priests to the project.

Lawrence Cardinal Shehan of Baltimore instructed the six to explore possibilities of "ecumenical" cooperation in the "future community" of 100,000 where the National Council of Churches already has a staff member at work.

Last May the Congress of the Columbia Cooperative Ministry was formed by nine denominations in cooperation with the National Council of Churches and the Maryland Council of Churches. Since then, the Presbyterian Church US and the Church of the Brethren have been added.

The Roman Catholics did not join then since covenant agreements signed by member denominations were said to contain some provisions contrary to Catholic procedures. ☐



# The Atonement

AARON J. KLIGERMAN, D.D.

**T**he Old Testament revelation of God and His purposes reveals one conception of atonement — that God was estranged from men because of their sin, that He needed to be reconciled to men and the way to reconcile God to men was to offer Him sacrifices. These would end the alienation and satisfy the demands of the Law.

The breaking of the Law involved guilt and penalty. Release was possible only by passing on the sin of the sinner to the sacrifice which died in the sinner's stead. The sins of the sinner were placed on the sacrifice, or scape-goat, or the sinner could not be forgiven.

Leviticus 16 presents the institution of the Day of Atonement. On this occasion the high priest offered sacrifices to make atonement for himself, his family, the sanctuary, the priesthood and for all the people.

The people themselves observed the day from morning to evening as a Sabbath of Sabbaths (Lev. 23:32), and as a fast day to obtain pardon for their sins.

## The Ceremony

The high priest, the priests, and all the people were sinners and all were in need of atonement or "at-one-ment" with God. A part of the rites was the selection of two goats, one sacrificed to God, the other sent to Azazel, the demon of the wilderness, to bear away the sins of the people.

Today, in the absence of the tem-

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ple and the formal priesthood, Jewish custom has provided other ways of celebrating the idea of atonement — with the "Atonement of the Cock," a species of sacrifice not mentioned in the Bible nor the Talmud. This Babylonian invention is based on a single Hebrew word, *gever*, which signifies man. The word is found in the Talmud once and only once, in the sense of the "cock."

Thus the word *gever* has the double significance of a man and of a cock. The rabbis have made a play on the word and have established their new doctrine of atonement upon it: *Temurath Gever B'Gever*. In this doctrine there is a substitution of a cock for a man, the one to atone for the other, to suffer death in place of the other.

On the morning preceding the Day of Atonement a cock is taken by the male and a hen by the female person. After the recitation of Psalm 107:17-20 and Job 33:23-24, the fowl is swung around the head three times.

With the right hand on the animal's head, the individual repeats the words, "This is my substitute, this is my commutation, this is my atonement. This cock goeth to death, that I may be gathered in and entered into a happy and long life, and into peace."

This ceremony is an indication that our Jewish brethren, especially within Orthodox Judaism, are even today aware of the need of a sacrifice. They refuse to be satisfied with anything less than this ceremony in fulfillment of the Old Testament viewpoint of the atonement.

There are, of course, many within present day Jewry among the "Reformed," "Reconstructionists" and

others who do not observe this ceremony of the cock. For such people, still other provisions have been made.

*Repentance* (Teshubah) of wrongs done will blot out sin. This is expressed by fasting, to show the physical privation, and thus obey the Biblical phrase "and you shall afflict your souls" (Lev. 16:29) and subdue your desires.

*Devotion* (Tephillah). Pious Jews remain in the Synagogue twenty-four hours standing on their feet, reading and praying without interruption. The prayers begin with the famous Kol Nidre and conclude twenty-four hours later, after a prolonged call on the Shofar (ram's horn).

*Charity* (Zedakah). "Thou shalt surely give to him, and thine heart shall not be grieved when thou givest unto him: because for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto . . . Therefore I command thee, saying thou shalt open thine hand wide unto thy brother, to thy poor and to thy needy, in thy land" (Deut. 15:10-11).

Atoning power is ascribed also to those who study the Law of Moses, to the Day of Atonement itself and even to physical suffering.

## Transition

This Old Testament concept of atonement was carried over into the New Testament. The Apostle Paul, his mind well trained in Judaism, sees Jesus as "our Passover Lamb, sacrificed for us." He naturally sees Calvary as a transference of the Old Testament way of atonement into



the New Testament. The Holy Spirit finally enabled him to break away from the Old into the New Testament idea of the atonement.

The Old Testament emphasis is upon outward ceremonials or ritualistic acts. The emphasis of Jesus is upon an inner change — a change which involves a new heart and a new life: "If any man be in Christ he is a new creature" (II Cor. 5:17).

Our Lord Jesus emphasized this in His Sermon on the Mount. "It has been said unto you . . . but I say unto you" (Matt. 6). In each case He moved the basis of life from the outward observance to an inward attitude. And it is so with regard to the atonement or redemption which is in Christ; it is so in the meaning of the cross.

The Old Testament understanding of sacrifices, carried over into the New Testament, would mean that Christ died for sinful men and men go free whether they change into newness of life or not. So Christ would have died as vainly as did the Old Testament sacrifices where there was no change of life.

Isaiah expressed it right: "To what purpose is the multitude of your sacrifices to me? I am full of burnt offerings . . . I delight not in the blood of bullocks . . . lambs, goats . . . bring no more vain oblations . . . your hands are full of blood . . . cease to do evil, learn to do well . . . Come let us reason together . . ." (Isa. 1:11-19; Amos 5: 21-27).

### More Than Form

Sacrifices even under the Old Testament order were not always acceptable just because they were formal. In the New Testament it becomes a vital matter. "Old things are passed away; behold all things are become new" (II Cor. 5:17). What good is our professed acceptance of Jesus as Lord and Saviour if we will still lie, cheat, gossip, be grouchy and unloving?

Why this difference? Because the New Testament revelation of the atonement, the meaning of the cross, and the Father's relation to the cross, will depend upon our concept of God. The very life we live as followers of Christ is based upon our understanding of God.

The New Testament revelation of God is that of a loving Father who

is seeking to bring the children into accord with His wise and loving purpose for them.

Perhaps the clearest picture we have of God and His attitude toward erring children is found in the 15th chapter of Luke's Gospel, in the parables of the lost sheep, the lost coin and the lost son.

We are not forgetting Jehovah's pleading with sinful Israel nor are we unmindful of the fact that God had a love for nations other than Israel. For instance, He called Jonah to warn the people of Nineveh of dangers to come.

But this love of our heavenly Father is most evident in the New Testament. If this is so, what must our conception of atonement be that will agree with the character of God as revealed in the New Testament?

### New Revelation

Our understanding of the Old Testament is that God needs to be reconciled to men. In the New Testament men are presented as needing to be reconciled to God. What difference does this make? An important one:

In the Old Testament men must seek God in an effort to placate Him. In the New Testament God is seeking men that He may *reconcile them to Himself*. In this sense we understand the words of Paul, "God was in Christ reconciling the world to Himself" (II Cor. 5:19).

And this is repeatedly emphasized: "It was the good pleasure of the Father that in Him would all fullness dwell; and having made peace through the blood of His cross, through Him to reconcile all things unto Himself . . . and you that were some time alienated and enemies in your mind by evil works, yet now hath He reconciled again in the body of His flesh through death, to present you holy and without blemish, and unreprouchable before Him" (Col. 1:19-22).

"God, who reconciled us to Him-

### Who's Narrow?

Other ideologies are based on firm convictions, including Communism, but if an evangelical Christian dares be dogmatic about his beliefs, he is accused of being narrow minded.

self through Christ, hath given us the ministry of reconciliation; that is, that God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them, having committed unto us the word of reconciliation" (II Cor. 5:18-21).

"For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one Mediator between God and men, the Man Christ Jesus, who gave Himself a ransom for all, for the good of all" (I Tim. 2:3-6).

How often Jesus stressed that, "For the Son of man is come to seek and to save that which was lost." "One hundred sheep . . . one gone astray . . . leave ninety and nine . . . Even so it is not the will of your Father which is in heaven that one of these little ones should perish" (Matt. 18:11-14). It is the seeking Father going out in His great love to find straying men, trying to find a son who hates himself!

### Reconciled To God

We should be thankful for the completeness of His revelation on this matter so that there be no room left for speculation. The bare enumeration of the theme is itself history, poetry, logic, all in one.

"For God so loved the world that He gave . . ." (John 3:16). "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (I John 4:9-19).

It brings us to the foot of the Cross; to the great harmonious climax of nature and revelation; to the hymn of the "ten thousand times ten thousand."

"Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing" (Rev. 5:12).

It brings us to that response of every creature which is in heaven, and on earth: "Blessing and honor and glory and power be unto Him that sitteth on the throne and unto the Lamb for ever and ever" (Rev. 5:13).



# Christ Made Satisfaction

ROBERT STRONG, S.T.D.

**T**he heart of Reformation theology is the satisfaction made by Christ. Here is one of the great terms of our Christian faith, the word that expresses the view of the atonement which is set forth in the Westminster Confession.

In its popular senses we use the word "satisfaction" all the time, in the religious sense hardly ever. We are thirsty and the glass of cold water is satisfying. We accomplish a difficult task and the achievement gives us satisfaction. But in the days of the duel, satisfaction meant reparation for an insult.

Satisfaction comes from two Latin roots to give the idea of doing enough. The satisfaction view of the atonement is that our Lord Jesus Christ did enough in His death to meet all the demands that remained to be settled if salvation should come to sinners.

By His satisfaction our Lord redeemed us from slavery to sin and a consequent deadly jeopardy. By His satisfaction our Lord expiated our transgressions, removing the guilt of our sins. By His satisfaction our Lord propitiated the divine justice. He did enough to make it possible for the God of justice to bestow pardon upon sinners in full consistency with justice.

## Christ's Worth

Surely it is plain that a mere man could not accomplish the work of redemption, for how could the efforts of a mere man enable the just God to look with favor upon many sinners?

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*"God hath set forth (Christ Jesus) to be a propitiation through faith in His blood, to declare His righteousness . . . that He might be just, and the justifier of him which believeth in Jesus . . . Do we then make void the law through faith? God forbid: yea, we establish the law" (Rom. 3:25-31).*

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Again we see the necessity of the incarnation. An angel could not do it as the Book of Hebrews reminds us when it says that our Lord took not on Him the nature of angels (2:16). God would have to do it.

In His great love the Father sent the Son into the world for this purpose. God the Son became also man. Only a divine-human person could effect redemption, could possess the inherent dignity and worth requisite to fulfill this exalted purpose.

It is true that in His travail and exposure unto death upon the cross our Lord suffered only in His human nature. However, the union of natures in our Lord means that all the acts of Christ must be considered the acts of His whole person. Thus His sufferings and death were the acts of the God-man, infinite in their worth. This is why one could pay the ransom-price for many, why one could render God propitious toward multitudes. What Christ did was enough because of who Christ was — the God-man.

Christ's satisfaction stands alone. The sufferings of believers play no part in the winning of redemption. They are simply chastisements, designed to advance them in understanding and in realizing a greater likeness to Christ who alone could make satisfaction.

The Westminster Confession (VIII, 5) says, "The Lord Jesus, by His perfect obedience and sacrifice of Himself, which He through the eternal Spirit once offered up unto God, has fully satisfied the justice of His Father."

But today it is the fashion to play down the concept of justice in God, to place almost exclusive emphasis upon His benevolence. The great stress is upon the love of God.

In many areas of Christendom the Christian religion is virtually reduced to a notion of God's Fatherhood and human brotherhood. God is the universal Father of the race, loving everyone equally; every man is the brother of every other man under God's Fatherhood. This is the path of heresy; it leads to an easy universalism.

Scripture teaches that God is the Creator of all men, but that there are two divisions in the human race. Part of mankind are children of Satan, as some are children of God through adoption by Him for the sake of Christ Jesus. All men are of the same blood, but spiritual brotherhood obtains only among Christians.

Men lost sight of this Biblical teaching when they forgot the justice of God. God is not only eternally loving, He is eternally just. And His justice means that He must punish sin. I will dare to say even this: were not God to punish every sin, the universe would crack and dissolve, for it would mean that the God Who upholds it had denied Himself and had abdicated His throne of universal sovereignty and control.

There is retributive justice in God and moral excellence which insists that obedience be rewarded and sin punished. God is just and He can-



not do other than vindicate and exhibit His justice. Who can fail to see, for example, that this is a moral universe? Somehow, though God's mills seem to grind at times most slowly, retribution does fall on sinners.

Tyrants get something of what they deserve. Criminals are caught. Deceit is found out. Wrong must be punished. If human justice is lax, if the jury has been fooled, if corruption gets a lawbreaker off, if the wicked seem to prosper, we all agree that sin will be exposed. If not here, then in another world exact justice will be apportioned.

And it is the certain testimony of Scripture. Adam sinned and he died. And so does all mankind, for the wages of sin is death. All the inspired ordinances of religion testify that justice is the foundation stone of God's dealings with men. In the Old Testament there is the rite of sacrifice with its clear teaching that sin deserves death.

### **And Pardon**

We come to the New Testament and see the same principle just as fully recognized. The text says it this way: God's righteousness must be upheld and declared; His justice must be propitiated. Christ's blood is shed, His life given as a propitiatory sacrifice. On Christ, the adequate substitute, fell the punishment of sin.

What you and I would have to pay for in an eternity of suffering the Lord Jesus Christ dealt with by His one death. For our sins He made satisfaction. The infinite worth of His sufferings and death God accepts in behalf of multitudes of believing sinners. When He justifies them who trust in His Son, He remains just in extending pardon to them.

How often it has been asked if God could not simply have dispensed to sinners a sovereign pardon based upon His benevolence. Could He not have said to sinners, "I accept you. I will let you into My heavenly home. I will do it because I love you and you are sorry that you have offended against Me"? Never, never.

Justice had to be vindicated. Justice had to be upheld. Justice had to be satisfied. The Lord Jesus Christ did enough by His sufferings

and death to enable a holy and just Judge to say to unjust men who trust in Jesus, "For Christ's sake I can and do forgive you, pardon you, and accept you."

That is the meaning of the cross, isn't it? The just God gave His Son, the unblemished lamb, the perfect sacrifice, to propitiate justice. And so the Judge can be propitious toward or favorable to sinners who have faith in Jesus.

God is love. In His love He desired the salvation of sinners. By His wisdom He devised the way in which the salvation of sinners could be secured in perfect harmony with the justice of His nature. He sent His eternal Son to be made man and to endure for men the punishment that justice required.

We are speaking of a far higher love, of a far higher justice. "God so loved the world that He gave His only begotten Son" — to the cross, to suffer hell on that tree, to satisfy divine justice. All this for us!

Is there a difference between justice and law? Justice has to do with sin and its punishment. The law not only defines sin but also holiness, a concept wider in its application than justice. The Gospel of Christ does not abolish the law but upholds the law. Paul's argument in the Epistle to the Romans is detailed and complicated, requiring the most diligent study. Paul must have known that he was writing to the ages, not just to a little group of fairly new Christians in the capital city of the empire.

### **Demands Of Law**

The law of God, says Paul, must be fulfilled or perfectly obeyed for it demands perfect obedience on pain of death. Men, being fallen into sin, cannot fulfill this condition and all deserve condemnation and death. Christ, the eternal Son of God, became man and so made satisfaction to the law for all His people.

Christians are freed from the law as a way of salvation and as a word of condemnation, and are under the grace of God. The only condition required to deliver us from the denunciation of the broken law into a state of salvation is faith in the Lord Jesus Christ. This is the Gospel in its essence. It is the rock that men have assaulted from the beginning. But it remains the founda-

tion of the faith, hope, and life of the Church.

How did Christ meet the demands of the law? Paul says that He did it by obedience to the law and by making satisfaction to the law. In theology these are called the active obedience of Christ and the passive obedience of Christ. Christ's active and passive obedience constitute that gift of righteousness which is granted to those who trust in Jesus; the very righteousness of Christ is imputed or reckoned to believing sinners.

God had said to Adam in the garden, "Obey Me perfectly. Disobey Me and you will die." The implication is that if Adam obeyed perfectly he would live. This was the covenant of works or of life. It still has to be kept if man is to have eternal life. Christ as the new head of the human race kept the covenant that the first head of the race despised and broke.

### **God's Mercy**

Through the thirty-three years of His life on earth, Christ rendered perfect obedience to God in our behalf. The sinless Saviour, the unblemished Lamb, He met the demands of the law for perfect obedience.

He resisted the temptation of Satan, and He did it for you and me. He resisted every enticement to leave the path of duty, and He did it for you and me. He was my agent and representative throughout all those years of testing, and He was yours. That righteous life He lived was lived for us and is reckoned to our credit. So do we receive right and title to eternal life. Christ merited it for us. Read closely Romans 5 and see how this concept enters into the apostle's argument.

If heaven is to be entered, perfect obedience has to be rendered. Christ did this also for us. On our behalf He performed all the demands of the law of holiness.

The passive obedience of Christ is a thoroughly familiar idea to us. Our Lord on the cross suffered and died to meet the demands of the broken law. He bore the penalty of the law in the stead of His people. When He went to the cross, He consented to the law that its demands were proper. When He went to the cross, He said in effect that the viola-



tions of the law must be punished and that He would bear the punishment.

Sin is the transgression of the law. Christ made expiation for sin: He bore the sins of many, He took their guilt, He suffered and died in their place. "Christ died for our sins."

In His obedience unto death Christ took away the barrier between us and heaven — the awful mountain of our sins. In His obedience in life Christ earned entrance into heaven for us. So in two absolutely vital ways did our Lord satisfy the law. One life, one death — but that was enough because the God-man lived in perfect obedience and

died to pay the penalty for the sins of His people.

No wonder that the sole condition that we might benefit by Christ's satisfaction is faith! For faith is not a work but only the act of receiving. What work could we do to improve on Christ's work? What payment or striving of ours could make the tiniest addition to the perfect work of Christ? How else could it be than that we should simply trust or rely altogether on Him?

Some might say that the Lord takes a great risk when He grants full and free forgiveness and title to heaven to those who believe on

His Son. Will they abuse His great loving kindness and say, "I am saved, I am forgiven. I have title to eternal life and heaven. Anything goes now."

God takes that risk, if it is a risk. In His dealings with men He secures it because one who really grasps this Gospel of full and free grace is so captured by it that his heart now only longs to be obedient. He may many times fail and often need renewed forgiveness. But he can never forget what Christ did for him. He can never deny that he ought to yield his whole person in a willing servitude to his Redeemer. ☐

*The cross must come before the cure —*

# Not To Make Shadows

L. E. MAXWELL

There has risen on our horizon a reemphasis of the Gospel's application to every area of life — social or economic or racial. Pastors and missionaries cannot divorce social concern from the Gospel of the Cross of Christ. They cannot have the one without the other.

Yet sometimes these are connected as coordinates, and not as effect from cause, as fruit from root. As has been pointed out: Ours is a "cut-flower" civilization with the theological root severed and the flower fading.

The present resurgence of the social implications of the Gospel is not new. Living evangelical churches of past centuries have, by and large, consistently related "words and deeds." The evangelical revival under the Wesleys and George Whitefield was corrective of a hundred social wrongs of that day, and has stimulated much philanthropic effort until this hour. Said John Wesley: "Christianity is essentially a social religion. To turn it into a solitary religion is to destroy it."

And look at the train of social trailblazers that emerged from earlier revival eras: Lord Shaftesbury, Bishop Francis Asbury, William Wilberforce, David Livingstone, Gen-

eral William Booth, and D. L. Moody — to name a few.

William Lecky, the classic secular historian of the eighteenth century says, "Wesley saved England from the horrors of the French Revolution." But he actually achieved something far deeper than that. To quote a Canadian historian, J. W. Bready: "In an age when skepticism was dominating the intellectual life, and when the slave-trade was poisoning the economic life, he saved the Anglo-Saxon civilization from moral and spiritual collapse. England after Wesley became a vastly different country from the England before Wesley. The Spiritual Awakening, of which this mighty prophet became the center, marks the watershed of British and American social history. Had there been no Wesley and no evangelical revival, it is more than doubtful if there would have been a British Commonwealth of Nations, or the free United States of America today. They would likely have perished as did the old classic civilizations of Greece and Rome, through moral decay." (*Faith and Freedom*.)

The genuine revivals under Charles Finney confirm the same. Take one instance, the Rochester

(N.Y.) revival: "I have been examining the records of the criminal court," said the District Attorney, "and I find the striking fact, that whereas our city has increased since that revival three-fold, there are not one-third as many prosecutions for crime, as there had been up to that time. This is the wonderful influence that that revival had upon the community."

The result of that spiritual awakening was no "cut-flower" social service, because Finney's revival was not a "cut-flower" kind of Christianity.

Are we of the church to set about to trim this family tree by cutting off a few bitter fruits? No, let us apply Calvary. There God "laid the axe at the root of the tree." Let us get it straight. Jesus did not come to trim the tree of life but to cut it down. Much of our modern effort would only tie a few fruits of social justice to a lifeless and corrupt family tree. Evidently we lack the life to produce the fruit. Man would gladly have the cure without the cross!

Carl Jung, recognized the "neurosis of emptiness" in modern so-

(Cont. on p. 23, col. 2)





## We Have 'Two Churches'

Correspondence across the desk indicates that more and more people are beginning to agree that two totally different Churches presently co-exist within the denomination (and most other denominations, too). The realization, it seems, brings a large sense of relief, as though a vital question is no longer pending but settled.

No longer does it seem almost disloyal, or somehow just a bit treasonable, to point out that people who call themselves Presbyterians with equal enthusiasm may see things differently on such central issues as the authority of the Bible or the meaning of the Confession of Faith.

Henceforth it will be possible to face our differences with much less rancor.

But, someone lately arrived may ask, What differences?

For example: Here is a college professor who has said that all truth is relevant and that not even the Bible is to be taken as a final authority in matters of religion. On the one hand good people greatly deplore the fact that a man with such views should occupy a place of influence in the Church. On the other hand equally good people hail his "inspirational leadership" in "dynamic Christian thinking" and get him elected to the General Assembly's Permanent Theological Committee.

Here is a new confession prepared for Presbyterians of a sister Church to adopt. In the Presbyterian Church US good people hail the document, some calling it "the most Christ-centered confession I know." On the other hand equally good people criticize it as seriously deficient in its treatment of Jesus Christ.

Here is a conference on Church and society called by the World Council of Churches. One visitor to the conference praises the gathering for putting the Churches on the side of the angels. Another visitor to the conference, noting the far-leftist stance of speakers and partici-

pants, is more inclined to say it pushed the Churches towards the camp of demons.

Just a very short while ago such differences in opinion would have brought charges of misinformation, even of misrepresentation.

But apparently we are now awakening to the fact that honest men, in full possession of all the facts, can have diametrically opposing viewpoints as to the merits or demerits of a trend, or a movement, or a proposal, or a policy, or a program, or a curriculum.

Such persons do not have the same values, the same objectives, the same basic approach to religion itself. The only thing they have in common is sincerity.

The rising question is, Can two Churches continue to co-exist, one wielding a growing influence and domination over the conscience of the other?

To be quite specific, can the Presbyterian Church US expect to continue to exist, in fidelity to the Gospel and the Reformed faith, after the presently co-existing Church has carried off whatever proportion of the whole it thinks it can carry off?

We believe it can. We believe it will. ☐

## New Steps Taken Towards Church Union

As we have reported elsewhere (see p. 6), the Permanent Committee on Interchurch Relations of the Presbyterian Church US has appointed a special 5-man panel to meet with similar committees from the UPUSA Church and the Reformed Church in America for the purpose of beginning immediately negotiations leading to a 3-way union of the three denominations.

The action is being hailed in "liberal" quarters as a major victory for those who have been trying to get the General Assembly of the US

Church to take such a step. The last effort to get a committee appointed to negotiate a plan of union with the UPUSA Church (in the 1966 General Assembly) failed.

The "liberal" brethren are happily rejoicing that the Permanent Committee on Interchurch Relations has managed to accomplish what the General Assembly rejected.

But if there is anything surprising about this action of the committee, it is that the thing didn't happen long ago. Like most of the official agencies of the denomination, the Permanent Committee on Interchurch Relations is composed of a majority (a whopping majority) of men whose views and ambitions are far in advance of the present position of the Church in "ecumenical" matters.

New policy in most of the boards and agencies is not reached as the members attain new levels of understanding and conviction but as the leadership determines that the time is ripe to spring something which has been on the drawing board and in the planning stage for years.

The potential for almost any conceivable motion in the field of interchurch relations exists in the present make-up of the US Church's committee on interchurch relations. That potential is translated into action as the state of the Church seems to indicate the time is ripe. The evidence would seem to indicate as far as convictions go, the committee could suggest almost anything it wanted and probably carry the day.

As the denomination begins to witness increasingly bold actions at official levels, the time approaches when drastic steps may be indicated if the Presbyterian Church US is to continue. ☐

## 'Back to Rome' Debated

A noted Lutheran theologian recently started something when he came out flatly for a "return to Rome" by the Protestant churches.

No sooner had Dr. Carl E. Braaten's article hit the press than the reaction also hit the press. The *Christian Century*, hardly a defender of conservatism, called Dr. Braaten's proposal an "absurd idea" and "Protestant Hari-kiri."

But strong support came from unexpected quarters and this is what



has caught our attention.

Dr. Albert C. Outler, noted Methodist theologian, chided critics who "are still unable to believe" that Rome has reformed. He said that "Rome's experiment in *aggiornamento* (reform) has already succeeded beyond all earlier expectations."

Agreeing was UPUSA theologian Robert McAfee Brown, observer of Vatican II who said, "Reformation is a fact of contemporary Roman Catholicism. . . . Protestants cannot indefinitely justify a situation of continued separation."

Here again is the theological blindness of contemporary Protestantism in public view. Vatican II made no theological concessions whatever. In its chief theological pronouncement it strengthened its doctrine of the Virgin, calling her Mother of the Church. Not one single doctrinal position offensive to Protestants was changed in the slightest.

But a number of practical, administrative changes were made. Today the Mass is said in the language of the people. Hymns have been introduced into worship. The Bible is getting new attention. Priests are entering into conversations with Protestants and joining local and state councils of churches. Protestant ministers have been permitted to stand up with priests while they (the priests) performed marriage ceremonies, and then allowed to say a prayer.

So outstanding Protestant theologians say that Rome has reformed and it is time that we seek to understand what her doctrines mean (Dr. Braaten's view) and make our plans to return to Mother Church.

What it all means, of course, is that we have Protestant (and Presbyterian) leaders who are not really Protestant (Presbyterian). And that the time is growing short for Reformed and evangelical Christians who want the Church of Jesus Christ to continue visibly in its Reformed and evangelical integrity to do something about it. ☐

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If you cannot go and rescue the perishing yourself, you can at least pray for those who do and cheer them on. If you do, the Lord will bless the effort. Do not grumble and criticize; it takes neither heart nor brains to do that.—*Daily Gems*.

## A LAYMAN AND HIS CHURCH



### Taking Him By Force

Dr. L. Nelson Bell

"When Jesus therefore perceived that they would come and take Him by force, to make Him a king, He departed again into a mountain Himself alone" (John 6:15).

Can the "principles of Christ" be made to prevail in the hearts of men who do not accept Him as Lord and Saviour?

This is not a question of minor importance. On the other hand it is so important that a correct answer is vital, if the Church is to make its imprint on the world, as such.

If the answer is "Yes," then it will be necessary to entirely revise our concept of the life and death of our Lord. Instead of accepting the oft reiterated statements of the Scripture to the effect that we are redeemed from sin by the vicarious blood sacrifice of the Son of God, we will have to turn to the humanistic philosophy of those who teach that He died on the cross as our example, so that we might follow this example and lead the social order onward and upward.

If the answer to the question is "No," then much that is being done in the name of the Church today is worse than a waste of time, it is an affront to Christ and His Word.

When He perceived that men would, in their fleshly wisdom and zeal, take Him by force and make Him a king, He left them. He had a plan, a way, a work and a destiny which was ordained before the foundation of the world. He could not become King until He had reconciled us to God by the blood of the cross.

Today He will be King in the hearts of all who will accept Him as such, and, through their lives He will make effective the "principles of Christ" in society, and in no other way.

There are many today who have accepted a philosophy directed towards a better world; men who de-

sire their fellowmen to live free from want, free from fear, free from every hardship and obstacle of life and happiness. Some of these leaders sincerely believe the leavening influence of the Church can accomplish this end, regardless of what the Church believes and teaches as to the work of our Saviour. Because of the obvious need for social change and uplift, others have their judgment blurred into the hopeless condition where they believe good can result, even through a united effort with unbelievers.

The great tragedy of man is sin. The great work of Christ was atonement for sin. The one way of effecting that atonement was through His shed blood. The one way of salvation is by acceptance of His way through faith. This is not an over simplification; it is clear Scriptural teaching which has always been accepted as elemental and fundamental in historic Christianity.

When, therefore, men would redeem society without redemption of the individual through this blood of the cross, they would take Christ and make Him a king by force (the wisdom of this world), and He will depart, as He always has, from those who thus deny Him.

What the world needs is not more activity on the part of the Church in social, political and economic spheres. What the world needs is more Christians. Not mere Church members. Many are depressed because some in the Church do not have a social consciousness. Our contention is that a Bible-instructed, Spirit-filled Christian is the only man in the world who can and will make an impress for righteousness on the world around him.

The hardest task of the preacher, and the one which will bring the greatest reward, is to so teach, preach and live Christ that those who come under his ministry will go out to make a better world. ☐





## SUNDAY SCHOOL LESSON

For October 23, 1966:

### *God Our Security*

Rev. Jack B. Scott

**INTRODUCTION:** This lesson and the last may well be considered a study in contrasts, since there is such a contrast between Ahaz and Hezekiah. While in Ahaz we saw nothing admirable, here we see a man who sought God's glory.

#### **I. THE EVENTS THAT BROUGHT HEZEKIAH TO PRAY (Isa. 36-37).**

1. *The coming of Sennacherib into Judah.* This event took place in the fourteenth year of Hezekiah, according to Isaiah. This would be about 702 B.C. The events in Isa. 36-37 are recorded in II Kings 18: 13-19:37 and also in II Chr. 32: 1-23.

From II Kings 18:14ff., we learn that Hezekiah sought to do everything reasonable to appease Sennacherib. Sennacherib fined him 300 talents of silver and 30 talents of gold. But it proved not enough.

From secular history we learn that Sennacherib was a greedy man. He had a relief made on the walls of his own palace in Nineveh showing him sitting on a throne and all the spoil of Lachish being brought to his feet.

In his vain pride he has recorded on a prism which is now known as the Taylor Prism, in the British Museum, words of boasting concerning his siege of Hezekiah, "but as for Hezekiah, the Jew, who did not bow in submission to my yoke, forty-six of his strong walled towns and innumerable smaller villages in their neighborhood I besieged and conquered . . . he himself I shut up like a caged bird within Jerusalem, his royal city . . . as for Hezekiah, the awful splendor of my lordship overwhelmed him."

He went on to record that Hezekiah paid to him, among other things, 300 talents of silver and 30 talents of gold, identical to what II Kings 18:14 records.

On another slab Sennacherib had

**Background Scripture: Isa. 36-37**  
**Key Verses: Isa. 37:14-21, 33-35**  
**Devotional Reading: Psa. 94:12-22**  
**Memory Selection: Psa. 46:1**

recorded, "I laid waste the wide district of Judah and made the overbearing and proud Hezekiah, its king, bow submissively at my feet."

In the light of the succeeding events, it is most interesting that he called this great king Hezekiah, who in faith withstood him, "overbearing and proud."

The coming of Sennacherib, we may note, did not in itself bring Hezekiah to prayer. He sought in his own strength and with his own resources to meet the situation by appeasing this mighty monarch. But this did not work. The nature of a thirsty dictator is clearly seen in Sennacherib. Appeasement could only bring greater demands. As with Sennacherib, so with every dictator in history, as recent history shows.

How much more in the Church! Appeasing the enemies of the Gospel will never make them less determined to destroy the Gospel!

2. *The sending of Rabshakeh.* While Sennacherib besieged Lachish, which he finally took, he sent his servant Rabshakeh to taunt Judah and to demand total subjection to Sennacherib.

The kinds of lies that the enemies of the Church can use is well illustrated here in Rabshakeh's words. First, he said that Judah trusted in Egypt which she did not do at this time. Then he said that trust in Jehovah was vain because Hezekiah had removed His altars.

The complete lack of understanding by Rabshakeh of what Hezekiah had done reminds one of the com-

plete lack of understanding that present day enemies of the Church have of what Christians, and particularly conservatives, do believe.

The complete inconsistency of Rabshakeh is further shown in his declaration that Jehovah ordered Sennacherib to destroy Judah. Significantly, Sennacherib had recorded on the Taylor Prism, "the fearsome nature of the weapon of the god Ashur, my Lord, overwhelmed great Sidon . . ." Clearly he was a liar and did not hesitate to use words, any words, to divide and conquer.

Again his own great inconsistency and hypocrisy is revealed in his further declaring that Jehovah is no god and not able to deliver.

3. *Hezekiah's sending for Isaiah.* In contrast to Ahaz, who did not want to know what God had to say, Hezekiah, a true prince of God, sought God's Word. He recognized that an attack on the people of God was an attack on God and that only God's wisdom could lead and deliver his people.

He recognized that this was defiance of God. He called for prayer for the remnant, God's people who remained.

Isaiah was ready with a message when Hezekiah's servants came to him. How great a contrast we see in the words of Rabshakeh and those of Isaiah. In spite of all Rabshakeh said and the huge army he had to back him up, the truth was, he would be turned back by God's power!

Here is a lesson for us. We need not trust to human devices but simply hear what God has said. In spite of the size of the enemies of His Church, and their large numbers, the truth is that in the end they will all be defeated (Rev. 19:11-20:10). We ought not to live as the beaten but as the victorious.

#### **II. HEZEKIAH'S PRAYER (37: 14-20).**

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1. *Praise to God.* Hezekiah's prayer opened with two thoughts in his heart:

a. *God is a God of mercy.* He remembered God as Moses had taught, as sitting between the cherubim, above the mercy seat! Hezekiah did not come with a feeling of his own worth, but of God's mercy. Here was a true man of faith at prayer.

b. *God is Sovereign.* He also recognized God as the God of all the kingdoms and therefore sovereign God even over Sennacherib. This power of God was summed up by him in his acknowledging God as Creator of heaven and earth. As Paul later said, "There is no power but of God" (Rom. 13:1).

2. *Testimony before God.* Hezekiah here called God to witness as God had earlier called Judah to testify (Isa. 5:3). So awful were the words of Sennacherib that Hezekiah did not repeat them, however he rightly interpreted their meaning as a defiance of the living God.

Next, he exposed the lies of Sennacherib in the light of Truth. One can see how the light of God's Truth seemed to break through in Hezekiah's prayer:

True, the armies of Sennacherib have destroyed many nations. True, the gods of those countries have not saved those peoples. But true also, those nations did not have the True God, but only false ones.

Here is a great lesson for Christians. Many so-called "self-evident truths" that seem to prove the unreliability of the Scriptures, the infallible Word of God, are in reality not truths at all. Like Sennacherib, many unbelievers who defy the Scriptures have come to conclusions that are based on their own ignorance of God and His power and glory.

3. *Petition to God.* This petition of Hezekiah revealed his heart. He was above all concerned for the glory of God. We are reminded of Moses' concern when he prayed for Israel in the wilderness (Num. 14:13-19). Moses, as Hezekiah, was more concerned for the glory of God than for himself.

What Ahaz refused to grant, an occasion for the proper glory to God, Hezekiah prayed for.

### III. GOD'S ANSWER TO HEZEKIAH'S PRAYER (Isa. 37:21-35).

1. *The answer to Sennacherib's*

*boasting.* Verse 22 reminds us of Psalms 2:1-6. The heathen rage and roar against God and His Church. But God will laugh them to scorn because their raging is laughable.

Verses 24, 25, reflect the boastful attitude of Sennacherib which, as we have already seen, is well borne out by the inscriptions he left behind.

2. *The true situation.* In these verses God revealed the true situation. How wonderful that Scripture has given us the proper perspective of history. One can never really understand history without Scripture, for only there is the sovereignty of God rightly seen.

Sennacherib thought that he was, of his own initiative, planning devices and overthrowing nations. But in reality it was God's plan, established long ago, to work out His good pleasure.

Similarly, Caesar Augustus well may have supposed it was his own original plan to have an enrollment of the people, but the sovereign God determined long before that a virgin, living in Nazareth, should bear a child in Bethlehem.

And so it ever is with the God of history. No wonder Paul could boldly affirm, "all things work together for good to them that love God" (Rom. 8:28).

3. *A sign is given.* Once again the theme of a remnant is given. God will save those who have taken refuge in Him as He had said in Isaiah 6:13; 7:21, 22 and 5:16, 17. A sign was given which indicated relief from the siege in the near future. When that relief should come and the people once again were planting and harvesting, they must not take it for granted but recognize it as a gift from God and an evidence of His deliverance.

This is very much the same as our having an answer to our prayers. We pray for what God has promised to give. Then when we receive it we must not take it for granted as though it came naturally, but should rightly see that every good gift is from above from a benevolent Heavenly Father.

4. *The end of Sennacherib foretold.* Having disposed of his vain boasting, God next predicted specifically that Sennacherib would not take Jerusalem. Suddenly, he would return from Jerusalem. When he did, the people again should see

that this was because God has saved the city.

IV. *GOD DELIVERS HIS PEOPLE* (37:36-38). Isaiah records for us that the angel of the Lord smote 185,000 Assyrians. II Chronicles 32:21, gives more detail on the smiting, saying that the angel cut off all the mighty men of valor and leaders and captains and Sennacherib returned to Assyria shamefaced.

As to the death of Sennacherib which occurred twenty years later, II Kings 19:37 and Isaiah name the two murderers. The Babylonian Chronicle further says that Sennacherib was murdered by his son, "on the 20th of the month Tebet, his son killed Sennacherib, king of Assyria, during a rebellion." This is borne out by the words in II Chronicles 32:21, "they that came forth from his own bowels slew him there with the sword."

A postscript to the irony that was in the life of Sennacherib is that after his return from Jerusalem he managed to found a city in Cilicia, named Tarsus. About 700 years later, here one of those Jews whom he despised would be born, and he would conquer by another sword, lands far more extensive than any Sennacherib ever dreamed of.

Saul, later called Paul, would come forth from that city to preach the Gospel in the lands Sennacherib conquered and beyond, and by the sword of the Spirit, the mightiest empire of all, Rome, would fall.

It is evident that God is the only refuge of all who trust in Him. Ahaz was left on the outside, looking in, so to speak. God told him that a remnant would be saved, but he was not of that remnant. In contrast, Hezekiah was on the inside looking out. He, too, learned that a remnant would be saved. By faith in God, he was of that remnant.

In the last day, too, the same truth will hold, God will save the remnant, those who put their trust in Him. No one can change that fact. Trust in Him in the day of the storm of His judgment is our only refuge and hope. ☐

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The greatest proof of Christianity is not how far a man can logically analyze his reasons for believing, but how far in practice he will take his life on what he believes. — BERNARD EDINGER.





## YOUTH PROGRAM

For October 23, 1966:

### *Do You Know God?*

Rev. B. Hoyt Evans

*Scripture: Acts 17:16-31*

*Suggested Hymns:*

"Great God, How Infinite Art Thou"

"O, Worship the King"

"O God, Our Help in Ages Past"

**PROGRAM LEADER'S INTRODUCTION:** When it came to religion, the mind of the ancient Greek was not unlike the mind of modern western man. In both there is a strong religious inclination. The numerous altars of ancient Athens and the equally numerous church buildings in modern America attest to the fact.

Both the Greek and the American feel the need of worshipping something other than themselves. This is the religious inclination.

At the same time, there is in both a disinclination to let God be God. The Greeks as well as ourselves wanted to keep their gods under their control and answerable to their reason. The sooner we realize that these two ideas are in conflict, the better it will be for us.

There is a natural, unregenerate tendency in man to reject the knowledge God has given us of Himself and to enthrone human reason in its place. To do this makes man the creator of God rather than the reverse.

Sometimes a man rejects what God has said about Himself and proceeds to determine in his own mind what he will believe about God and what his god will be like. That man has no right to criticize the primitive pagan who forms an idol with his hands and then worships it.

As a matter of fact, the man who makes the idol may be sinning less seriously. He may be trying, though in vain, to make a visible representation of the true God, while the other absolutely refuses to accept the

true God as He makes Himself known to us.

**FIRST SPEAKER:** The person who rejects God's revelation of Himself is likely to fabricate the kind of god he can reject. This is being done all the time. It is quite a popular pastime with some modern theologians to form grotesque caricatures of God. Then they say that this is the "God of our fathers" or the "God of the Bible" and that He must be rejected in the name of enlightenment.

The Bible in some places does describe God in human terms. He is spoken of as having eyes, ears, and arms, but these are simply concessions to our human limitations.

We do not think of criticizing the scientist who speaks of "sunrise" and "sunset" even when we know and he knows that it is the rotation of the earth and not the movement of the sun that causes this phenomenon.

No person who reads the Bible honestly and fairly will be led to picture God as a super Santa Claus or a glorified grandfather. No doubt there are and have been those who thought of Him in this way, but they did not get their ideas from an intelligent study of the Bible. Such a perverted idea of God is not Biblical and is certainly not in keeping with the theology that has been taught and confessed by the Presbyterian Church.

When we reject revelation and still feel the need of worshipping, we find ourselves fabricating in our minds the god or gods we worship. God, then, becomes no longer a separate, divine being. He becomes the extension of man's nature and the creature of man's mind.

When we worship such a god, we are really praising ourselves. When we pray, we are talking to ourselves. When we say we have faith, we are

actually trusting in ourselves. Some people are clear-headed enough and honest enough to see this, so they do not claim to be religious at all in the conventional sense. They say there is no point in saying "God" when what they really mean is man. They are honest humanists.

Others, because they still have a strong religious inclination, pretend to believe in God. In fact, they believe in an idea of their own invention, which means in turn that they believe only in themselves.

To believe in the God of revelation is much more reasonable than to believe in a god of speculation—in a god of our own making. God makes Himself known to us in His creation, in Scripture, and in Jesus Christ. To know this God requires an act of faith. It means accepting what we are told about God without being able to rationalize or explain all of it.

When modern man says that God must conform Himself to whatever knowledge and understanding we have at the present time, he is saying in effect that God can be no greater and no wiser than man himself. To make a "new god" to coincide with our "new knowledge" is to have no God at all, and it makes the term "faith" meaningless.

Faith means accepting what God says about Himself whether we can understand it or not. When we take Him at His word, understanding itself increases. When we see Him as He is we shall know as we are known.

**SECOND SPEAKER:** What may we know of this God who makes Himself known to us? In the first place, we know that He is a personal being. He is not a vague, shadowy influence, not merely an underlying principle. He is a personal being — a spiritual being to be sure — but a personal being all the same.



The Bible refers to Him at all times as a person, and the relationships between Him and His creatures are said to be personal relationships. The terms used to describe Him are personal terms. He is a person who communicates His will to us and one to whom we can speak.

The childish mind and (on some occasions) even philosophers and theologians have thought of God as a wise and powerful inhabitant of a distant heaven, out of sight and out of hearing. This is surely not the way the Bible represents God.

The God of the Bible is very near to His creatures. He is one who knows His own and is known by them. He is one who takes an active, personal interest in their affairs and has bidden them to come to Him with their most minute concerns and desires.

While God is truly very near to us, the Bible also teaches that He is separate from us and superior to us. "For My thoughts are not your thoughts, neither are your ways My

ways, saith the Lord, for as the heavens are higher than the earth, so are My ways higher than your ways and My thoughts than your thoughts."

His nature is not to be confused with our nature, even with the very best of our nature. God is not man spoken in a loud voice. He is a real, separate, spiritual person, the One who created us and the One who redeems us.

**PROGRAM LEADER:** It is not possible to know God without knowing something about Him, but it is possible to know about Him without knowing Him personally. You come to know Him personally not by reading a book or by hearing a lecture (although these may be helpful). You come to know God by faith — by trusting yourself to His Son Jesus Christ.

The reason we cannot know God as we should by means of our own endeavors is that our minds are confused and perverted because of sin. Perhaps you have tried to converse

with a person who misconstrued almost everything you said. From your point of view, his mind was perverted, out of harmony with yours.

Through sin, disobedience, and rebellion we are out of harmony with God, and there is nothing we can do to improve our situation. God has done something, however. Because He loved us He came to us in the person of His own Son Jesus. He assumed our nature, kept the law for us, took our sin and guilt upon Himself, and suffered and died in our stead. He paid our penalty and gave us life in its place.

This may not seem reasonable to you. You may say, "I would not have done it if I had been in God's place." But the fact is that God did it. If you will accept that truth by faith, if you will trust your life to Jesus Christ, you can know God in a wonderfully personal, and satisfying way. This is salvation. This is life eternal and abundant.

*Closing Prayer.* ☒

## WOMEN'S WORK



Supplementary Circle Bible Study  
***November: Woman in the Crowd***  
Manford Geo. Gutzke, D.D., Ph.D.

"If I may touch His clothes, I shall be made whole."

This was the heartfelt cry of a poor, sick person in need of help on a day when the Lord Jesus Christ was walking with a crowd of people along a street. As He passed by, this diseased woman saw her opportunity. She had no desire to be noticed. She tried to slip through the crowd, doubtless hoping that she would be able to touch Him without anyone knowing anything about it; that she might unobtrusively be helped. She touched Him, but what happened then was more than she had counted on.

But first let us look again at the central figure in the story, Jesus of Nazareth.

The Lord Jesus Christ had come into the world on purpose. It was

**Mark 5:25-34; Luke 8:43-48**

His mission to seek and to save the lost . . . by the power of God. He came, as He said of Himself, "not to be ministered unto but to minister and to give His life a ransom for many." Or, as the Apostle Paul put it, "being in the form of God, thought it not robbery (not a thing to be grasped) to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross" (Phil. 2:6-8).

What we are to understand is that the Lord Jesus, the eternal Word of

God, became flesh and dwelt among men. In the Book of Hebrews we are reminded that He did not take on the nature of an angel for His earthly visit but that He took on the nature of Abraham, "that He might taste death for every man." And it seems to me that this matter of "tasting death" was included in His contacts with sickness and with death, as in the story before us here.

In His human appearance He undertook to show openly and in various ways, in the physical dimension, what the will of God was in the spiritual dimension. That is, He went about showing by what He did to people what He does eternally in the spiritual world.

Let us look at His ministry this way: When the Lord Jesus healed the body of the woman in our story



today, it was to show His purpose and power to heal in *every* way, most especially the sickness of sin and the death of the soul. In the actions of Jesus of Nazareth we have a vivid demonstration of the promises of God Almighty with respect to the *eternal* welfare of men.

Remember the story of the paralyzed man who was let down through the roof of the house to be deposited at the feet of the Lord Jesus? (Luke 5:18-26.) When the Lord Jesus saw him the first thing He said was, "Man, thy sins be forgiven thee!" And when the dignitaries present murmured against Him for claiming to forgive sins, He intentionally related His power to heal with His power to forgive sins. He asked: "Which is easier to say, 'Thy sins be forgiven thee;' or to say, 'Rise up and walk?'" Of course only God could do either and that was the point. He was there for God. He was God.

Let's be very plain about this. It was never the purpose of the Lord Jesus Christ to establish a healing service for mankind. It seems beyond question that He did not heal all the sick in Palestine as He travelled about (remember the lame man at the Beautiful Gate of the temple, lying where he had lain for many years?). His healing was done upon those who had come to Him in faith and asked for healing.

Now do not mistake me. Healing is a good work. And a ministry of healing exhibits the effect of the grace of God in the lives of people. It is a display of charity and of kindness. But that is not what Jesus Christ was on earth to do. And when He fed the five thousand, He did not mean to suggest that He was prepared to set up a sort of restaurant service. No. Jesus of Nazareth was not entering into competition

with food markets. Saving the soul by bringing it into spiritual reconciliation with God is far more important than any healing or feeding of the body.

He healed the body in order to show that He could and would heal the soul.

## Body, Or Soul

Let me put it to you this way: It is kindness to give a child a peanut butter sandwich, but it is a far greater kindness to give a child penicillin when he is sick. Or, giving a young person \$10 to share in a college social function might be a generous gesture, but it would be far more generous (and of greater effect) to give that young person \$10 to pay for medical immunization against smallpox and typhoid.

See the difference? Jesus of Nazareth ministered to the body while He was on earth but His primary interest was in ministering to the soul. And while He ministered to the body of the woman in our story, with greater effect He ministered to her soul. This is indicated by His closing words to her: "Go thy way, thy *faith* hath made thee *whole*."

Now let's look at the woman for a moment.

The Scripture says that she had been afflicted with an issue of blood for some 12 years. She had an ailment, some sort of hemorrhage, which Luke is careful to say constituted an incurable condition. A doctor himself, Luke flatly tells us that she had spent all she had on physicians who had been unable to do anything for her.

## The Nature Of Belief

Now the brief description of the woman presents us with a picture of someone who had something serious the matter with her, and who had been unable to get relief from any human source.

This woman heard of Jesus of Nazareth, and she came to the conviction that He could help her — what's more important, she came to the conviction that He *would* help her. She came pressing through the crowd, persuaded that if she could just touch His clothes she would be made well. She did . . . and she was.

Now it is possible to take an interest in the source of her conviction. Where did she get the conviction

that Jesus of Nazareth could, and would heal her? The account does not tell us. And in its silence it suggests that there is no particular benefit to be had from examining our convictions about Jesus Christ, digging them up by the roots, so to speak, to find out where they come from and why we are convinced. Faith is a gift of God and we should rejoice when it is given.

I have taken some time to mention the conviction of this woman because I want to stress this next thing. What difference did her conviction make in her life? It made all the difference in the world *because she acted upon it*. It prompted her to come to the Lord Jesus Christ.

I wonder how many people need spiritual help today but do not get this help because they will not come to the Lord Jesus Christ and surrender to Him, even though in their hearts they are convinced that He could help them? In my preaching I often have the feeling that I am talking to people who know about the precious promises of the Gospel, but who never have come to the Lord Jesus Christ in personal surrender in order that they might have the full benefit of those promises.

## Apply It Personally

Let's make this very personal. Do you by any chance have something wrong with you personally, some great need, some great emptiness, some great hunger? Do you down deep within you believe that Jesus Christ *could* meet your need, of whatever kind it may be? Further, do you believe that Jesus Christ *would* meet your need if you came to Him? Do you?

If you have come to the conviction that the Lord Jesus Christ could meet your need and that He would meet your need if you truly came to Him, then by all means come to Him in full expectation that He will meet your need, and give Him the opportunity to show you that He is faithful, even more than you could possibly ask or think.

This brings up something else in the woman of our story. She had a real and lively expectancy. This is slightly different from the conviction we were talking about a moment ago. In her mind and heart she not only believed that Jesus Christ could and would heal her,

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but that she was going to be healed!

Her expectancy seems to have been the heart of her faith. It was her expectancy that drew the "virtue" from Him. I am taught by this that when I exercise my convictions, when I actually lay hold on the promises of God, then He honors His Word.

### Who Touched Me?

One of the most interesting parts of this story is the question the Lord Jesus asked, "Who touched Me?"

Let's think about that for a moment. Do you think He needed to ask that question? If He knew that someone had touched Him in faith and had been healed, do you think He did not know who that person was? Then why did He ask the question? Surely it must have been because He wanted her openly to confess Him and He was calling upon her to confess Him.

His stopping and asking the question constituted an irresistible challenge to her and so she came forward and admitted that it had been she who touched Him in faith. *And immediately He spoke graciously to*

her.

Have you ever heard the familiar saying, "An honest confession is good for the soul?" For a long time in my life I thought that saying applied to wrong doing, that it was a matter of admitting the wrongs that I had committed. But I have come to understand that it is a true saying about something else: "An honest confession of faith in Jesus Christ brings good to the soul."

To believe in Him is fine, but it is a bit like believing that He can help without acting upon our conviction. He said on one occasion, "He that will confess Me before men, him will I confess before My Father which is in heaven." And in the Old Testament we are told, "Let the redeemed of the Lord say so."

We see the value of openly confessing our faith in other aspects of human relations. For instance, when a girl becomes engaged she wears a ring to tell the whole world that she is engaged to be married. All of us realize that this is a good thing, that secret engagements are not as good as those publicly acknowledged and recognized.

In a similar way, secret "engage-

ments" to belong to the Lord Jesus Christ are not as much of a blessing as the public confession of our belonging to Him. I rather imagine that many Christian people are without the measure of comfort they could enjoy and without the measure of assurance they long for, because they never have openly and publicly professed to the world that they do indeed believe in the Lord Jesus Christ and belong to Him.

The sooner you let the world know that you are His and that you put your trust in Him the sooner you will know the fulness of His blessing.

\* \* \* \*

*Dr. Gutzke is retired professor of Biblical Exposition at Columbia Seminary, Decatur, Ga., and broadcaster of "The Bible for You." This study is available on tape recording, No. 66-1 (October-March lessons), \$4.00 postpaid. Set of two tapes for the year, \$8.00. Write, The Bible for You, Box 15007, Atlanta, Ga. 30333.*

• • •

God can be heard in the tumult . . . but He is known best in the silence. — A. W. TOZER.

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## BOOKS

**THE WORK OF CHRIST**, by G. C. Berkouwer. Wm. B. Eerdmans Publ. Co., Grand Rapids, Mich. 358 pp. \$7.50. Reviewed by Dr. Oswald T. Allis, Bryn Mawr, Penna.

This book may be regarded as a companion volume to *The Person of Christ*, which appeared in English translation in 1955. It represents a further and important step toward the completion of that great and comprehensive series of volumes entitled *Studies in Doctrine* on which the professor of Systematic Theology in the Free University of Amsterdam has now been engaged for a number of years.

Dr. Berkouwer is both a systematic and a polemic theologian. His aim is to present the great doctrines of the Bible in systematic form and to contend earnestly for the faith once for all delivered to the saints. He is well acquainted with the problems with which the modern man is faced in view of the many and various attacks which are being made upon the historic faith of the Church and especially from within the Church itself; and he is concerned to feed the flock of God with the pure Word of God.

So he warns his readers that "we must follow the only correct way, which is to hear the testimony of Scripture and thus be safeguarded from the deceitfulness of the human heart." Thus he tells us: "A self-made conception of Christ is very dangerous because it is religiously tinted, as Israel showed when it wished to crown Christ king according to its confused Messiah-concep-

tion. Such projections and ideals of the mind may easily turn into their opposites (Crucify him!) because the first 'valuation' of Christ was not based upon a true knowledge of Christ in His person and work, but rather upon an image derived from the desires of the human heart."

The author's constant appeal is to the Scriptures. Thus in discussing "The motive of the incarnation" he points out that "The entire Scripture exclaims that Christ has been clothed with our flesh in order to become a Saviour." This is the answer to the question: "Does the incarnation originate in and is it motivated by the lost condition of mankind, or, at least would it have been conceivable and possible?"

A large portion of the book deals with "The great mystery," which is the incarnation; and the Virgin Birth receives careful attention, which is especially necessary because of the many attacks which have been made upon it. We read: "God's activity is so evident in the birth of Christ that it surpasses every human standard; every human construction is overtaken (surpassed) by the testimony concerning what took place here (Luke 2:15)."

Especially significant in view of the proposed "Confession of 1967" is the full discussion of Reconciliation, about which we read: "Reconciliation can be misconceived by ascribing the final decision to man, but also by objectifying it in preaching and by disqualifying unbelief not as sin and guilt but as a relatively unimportant foolishness (compared with God's decision). . . . But it is the marvel of the work of the Holy Spirit that those who really respond to the proclamation of reconciliation claim no merit whatsoever for that response, but rather find the essence of their joy and gratitude in God, Who reconciled us unto Himself. For that reason missions cannot be explained in terms of 'knowing' and 'not knowing'. . . . But *what* they need to hear is not an 'announcement.' The message they need is the one call of the Gospel of reconciliation, the call to the faith that pleases God, because

that message alone speaks of His act, the act of His reconciliation."

Finally, in speaking of the victory of the Christian, we are told: "In the battle we may not lose sight of the victory nor, in being 'more than conquerors,' of the *battle*, nor of having to persevere: 'To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God' " (Rev. 2:7). **F**

**STUDIES IN THE BIBLE AND SCIENCE**, by Henry M. Morris. Presbyterian and Reformed Publishing Co., Philadelphia, Penna. 186 pp. \$3.50. Reviewed by the Rev. John Ed- die Hill, pastor, The Presbyterian Church, Shelby, Miss., and minister to students, Westminster Fellowship, Delta State College.

Dr. Henry M. Morris, professor of hydraulic engineering and head of the department of civil engineering at Virginia Polytechnic Institute, is well qualified to write a book on the relation of science and the Scriptures.

The modern tension between Science and the Bible is squarely faced by the author. He is well aware of the issues of the day both in the field of science as well as within the evangelical Church. His apologetic stance is twofold; against the scientism of the exponents of evolutionary uniformitarianism and against the accommodation to theistic evolution within evangelical circles. The positive thread of faith in the Bible as the reliable revelation of God in all matters of which it speaks is clearly woven throughout the book.

This book will be of great help to ministers in their preaching, Sunday School teachers in their teaching, and all Christians in their wrestling with problems of faith. Such articles as "The Bible Is a Textbook of Science," "Evolution and Christian Thought Today," and "Creation and Deluge," could easily be used with college students as the basis of discussion groups. **F**

**ENCYCLOPEDIA OF PARTY IDEAS**, by Lora Lee Parrott. Zondervan Publ. House, Grand Rapids, Mich. 151 pp. \$3.95. Reviewed by Marjorie P. Singer, Salisbury, N. C.

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children long before they can understand its deeper theological meaning if the happiest experiences they ever enjoy are centered around the church and people who love the church."

This encyclopedia is a resource book with party plans and party ideas for children ranging in age from pre-school through the junior high years. Recipes, decorations, things to do and devotions are suggested for all seasons of the year. This book will prove to be a valuable aid to Christian mothers of young children. ☐

**BAPTISM AND CHRISTIAN UNITY**, by Alec Gilmore. The Judson Press, Valley Forge, Penna. 108 pp. \$3.95. Reviewed by the Rev. R. H. Duke, pastor, Southminster United Presbyterian Church, Indianapolis, Ind.

Most pastors, either in the depths of their hearts or in open confession, have reservations and unresolved questions about some of the involvements arising from the various baptismal practices within Protestantism. Speaking from an English Baptist background, and with scholarly approach, the author of this book clears a lot of ground. With the current emphasis on Church merger the matters of mode and doctrine of the sacrament of baptism are ones that must ultimately be faced by clergy and laity alike.

Alec Gilmore is a leading voice among the younger Baptist fellowship in Great Britain and Ireland and is currently pastor of the West Worthing Church in Sussex, England. He does not attempt to finalize with dogmatic statement the problems involved but clearly and helpfully presents the many facets of baptism through the years of history of this Christian sacrament.

After shedding much light on the problems arising from the differing concepts he remarks: "Unless one is blissfully waiting for the day when everybody has become a Baptist, or when Baptists have ceased completely to count, some kind of attempt to deal with these problems must be made and made at once. Moreover, it must be made in a spirit of Christian love and charity and in the light of the fullness of the Gospel, remembering that the essence of the Gospel is the grain of wheat that falls into the earth and appears to die before it can yield fruit. To

erect barriers around any form of baptism, to the exclusion of all other forms, is in the ultimate to lose the one thing we are trying to safeguard."

Read with an open mind and an open Bible this book can be of great help to any serious-minded Christian. ☐

### Shadows—from p. 13

ciety when he said: "Men cut themselves off from the root of their being, from God, and then life turns empty, inane, meaningless, without purpose. So when God goes, goal goes. When goal goes, meaning goes. When meaning goes, value goes, and life turns dead on our hands."

Does a sunken world mock us, as it did Jesus, to come down from the cross to save ourselves and a selfish society? How can we come down?

There we hang. And our Gospel knows no cut-rates. Man cannot have the fruit without the root. Do men cry: "Deeds are more important than doctrines?" Just as true as "health is more important than medicine." But where the health without the remedy? Just as sensible as saying, "Cut down the tree, all we want is the shade."

As Peter went about preaching the Gospel, eager crowds "brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them." Beneath the shadow of the Cross many social ills find healing and health. Let us then, with Peter, hold forth the Cross. Let the shadows fall where they will. But be it forever remembered: Peter did not go down the street to make shadows.—Taken from *The Sunday School Times*, with permission. ☐

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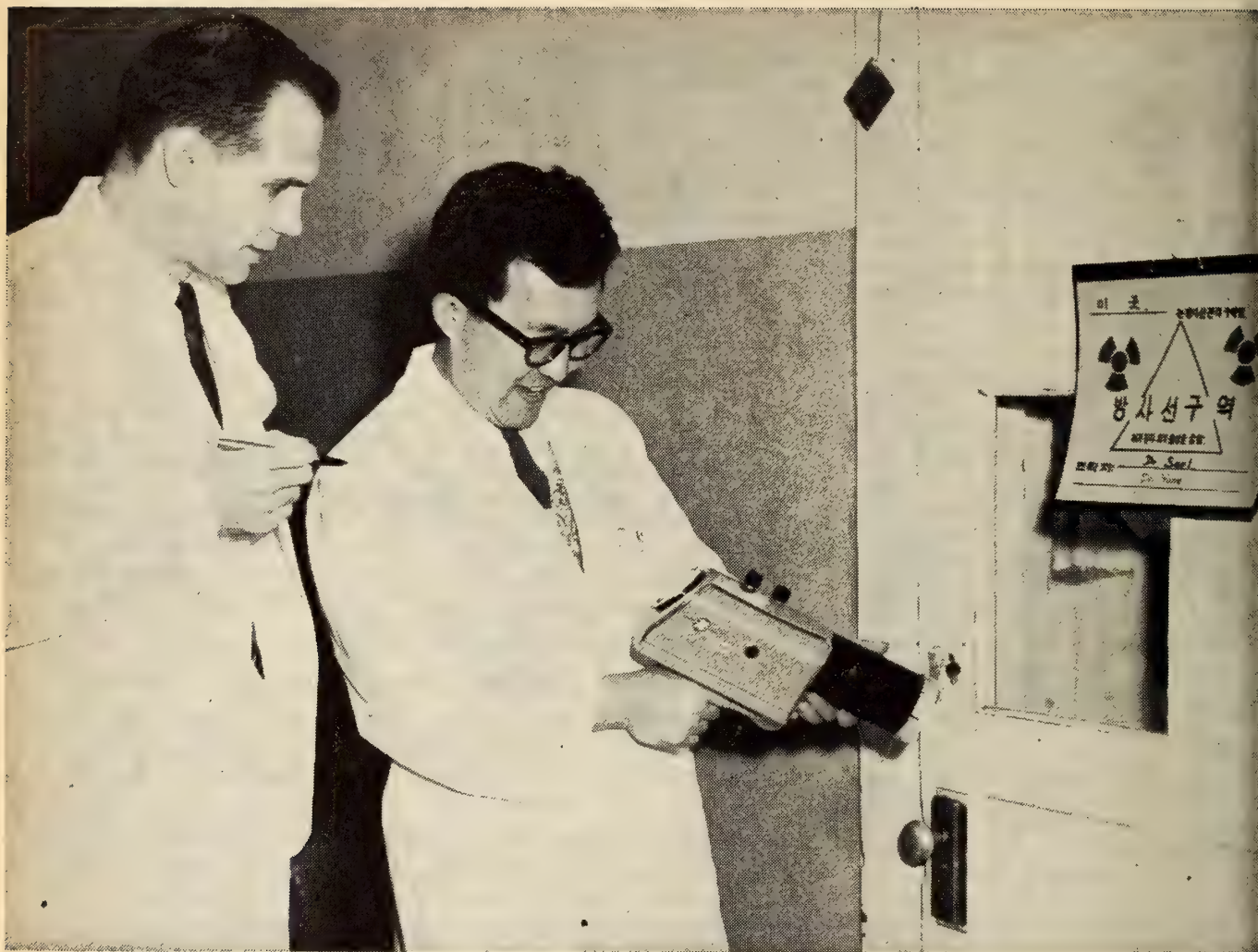
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## Is God Sovereign . . . or Man?

Do you imagine that the Gospel is a nose of wax, which can be shaped to suit the face of each succeeding age? Is the revelation once given by the Spirit of God to be interpreted to the fashion of the period? Is Advanced Thought to be the cord with which the Spirit of the Lord is to be straitened (restricted or limited)? Is the old trust that saved men hundreds of years ago to be banished because something fresh has been hatched in the nests of the wise? Can the witness of the Holy Ghost be shaped and molded at our will? Is the Divine Spirit to be rather the pupil than the teacher of the ages?

—Charles H. Spurgeon

S. S. LESSON AND YOUTH PROGRAM FOR OCTOBER 30

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### JUST TO ENCOURAGE . . .

I feel constrained to write and thank you and the *Journal* staff for the fine editions lately published. I look forward to each and every copy that comes to me. The articles serve as a needed blessing and a source of inspiration and encouragement.

Truly we are living in a day of deplorable division throughout the Church of Jesus Christ. One group is dedicated to the saving Gospel of our Lord Jesus Christ and to the en-

tire holy Word of God, while the other group seems to be departing from the faith once delivered to the saints, whether knowingly or unknowingly. . . . If we would but return to our first love, the Word of God, and our first obligation, saving lost souls . . . our preaching would change drastically and God's constant blessings would once again be upon the Church.

—(Rev.) Osterhoudt Phillips  
Shokan, N. Y.

### THANKS TO CLYDIE. . . .

Until I read "Clydie's" article a couple of weeks ago reporting on Journal Day, I had not realized that your publication is helped by the financial support of your friends. Rather stupid of me, I think! So I am glad to send you the enclosed check.

—Virginia

Our fervent thanks to Clydie. Churches help, too.—Ed.

### THIS AND THAT

Will you make editorial comment about the telegram sent from Charlotte, N. C., by the Committee on Religion and Race of the United Presbyterian Church, to the President and members of Congress, protesting the move to curtail the powers of Adam Clayton Powell in the committee of which he is chairman?

The *Charlotte Observer* carries a subsequent statement by Dr. Gayraud Wilmore denying that the telegram was "in support of Powell." If not so intended, then why was it sent?

Admitting that my competence to discuss such matters is very limited, nevertheless I suggest that these ministers are condoning the immorality of one of their number (Powell is a minister) who flaunts before the world his habitual violations of the basic tenets of their faith, the holy order which he has assumed and the pulpit which he desecrates—all for the one simple excuse that he is a Negro.

—G. T. Cunningham  
Orlando, Fla.

See "Across the Editor's Desk," this issue.—Ed.

# the PRESBYTERIAN JOURNAL

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THIS WEEK—

Vol. XXV, No. 25, October 19, 1966

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**THE PRESBYTERIAN JOURNAL**, a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered to the saints, published every Wednesday by the Southern Presbyterian Journal Co., Inc., in Weaverville, N. C.

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For some months I have been receiving the *Journal* and now have come to the conclusion that the overall effect of this publication is divisive in nature. Criticism may be destructive or constructive, depending on the way in which it is presented. Much of it in the *Journal* is of destructive tone.

For instance, in the Article by Dr. L. Nelson Bell in the August 3 issue ("A Dilemma and Some Possible Solutions") there is the following observation: "It is recognized that General Assembly approval can be secured almost any time by the judicious selection of commissioners." That is an allegation reflecting, without cause, on the dedication and motivation of the commissioners, the



General Assembly, and the presbyteries themselves. It destroys the conviction that our Church is led by the Holy Spirit and substitutes therefor the control of the Church's highest court to men selfishly motivated to their personal aims.

And the review of the adult CLC material and the corresponding editorial are less than honest in their handling of that material or the persons using them. Through innuendo, coupled with quotations taken out of context, an altered picture of what Dr. Beach has to say is presented. The material has been approved by Church bodies I agreed to support when I joined the Church. I see no necessity for me now to have to justify that support. If I did not trust the overall leadership of the Church and believe it to be led by the Spirit of God, I would not be a member.

Those who hold different views from those of the *Journal* also hold views based on the holy Scriptures, and feel just as strongly that they are working in the tradition and meaning of the Reformed movement.

• One of the most significant meetings now going on in Christendom is of no direct interest to Presbyterians but is of very indirect interest. Twelve hundred Roman Catholic scholars are meeting in Rome to assess the effects of Vatican Council II upon the Church and determine what to do about them (see story, p. 4). Plain truth of the matter seems to be that the pope and top Church officials are greatly worried, not about legitimate renewal taking place but about evidences that the council may have opened the floodgates to a throwing away of all traditional beliefs in much the same way the Protestant community has witnessed a throwing away of all traditional beliefs. It is interesting that the pope seems to think the critical areas where the battle will be decided are two: the place and function of Mary and the presence of Christ (which in Catholic theology is located principally in the Host of the Mass).

• The *Greenville Piedmont* was

The terms "liberal" and "conservative" are destructive in that they are ill defined and tend to split the Church into two camps.

—(Rev.) A. G. Alexander Jr.  
Charleston, S. C.

#### MINISTERS

Charles P. Handte from Lawrenceville, Ga., to the East Point, Ga., church to serve as associate pastor.

Robert S. Ledbetter from Vinton, Va., to the Yanceyville, N. C. church.

Edward S. Currie (H.R.), from Montreat, N. C., to the Springwood church, Gastonia, N. C., as interim supply.

Maynard C. Woltz (H.R.), from Charleston, W. Va., to the Clothier, W. Va., church as interim supply.

Richard Allen Bodey Sr. received from the UPUSA Church by Central Mississippi Presbytery and approved to accept a call as assist-

ant pastor to the Westminster church, Jackson, Miss. He is on the faculty of the Reformed Theological Seminary, Jackson.

James Richard Wagner from Waynesboro, Miss., to the Bethesda and Edwards, Miss., churches.

Harry A. Osborne from Fairfield, Ala., to the First Church, Hot Springs, Ark., as associate minister.

D. Clyde Bartges, who has been serving as pastor of the Laburnum church, Richmond, Va., has become pastor of the new Salisbury church, Richmond, and Bruce A. Cumming, of the Presbyterian School of Christian Education, is serving as interim pastor of the Laburnum church.

Daniel A. McRight from Pineville, N. C., to graduate studies, Vanderbilt University, Nashville, Tenn.

Theodore J. Edlich III from Buchanan, Va., to Roanoke, Va., to serve as director of inner city work for Montgomery Presbytery.

## ACROSS THE EDITOR'S DESK



astonished that the Presbyterian (UPUSA) Church's Commission on Religion and Race took sides with Adam Clayton Powell in his tiff with the members of his House committee which left him stripped of his powers. In a telegram of protest to President Johnson, the UPUSA unit charged that the agitation against Congressman Powell was "blatant racism." The *Piedmont* found it passing strange that Presbyterians should jump to the defense of Powell in the hope of not encouraging "the worst elements of American life," and wondered if this meant that United Presbyterians look on the Harlem Congressman's career as "the best elements of American life."

• Speaking of UPUSA Presbyterians, the Board of National Missions has just announced a new

home missions project. Based on a successful experiment this past summer, the board will enlarge its program of "mobile health fairs." These are travelling fairs which include exhibits, seminars, films, printed materials, displays, medical assistance and entertainment. They are held a week at a time with an immediate goal, in the name of the Church, of providing health education and assistance. Delighted with the pilot projects, the Rev. William H. Miller, director, said that "in some cases the fairs resulted in the actual formation of health organizations." It is all a vital part of the war on poverty, Mr. Miller indicated. That, as all who have been studying "mission" materials know, is now the accepted understanding of the Church's business. ☐





## Roman Scholars Look at Council's Rifts

ROME — Twelve hundred Roman Catholic scholars and a number of Protestant observers gathered here for an International Congress on the Theology of the Second Vatican Council.

According to the Italian Radio, the aim of the week-long meeting was to "mend the serious rifts within the Catholic Church over interpretations of Vatican II decrees."

The official Vatican Radio put it a bit differently, saying the meeting was called to explore "the treasures of truth contained in the decrees of Vatican II, reflect on the effects that they have caused, and interpret the spirit of the Council and the whole concept of conciliar theology."

In his personal greetings sent to the meeting Pope Paul VI called it "a particularly important congress" since it is "occurring during the period of post-conciliar maturation of vital ideas sown during the Council sessions."

In an address to the theologians,

the top Roman Catholic took sharp issues with "the tendency in some circles today to deny, or rather to emasculate, the relationship of theology to the Church's teaching." This, the pontiff cautioned, was "the way to heresy."

Pope Paul emphasized the close relationship between the Pope's mandate as guardian and interpreter of divine revelation, and the task falling to theologians as experts and expounders of the Church's sacred doctrine.

The pontiff spoke sharply of efforts in some circles to separate from the hierarchy's teaching authority the development of theology. He declared:

"Indeed, if we consider the mentality and spirit of the men of culture of our time, we observe that they have in common this characteristic note, that is, an exaggerated faith in themselves which leads them to reject any authority and to decide that each of them can proceed in

any field of learning and regulate his own life according to the level of his knowledge."

This rejection of authority "unhappily," the Pope said, even applies in the field of religion now.

"From this," he said, "come the refutation of every rule outside or above the subject, almost as though the whole terrain of truth was circumscribed within the limits of human reason, which could imply that further progress and mutations in a contrary sense, or, too, that the value of a system is to be measured according to its correspondence to the subjective disposition of man."

He reminded that, as far as Roman Catholics are concerned, the norm of revealed truth is to be found solely in "the Church's authentic teaching."

The Pope's word was the last one at the meeting, but observers suggested that the theological pot is just beginning to boil. Over 50 papers were read during the congress. They did not generate much heat even though some tension was evident under the surface. "Urbanity and calm reigned" during the sessions, according to a Religious News Service correspondent.

Officially organized by all the pontifical universities and institutes in Rome, the meeting included some scholars who at one time had been in hot water with Roman authorities.

Prominent among the non-Roman observers was Karl Barth of Switzerland, long regarded as one of the top Protestant theologians. ☐

## Anglican Group Hits Principles of COCU

CHICAGO (RNS) — Strong opposition to the "principles upon which the work of the Consultation on Church Union has been proceeding" was registered here by the American Church Union, the unofficial Anglo-Catholic wing of the Anglican communion in this hemisphere.

Holding its annual national Council, the group changed its name to the "Church Union," since its membership includes Canadian Anglicans and others from elsewhere in

## THE CHURCH OVERSEAS

BRAZIL — Good news in a land where evangelical Sunday School materials lately have become scarce. Gospel Light Press literature will be published in Portuguese! A number of evangelical missions have formed "Edicoes Luz do Evangelho" (E. L. E.) to prepare graded Sunday School material in Portuguese, in cooperation with GLINT, Gospel Light's literature foundation, according to an announcement here by Paul R. Fretz, president of E.L.E.

Cooperating in the project are The Oriental Missionary Society, the United Missionary Society, the Free Methodist Church, the Free Will Baptist Church, the Mennonite Board of Missions and Charities,

the Mennonite Brethren Church, the Foursquare Gospel Church, and Crusade of New Life.

"In spite of the cooperation of the participating missions financially and through loaned personnel, Edicoes Luz do Evangelho is not able to shoulder all the financial load of preparing and publishing a complete 5-year course in graded literature," Mr. Fretz said. "Because of this, the Executive Council of E.L.E. has asked me to make a special deputational trip to the States and Canada early in 1967 to request prayer support and financial help from those feeling the leading of the Holy Spirit in the project before us."—*Missionary News Service*. ☐



the hemisphere as well as members of the Episcopal Church in the U. S.

In its resolution on the Consultation, the group said it "rejoices in the movement towards the true unity of the Churches" but charged that the Consultation has abandoned "the consensus of Christian tradition" in its merger negotiations among nine Protestant denominations.

Specific objections were raised to the Consultation's "proposed optional use of Catholic creeds, its deliberate dilution and compromise of the apostolic succession of Catholic truth, Catholic ministry, and Catholic sacraments."

(The Church Union states that its use of the word "Catholic" is in "its older sense of reference to an historic body of belief, worship and discipline embracing Anglicanism and Eastern Orthodoxy as well as the Roman Catholic Church.")

At its meeting last Spring, the Consultation approved a tentative timetable which anticipates moving into actual negotiation of a plan of union by 1968. ☐

## International Flavor To Permeate Congress

BERLIN. — From the very beginning of the program, there will be no doubt in the minds of any participants that the World Congress on Evangelism is a truly international meeting.

When the delegates first gather for prayer Tuesday night, Oct. 25, they will be led by Christians from India, Jamaica, the United States and Hong Kong.

The next morning a colorful procession will include the participants from nations around the world. At that session the Scriptures will be read in German, Spanish, French and English.

A special feature of the program to focus attention on various areas of evangelism will begin that morning, with reports coming from the different language areas of Europe.

Principal speaker the first morning will be Carl F. H. Henry, editor of the internationally-circulated

## Furor a Mistake, Canterbury Maintains

LONDON — It was all a mistake, and he's sorry about it, said the Archbishop of Canterbury.

Dr. Arthur Michael Ramsey was referring to a widely-publicized quotation about Billy Graham attributed to him during his recent tour of Canada.

Evangelicals in the archbishop's Church of England have begun to wonder how sorry the leader of their hierarchy really is since his "correction" appeared only after a group of influential Anglicans wrote a letter to the *Times* of London. Earlier, he had been asked for comment when he flew back into England, and at that time he more or less reaffirmed what had been attributed to him in Canada.

The disputed quotation: "The recent Graham crusade in England won some converts, yet it made no significant changes in basic English religious habits. The Billy Graham type of evangelism is not the kind we need in these trying times. We need an intellectual, thoughtful approach — not bursts of emotionalism."

He reportedly made the assessment of the crusade when he was in Vancouver Sept. 26.

The statement prompted a letter to the *Times*, published at the head of its popular correspondence col-

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evangelical fortnightly, *Christianity Today*, sponsor of the Congress. His topic will be "Facing a New Day in Evangelism."

Prior to each evening meeting precludes will be presented to reflect the musical culture of different sections of the world. The first Tuesday evening the music will be Oriental. The "Windows on the World" presentation that night will include reports on evangelism in Southeast Asia and the Philippines, as well as Japan, Korea, Taiwan and Hong Kong.

The major address on "Why Berlin?" that night will be given by Evangelist Billy Graham, honorary chairman of the event.

Adjournment is scheduled Nov. 4. ☐

umn, signed by these top Anglicans: Lord Luke, a leading lay member of the (Anglican) Church Assembly; Eric Fletcher, politician and social worker; the Rev. R. Peter Johnston, vicar of Islington in North London and probably the Church of England's leading evangelical; and the Rev. John R. W. Stott, rector of All Souls in fashionable Langham Place, west London, and a chaplain to the Queen.

They wrote:

"We very much regret the unrepresentative remarks made recently by the Archbishop of Canterbury about Dr. Billy Graham. It ought to be made clear that in saying what he did he expressed his own opinion and his opinion certainly does not represent the mind of the Church of England.

"People of many shades of churchmanship, clergy and laity alike, thank God for the Great London Crusade" (conducted by Mr. Graham here last June) "and for the reminder it brought of the straightforward claims of the Gospel. Emotionalism was noticeably absent. It was a plain message for everyday men and women. . . .

"The Christian Church needs everyone who will fearlessly proclaim the Gospel. Because Dr. Graham does this, we shall give our wholehearted support to him when he returns to this country for his short nationwide Crusade in June, 1967."

Distressed Rector

This letter was followed by a longer one from the rector of Mileham, in Norfolk county, eastern England, the Rev. A. F. Mellows, who said that as a loyal member of the Church of England he was "deeply distressed" by Dr. Ramsey's statement in Vancouver.

"How can Dr. Ramsey be so ill-informed as to describe Dr. Graham's Crusade this year as emotional evangelism?" he asked. "Is he not aware that clergymen of all shades of churchmanship who have been present at Dr. Graham's meetings are agreed, with very few exceptions in-

deed, that there is no undue emotional content. I say undue advisedly as Christianity devoid of all emotion would be as dead as matrimony without romance."

Church of England bishops, too, expressed their distress over the statement and came to the defense of Mr. Graham.

Bishop John Tiarks of Chelmsford was quoted as saying: "My feeling when I went to Earls Court to hear Dr. Graham was there was a minimum of emotionalism. The appeal to the mind and the appeal to the heart and will are both necessary."

Bishop Reacts

Bishop Mervyn Stockwood of Southwark declared in a public statement: "There will always be a warm welcome for him (Mr. Graham) in Southwark, and I am proud to call him my friend.

The bishop of Southwark noted that while the Graham approach was very different from his own, he knew of "dozens of people" who have been won to the Christian faith by the American evangelist's ministry. "Indeed," he added, "we have priests in the Southwark diocese who attribute their vocation to Dr. Graham."

Even the chairman of the Church Assembly's House of Laity, Sir Kenneth Grubb, publicly took a dim view of his archbishop's remarks. He said: "We are not all dons. Dr. Ramsey has been brought up in the university tradition. We have to deal with friends and neighbors. When I saw Dr. Ramsay's Vancouver remarks I frankly and openly regretted that they had been made in that context."

Another leading layman, M. J. Meadowcroft of London, took issue with the archbishop's references to emotionalism and intellectualism in a letter in the *Guardian*. He wrote:

"It is apparently perfectly normal for one to be emotional over love, politics, football or, indeed, anything at all except religion. Yet if my Christian faith does not move me then I would consider that it lacked something. There are, of course, dangers in over-emotion but I found the recent Crusade conspicuously lacking in the sort of emotion I had been led to expect. Had he been there the archbishop might have found likewise."

Mr. Meadowcroft further suggest-

ed that Dr. Ramsey take a brief walk near his own Lambeth Palace so that "he could then see which churches are full or growing and which are half-empty or contracting. Even in his own denomination it is the evangelical theological colleges which do not lack for ordinands while the others complain of the decline."

After the storm of criticism broke in the papers, Dr. Ramsey wrote the *Times*:

"On reading some of the words used in the letter today signed by Lord Luke and others I am led to think that they had an inaccurate account before them.

"In fact, I never spoke of 'emotionalism' in connection with Mr. Graham's Crusade, as I know that Dr. Graham did not make a particularly emotional appeal.

"Nor did I speak of 'an intellectual thoughtful approach' in contrast with an emotional one, as I am sure this is an unreal contrast. Nor did I use any phrase about Dr. Graham not being 'needed.' I am very sorry that an incorrect story transmitted across the Atlantic should have given distress to many people, and I do indeed understand their feelings.

"In reply to questions about Dr. Graham's Crusade I acknowledged readily that it had made converts, and I said that it had not greatly altered the religious situation in England.

"I believe this to be true. Then, with the long term needs of this and other countries in view, I added: 'We need an evangelism which gives more space to the social content of Christianity and to intellectual difficulties of belief.'

"I believe this to be true and worth saying, lest contentment with old methods should blind us to the imperative need for really new approaches."

The letter was not too convincing, though, since he knew of the quotation when he landed at London airport. He told reporters there that what he had said in Vancouver he had said on many previous occasions and also "that our times need a different sort of evangelism."

While the Archbishop of Canterbury did not attend any of the Earls Court meetings and was counted less than a supporter of the crusade, the Archbishop of York, F. Donald Coggan, did attend and support in various ways. □

'Old Morality' Blasted At Meeting of Baptists

LOUISVILLE, Ky. (RNS) — Today's so-called new morality calls for the development of a Christian ethic that will help people make moral decisions, the first Christian Ethics Workshop sponsored by Southern Baptist Theological Seminary was told here.

Ross Coggins, communications director for the Southern Baptist Christian Life Commission, said the "debate between traditional morality and the new morality comes down to this: how do Christians make moral decisions?"

Urging Southern Baptists to accept the challenge of a new ethics, Mr. Coggins asserted that "there may have been a time when the Church could reduce morality to a system of easy do's and don'ts, but in the present age such a pre-packaged morality is rejected."

Mr. Coggins said the moral revolution was in some ways a reaction "against a kind of religion which has as its sole aim the salvation of 'souls.'"

"This kind of religion," he maintained, "is too busy making Christians to learn to be Christian. This is why a disturbing number of pastors and evangelists get into trouble over money and sex. A passion for 'souls' without a corresponding passion for Christian morality will inevitably end in spiritual bankruptcy."

Other speakers addressing some 100 workshop participants included Dr. Wayne E. Oates, professor of psychology of religion at the host seminary, who said the Church and its clergymen have been out of touch with the sexual revolution.

Neither proponents nor opponents of total sexual freedom should provide simple rules for, or answers to, morality problems, he said, but should seek to guide sexual behavior with "patience, humility and concern," and demonstrate responsibility and integrity.

(Editor's note: Southern Baptists have their troubles like the rest of us. The difference is that Baptists are not bound to creeds or organizations, so each can claim the right to interpret Scripture as he pleases. Some of the rest of us ARE bound to standards and our "wild ones" violate these.) □

Pinch on Mississippi Funds Brings Cries

NEW YORK — Suspension of Office of Economic Opportunity allocations to the Child Development Group of Mississippi has prompted loud outcries from the National Council of Churches and the United Presbyterian Church USA.

The controversial CDGM was organized with the help of the NCC's Mississippi Delta Ministry, which has been in serious financial difficulty. More than \$7 million in federal funds had gone into Mississippi through CDGM, and persons closely affiliated with the Delta Ministry and other "civil rights" groups have been on the CDGM payroll.

CDGM operated the "Head Start" program of pre-school education in 28 counties, with 12,000 children enrolled.

Enabling agency for the grant to CDGM was Mary Holmes Junior College, a UPUSA-related institution at West Point, Miss.

In suspending CDGM from the Head Start program, Office of Economic Opportunity officials explained there were administrative and fiscal irregularities.

'Purely Political'

Not so, said the program board of the NCC's Division of Christian Life and Mission. The cutoff of the funds was a "purely political" action, the body claimed.

OEO said the Head Start program is not being abandoned in the Mississippi counties but will be continued under the guidance of a new interracial group being formed with White House assistance.

The NCC program board maintained that the decision to withhold funds from the group its Mississippi field workers helped to organize was the result of political pressure brought about by middle-class Mississippians who objected to the program's control by the "poor people" of the state.

One member of the NCC unit, Dr. David Ramage of the United Presbyterian Church USA, called Sen. John Stennis of Mississippi the "real villain" behind the action.

The NCC program board announced creation of a group called "Friends of the Children of Mississippi" which it said would raise funds to maintain and continue "minimal essential liaison" between

CDGM headquarters and the project's 122 field committees.

Whether the program was actually controlled by the "poor" of the state or by Delta Ministry officials or others from outside the area has been a question much debated within the state. Another much-discussed question has been whether CDGM was run to benefit children or adults and their adult organizations.

Sen. Stennis has in his files a photostat of a \$200 check to the militant Student Non-violent Coordinating Committee from the project's account, processed within two weeks after the first federal grant was delivered.

A number of the payrollers of CDGM have been leaders or prominent members of SNCC, the Congress of Racial Equality and other "civil rights" groups, according to an article in the financial weekly, *Barron's*.

The *Barron's* article, noting the alleged fiscal irregularities, directly tied in the Delta Ministry. It said OEO's own audit findings and recommendations included this: "The \$30,710 fee paid to the Delta Ministry at Mount Beulah for feeding and housing CDGM employees during the week of teacher orientation . . . appears to be overstated by approximately \$21,000 . . . we found documentary support for only 657 of the 831 persons who supposedly attended the conference. . . ."

Unauthorized Spending

The audit report mentioned in the article also said chairs were bought to the tune of \$6,500 even though the grant conditions prohibit purchase of furniture, and 12 cars rented without any restriction as to official use.

While not answering all the allegations, the NCC officials and other churchmen sympathetic to the Delta Ministry sprung to the defense of CDGM.

Answering the OEO charge that the projects have actually been for adults in the guise of child care programs, the NCC Division of Christian Life and Mission board maintained that it is "unrealistic to expect children to learn human dignity unless their parents know it." The board went on to add that a major thrust of the program "has been to involve parents in the learn-

ing process," but did not explain what the adults were taught.

Dr. Kenneth Neigh, general secretary of the UPUSA Board of National Missions, took strong exception to the funds cutoff and said a New York accounting firm found that CDGM books accurately reflected the program's financial status.

Giving a rosy picture of the project, Dr. Jon L. Regier, a United Presbyterian USA minister who is the top executive of the NCC division, said that "everyone who has visited and inspected the Child Development Group — including leaders in the Congress, education, labor, business and the Church—has come away marveling at not only the quantity of participation but also the quality of the experience."

The Delta Ministry functions administratively under Dr. Regier's division. The Rev. Arthur Thomas, until recently the director of the Delta Ministry, was on the board of CDGM. Under fire almost since the beginning of the job two years ago, Mr. Thomas announced his resignation in September to join the staff of a Washington organization called Poverty-Rights Action Center.

Named acting director was Owen Brooks, a Negro engineer and Episcopal layman from Massachusetts who has been associate director.

Pledges Come In

With the financial pinch on the Delta Ministry tightened a number of denominational officials have stepped forward to assure continued support. Two divisions of the Methodist Board of Missions came up with a \$130,000 pledge. The NCC said it also expects the following this year: United Presbyterian Church USA, \$50,000; Episcopal Church, \$20,000; Lutheran Church in America, \$10,000; United Church of Christ, \$15,000; Evangelical United Brethren, \$7,500; American Baptist Convention, \$3,000; Church of the Brethren, \$1,800; Disciples of Christ, \$1,200.

Other expected income includes \$10,000 directly from local congregations and \$37,000 from member Churches of the World Council of Churches.

CDGM was not without financial supporters in its hour of need, either. After the federal suspension was announced, the Chicago-based Field Foundation, a longtime supporter of leftwing causes, was identified as a new supporter. ☐

Good Deeds

It is taken for granted that doing good is a great idea. Everyone assumes that Christianity is a business of "good guys" dealing in general good deeds. Who could question the conviction that it is better to help than to hurt, and "more blessed to give than to receive"?

The Church, we presume, is definitely a total loss in time and effort unless it does something constructive in concrete example. "Faith without works is dead." And we don't believe there could be a good man who is not also a Good Samaritan; other examples will occur.

Who Needs Them?

So far so good, but it will not do to leave the good life like this. You know the story of the Boy Scout who helped the little old lady across the street against her will. Saints preserve us from such well-meant but misguided chivalry as Don Quixote carried on! Quixote interrupted a beating and bawled out the Simon Legree so roundly that after Quixote got out of sight the rascal beat his slave with redoubled fury.

After the poor victim escaped he begged Quixote: "For the love of God, Sir Knight Errant, if you ever meet me again, though you may see them cutting me to pieces, give me no aid or succor, but leave me to my misfortune, which will not be so great but that a greater will come to me by being helped by your worship."

Remember the man in the stalled car who requested the woman driver to push him at 35 miles an hour? Then he looked up in the rear view mirror and saw her bearing down on him at that rate of speed. With friends like that, who needs enemies?

The author is pastor of the First Presbyterian Church, East Cleveland, Ohio. This article first appeared in CHRISTIAN HERALD.

There are so many good deeds that should never have been done, some of them over someone's dead body. I recall having done a kindness to show up a person. That was a dirty trick for which I need forgiveness.

Have you ever humiliated a recipient of charity by such an oppressive show of generosity it froze him fast in his feelings of inferiority? I wonder if there is anyone who has not caught himself taking the coward's way out in giving a handout of money to an alcoholic?

Getting rid of a pest by giving in to his request is not necessarily nice. Didn't you ever perpetrate something sweet that was resented? I have seen a veritable pestilence of friendliness. Ruskin's mother was said to rule her house with "inexorable kindness." And goodness can be saccharine as well as heartless.

Motives Examined

Much of the record of Christian benevolences is besmirched by being inept, imperfectly timed or by being a perfect mistake. How many times have the best things been done in the worst way—a despicable thought propelling a beautiful deed.

Is my good deed done compulsively to prove my independence from a too dominant father or to defy my wife or husband who do not understand or satisfy me? Is my stand artificial, forced, man-made or heaven-sent? Why did I speak out so violently in favor of the Red Cross? Because I felt guilty for not doing something else, or was I over-reacting to expiate the shame in my domestic life?

Why did I accept that post in the Community Chest? Because I am uncomfortably well off? Because I want to pass for a man with those connections? Why did the minister make that last hospital call? To keep from being criticized? To get credit? To show his proficiency and

heart-rending pity? Or to *minister*?

This is not double talk but straight from the shoulder of our Book. These are the deep waters of God's judgment and the matter of our life and death. God doesn't give a fingersnap for our demonstration of kindness. "The greatest treason is to do the right thing for the wrong reason."

The unfeeling, unthinking exploitation of goodness is devil's work. The Lord is not looking at our well manicured fingertips; "the Lord looketh upon the heart." You and I cannot get away with doing good *per se*.

Outward Show

The New Testament notices a number of decent chaps going down the drain. Jesus watched do-gooders laying weighty tithes in the Temple treasury as though they were playing horseshoes. He was not impressed. "They gave," He said, "out of their abundance." They never missed it. It was keeping up a front, not flooding from the heart. The poor widow's two coppers meant something because they meant everything to her.

I don't suppose there ever lived men superior in impeccable behavior to the Pharisees. That fraternity expertly made exactly the right move and always came up with precisely the right answer, topping it off with a tithe or ten per cent of their salaries.

These fellows couldn't be topped in spiritual stunts, but Jesus blasted their goodness in scalding language because their goodness was an imposition. They were loveless and ugly spirited inside.

We must never fool ourselves into thinking that goodness can get away with playing to the grandstand. St. Paul exposed the utter banality of put-up goodness: "If I speak with the tongues of men and of angels . . . and if I bestow all my goods to

Not To Do

feed the poor . . . and if I give my body to be burned, but have not love, it profiteth me nothing."

Good deeds die because we get the cart before the horse. A man cannot act like a Christian until he becomes one. He cannot do good until he feels good by God's forgiving grace. One is not supposed to give something away until he gives himself up to God, otherwise the deed will be saturated with a sterile superior air, a petty desire to be paid back or some other ulterior motive. That hand is unblessed whose head is unbowed.

If we are unfruitful vines, every project our fingers touch withers, every high ideal is frustrated and all the best laid plans are futile writing in the sands until we first fall into the hands of the living God. Without God the gift or good turn is lifeless, unenlightened, scatterbrained and uninspiring.

No matter how worthy no effort is worth anything without being animated by a heart broken before God. We cannot do any good until that prerequisite good has done us over, in one way once and for all, and in another day after day.

There is no more ridiculous burlesque than someone trying to force God's hand. Flinging silver carelessly in the lap of need, dumping surplus politically on despondent shores or slopping off our charity from barren unrepentant hearts and lives still obstinate and unredeemed is the height of folly and the glaring reason we are not gaining on this mad race with death.

A Neighborly Pie

Giving dead bread as strategy only mimics Communists. Unless we are living on the lifeline of God's will and love, having above and before all else not forgotten that man shall not live by bread alone, our bread is stone.

The only thing we have to give

is the love of God given to us. In this spirit the bread becomes sacramental, our money loses its taint, both giver and receiver are doubly blest. So His greatest commandment puts off the love of neighbor until after "thou shalt love the Lord thy God with all . . ."

Once our life has been offered to God, we give at His discretion. We do not decide what to do, where it goes and then ask His blessing.

Our happy privilege is to pitch into the particular assignment God wills us to do. This is so for a church, as for every single soul. There are a thousand and one bewildering possibilities crying for someone's attention; we can and we must give priority to the ones so definitely ours, it is as though our names were written on them.

Once a man's heart is broken before God his next move becomes as plain as day. It dawns on him in prayer that the people he has been pressuring and manipulating for his own purposes are names and faces to be cherished instead.

Someone he's been stalling off with fruitcakes wants his complete attention. You will not be interfering, forcing, or fabricating your good works as a busybody does, you will be shown what to do, beginning with God, then extending to a new thoughtfulness of your husband, going on to a bright new relationship with your children.

If God finds you picking up the threads here He will open up door after door of specific opportunity for you personally. A twice-born man is not simply released into a general sea of helpfulness but detailed to a specific mission. Such a life will not rob Peter to pay Paul but multiply blessing on one and all.

One not only needs God's wisdom to distinguish which deeds are His, but God's strength to execute them. A good deed is not a do-it-yourself kit. A good deed, as the Samaritan

showed, is a study in sanctified imagination and hallowed intelligence.

Christians have a reputation for being slouches — charitable but not so very sensible. We are seldom accused of being too astute in the execution of a kindness. But the excellence we see in Christ never came off the mediocre cuff but grew in God from goodwill and only after the most reverent application of all the resources at His command.

First, God

To begin with, our deed is too big for us to do alone. We are not to do it *on* nor *for* so much as *with* someone.

We need help to know how and when as well as what the deed is. Timing, patience, persistence, are not our *forte* but God's. We won't accomplish very much while reading the paper with our mind somewhere else. Kindness is absorbing, probing; it takes the kind of thing only a loved one would think of.

Being Christian is not simply being businesslike and efficient, but thrilling with the agony and the ecstasy of a runner who has put everything into the race.

We are talking here about "the more excellent way," the way a man would build another's house as though for himself, of doing the deed with that finer eye that detects what the theatrical glance would miss and only the solicitous love of God discern.

The good Samaritan never goes too far taking over the innkeeper's turn, nor turning the man in need into a parasite or a prop to his helper's ego. He never goes out of God's field of gravity or debt of glory.

Whatever else defines Christian love, there is an aroma of humility, and we can always detect a faint but burning incense to remind us so clearly but ever so gently that "every good and perfect gift cometh from above." ☐

For Whom Did Christ Die?

ROBERT STRONG, S.T.D.

John 17 is called by many the Holy of holies of the New Testament. It is the prayer made by the Saviour before going to the Garden of Gethsemane to be betrayed and arrested.

Our great High Priest, soon to give Himself upon the cross as a sacrifice for our sins, stands now in prayer to intercede for His own and to dedicate Himself anew to His coming ordeal. Soon He will go to His Father, but it will be by the agonizing way of the cross.

Much in His thought are His disciples and the converts they will gain. It is not for the world but for His own that He specifically prays. The High Priest intercedes for those near and far in time who belong and will belong to Him. And thus He teaches us definiteness of the atonement made by Christ, known also as the limited design of the atonement.

Observe that we are not talking about a limited atonement. With all our strength we insist that when Christ died upon the cross He offered a sacrifice of value sufficient to save from sin everyone who has ever lived or would ever live. But in actual fact the death of Christ saves only His own people. This is its design. This means that the death of Christ did not merely make salvation available to mankind, it secured with absolute certainty the salvation of Christ's own, the elect.

Christ's atonement was therefore definite; it was intended to accomplish salvation with certainty, and it did accomplish that intention. Our Saviour merited by His atoning work everything that His people, the

"I have manifested Thy name unto the men which Thou gavest Me out of the world: Thine they were, and Thou gavest them Me; and they have kept Thy Word . . . I pray for them; I pray not for the world, but for them which Thou hast given Me; for they are Thine . . . Neither pray I for these alone, but for them also which shall believe on Me through their word" (John 17:6-20).

elect of God, would need that they might be brought at last to heaven.

One of the grand conceptions that emerge from the high priestly prayer of Christ is that in eternity the Triune God went into counsel. To put it in our human way, the all-embracing plan of God was then made. The Divine decrees were formulated: to create the universe, to create man, to permit the fall, to choose a people unto salvation, to save them by redemption. Of this last step we speak in theology of "the covenant of redemption." Let me set before you the covenant of redemption by even being so bold as to represent it in terms of a conversation among the persons of the Godhead.

Scripture intimates that, in effect, God the Father said: "It is Our purpose to save out of the ruined race a people that shall be to the praise of Our mercy and loving-kindness. This purpose to save must be carried out in a way that is consistent with Our nature and that will satisfy all the demands of the situation of human sin.

"One of Us must go and identify Himself with mankind by becoming incarnate. He must join Himself to a human life that He might be able to act as mediator between God and

man, being both divine and human. He must do a work of atonement for sin, humbling Himself even to death upon a cross. Will the Eternal Son go upon this saving mission?"

In effect, God the Son replied: "Willingly I shall go. I shall join the Divine nature to human nature. As Mediator I shall subordinate Myself to the Father's will. I shall accept the humiliations attendant upon human status, finally submitting to a laying down of My earthly life as the price of redemption."

In effect, God the Holy Spirit said: "I shall prepare that human life to which the eternal Son will join Himself. I shall work the miracle of quickening in the virgin's womb. I shall sustain the human nature of the Mediator. On the third day after the death of the cross I shall give resurrection life to the body laid away in the tomb in the garden."

So in eternity past, the Father and the Son made the covenant of redemption, and the Spirit joined them in it.

Biblical Redemption

It is this momentous compact to which our Saviour alludes in His great prayer in John 17. Presently now by way of Calvary He will go to His Father. In this prayer He claims from His Father the promised blessing upon His disciples and all others for whom He will be acting as Redeemer. It is the covenant and work of redemption that are vividly before His mind.

Nearly everybody understands what is meant by redemption. It means to buy back. Suppose someone has pawned an article of value.

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When the amount advanced on it is paid back to the broker, plus interest, the owner may again take possession of his property.

In the Scripture use of the term the thought is that we are slaves of sin. A price must be paid if we are to be delivered. God wants us for His own; He pays the price. Scripture says the price is the death of Christ. On the cross He made a ransom-paying sacrifice for us.

That is the tremendous Biblical conception we are to have in our minds when we talk about the Saviour, the Mediator, the Atonement, our being brought back to God by Christ's redeeming sacrifice. Here we are at the very heart of Christianity: the heart of Christianity is redemption through the sacrifice of Christ.

How many aspects there are to the Bible teaching on redemption. Involved in it is our jeopardy: we are slaves of sin and so are under judgment and wrath, in most desperate danger of eternal damnation. Involved in it are the holiness of God and His justice.

For all that He loves us and would bless us and would have us to be His, still He must deal with our sins in such a way that the divine justice is not impeached. A moral universe stands watching, quick and alert, as it were, to sense any deviation from consistency.

The problems find solution in the redemption by Christ Jesus. He is the redeeming One. He is Himself the price of redemption. See Him move forward to the payment. He humbles Himself to be made man. He submits to the ways and lot of man.

He accepts misunderstanding, suspicion, petty fault-finding and questioning. He tastes the bitterness of human indifference, resentment, and hatred. He endures public rejection and scorning. He is whipped with thongs. He is crowned with thorns. He is spat upon, He is nailed to a cross. He is abandoned by God His Father. His soul is poured out as an offering for sin. He is bruised and afflicted thus for His people. Their sins have been laid upon Him by divine appointment.

Is any sorrow like His sorrow? This He does and this He bears to pay the price that justice demands. This He does and this He bears because God loves us and wills to

save us. And only through the work of redemption can He do it.

The indifferent, distrustful, resentful human heart finds itself wooed and won by perfect love in sacrificial action. The very highest created intelligences in their suspenseful watching acclaim the wisdom and adequacy of the divine plan. One man suffers but, because He is the God-man, what He does is of infinite value: all, though they be millions and billions, who shall ever call upon the name of the Lord Jesus Christ shall be saved — their ransom has been paid.

And yet there are those in the visible Church who will say, as recently did a history professor in a denominational college: "It looks like this to me. In the end, all I have done will be added up. If the good I have done outweighs the bad, I'll be all right." What a low view of sin. What an utter disregard of Calvary. What a despising of redemption.

Redeeming Grace

"Not by works of righteousness which we have done, but according to His mercy He saved us" (Titus 3:5).

It should be perfectly clear that when Christ died upon the cross He did not save everyone. It is perfectly clear that there are two classes of men: the saved and the lost. We see nothing in Scripture to support the sentimental notion that in the end all will be saved and know the bliss of heaven. Universalism is false. The Bible is emphatically plain that some will be lost, as it is consolingly plain that many will be saved.

Towards 'Relevancy'

The church may still play a relevant role in modern society if it points out, forthrightly and without equivocation, that sin is sin and that every sin has its punishment and also that every sinner, no matter how addicted he is to his special weakness, can receive the full and free forgiveness of a loving heavenly Father through the grace of Jesus Christ. — ROBERT W. HIRSCH.

Definite atonement is a necessity and should occasion no difficulty whatever. In eternity God planned redemption and chose a people out of a ruined race to belong to Him; He chose them, so to say, as to their exact number and by name.

He did not send His Son to be made man and die with a purpose less definite than the decree made in eternity concerning the salvation of God's people. Christ died definitely for His own. Christ died definitely to save His own. Christ died not for a hope or a possibility of saving lost sinners but to secure the salvation of the people of God, those chosen by Him from eternity.

As so often given us in Scripture, sovereign election cannot be escaped, but must be viewed as what a sovereign God (consistent with His own nature) would have to decree. So also the idea that Christ certainly accomplished the purpose of His coming and died savingly to benefit God's own elect cannot be escaped.

Let us state it in as plain a summary as possible. Christ did not die upon the cross only to make salvation available or possible. He died to save. He died to save His people. The benefit of His atonement is not subject to human whim. He actually secured on that cross the salvation of His own. It was His Father's promise to give Him a people.

God has pledged to make the sacrifice of Calvary effective, drawing and winning men and working faith in the objects of redeeming grace. The death of Christ, then, actually accomplished their salvation, so that those for whom Christ prayed in John 17 are absolutely certain to reach the Father's house.

Our text exactly describes the intention of the Lord in going to the cross. He is not going there for mankind in general. He says that He is going there for His present disciples; and He is going there also for those who will believe on Him through the word that those earliest disciples will preach. The high priestly prayer of Christ delineates exactly the company of those for whom the Lord went to Calvary to give Himself in the sacrifice of death that they might be saved.

Now perhaps someone is saying within Himself: "How do I know that Christ died for me? How can I know that I am in that company (Cont. on p. 20, col. 3)



What Happened To Student Work

About five years ago the General Assembly of the Presbyterian Church US considered an overture which asked (in effect) that the Assembly investigate the denomination's program of student work on college campuses. Concern was expressed in the overture over the lack of any Presbyterian or Reformed interest in the Church's campus ministry, generally speaking.

The overture was to all practical purposes rejected by the Assembly after officials of the Church and Campus Christian Life leaders solemnly assured the commissioners that, 1) the denomination's program of student work was *very* Presbyterian and nothing else; and 2) student work is not the province of the General Assembly anyhow, but rather of the synods.

So the effort to bring some improvement into Presbyterian student work died aborning, as it were. The average commissioner listened to the official denial of the charges and dismissed the whole matter from his mind. The issue was tossed into the laps of the synods, where everyone knows very little ever is done.

And student work went from bad to worse. Today it is hard to find a campus ministry which is not totally committed to support of and participation in the National Student Christian Federation, the student arm of the National Council of Churches.

Meanwhile the National Student Christian Federation has become the University Christian Movement which, far from being Presbyterian, is not even Protestant. It now embraces the Roman Catholic and Greek Orthodox student movements as well as the various Protestant student groups and it has adopted *Motive*, that shocking Methodist student publication, as its official magazine for all participating units.

At the denominational level, Pres-

byterian denominational leaders are phasing out the Westminster Fellowship, traditional organization of the Presbyterian Church US, because most Presbyterian groups on college campuses are in process of merging into united campus ministries of one kind and another — and of course the ideals of the University Christian Movement are far removed from those suggested by the word "Westminster."

We often have said that we wondered how far the Church would have to go before its members woke up to what was happening. It now seems to us that if the Church accepts without protest (despite the fact that it is hard to get anything done at the *synod* level) what is happening to student work, then it will be clear that the day is far spent and the night cometh on.

We know at least one synod which is in process of setting up its own guide-lines for student work, intending to vest top authority in the synod's Campus Christian Life Committee with strict instructions to have nothing to do with the larger denominational program or with the University Christian Movement.

This could be done in other synods, if it isn't too late. ☐

Dirksen vs. the N.C.C.

The massive reaction from the National Council of Churches to Senator Everett Dirksen's criticism of the Council (*Journal*, Oct. 5) is not so much a deserved rebuke as it is a frightening display of the willingness of an overweening bureaucracy to mount a massive effort at intimidation.

Acutely conscious of the strong resistance offered by the National Council of Churches to his effort to introduce a prayer amendment to the Constitution, Senator Dirksen

expressed himself on the floor of the Senate in an opinion of the Council's secular power-politics and leftist orientation.

The Senator's remarks were accurate and can be abundantly documented.

The NCC reacted promptly and with an awe-inspiring counter-attack. A telegram signed by bishops, stated clerks of denominations (including US and UPUSA Presbyterian and the Reformed Church in America), general secretaries of denominations and other church dignitaries tore into the senator for using his position "to disseminate erroneous and discredited charges . . ."

Replying to criticism with a typical personal attack and with generalities that said nothing about the points raised, the National Council of Churches did not win the argument — it is doubtful that the NCC had in mind clearing up the issue. This was merely an awesome demonstration to the Congress that anyone who dares to criticize the powerful NCC runs the risk of having unleashed over his head massive forces of retaliation.

We believe this episode constitutes additional evidence that Christian churches supporting this agency of power-politics-in-the-name-of-religion have taken into their bosoms a deadly asp that could destroy them. ☐

The Screws Tighten

Add this to your collection of Things That Are Hard to Believe: official denominational agencies are *discouraging* some aspects of overseas assistance given by local churches; and Church boards are making it harder for donors to make gifts to specific objectives.

We have before us on our desk two letters. One is from a Presbyterian US hospital overseas telling about the acute shortage of bandages and reporting that they would be glad to get old sheets, even, that they could roll into bandages themselves.

The other letter is from an official board of the Presbyterian Church US telling the women of a local church that they should *not* send bandages overseas over and above the exact quotas assigned by that (the board) office.

We have two other letters before

us on the desk. Both are from the treasurer of one of the boards of the Presbyterian Church US, in each case rejecting (and returning) a gift to the donor because the donor had specified where he wanted the gift to go. The two returned checks total over \$1,000.

No small part of the mounting tension in the Church is the result of a tightening control over the individual conscience of the average church member by a galloping bureaucracy which seems determined to impose its will in the life and program of that formerly free society of Christians which was once the Church.

The degree of control has become so absolute that there is serious reason to doubt if it can be broken. Denominational officials increasingly speak and act as if it is *not* necessary to take the members of the churches into account — it isn't even necessary, any longer, to take the churches into account. Things at the top administrative levels, including the General Assembly, are so well in hand that a revolt against policy now, seems impossible.

As we have said before: The time is rapidly approaching when those who want the freedom to worship and serve under the historic Presbyterian and Reformed system may have to contemplate drastic steps to reconstitute the Presbyterian Church US. ☐

Confusion Confounded

To become all things to all men does not mean that a Christian must become worldly to win the world-wise; that he must engage in gambling to win the gambler; that he must engage in wild condemnation of the church in order to win those who damn the church. . . .

To encourage teen-agers to dance the frug in the aisle of the sanctuary during a service which is announced as a Christian service of worship is in itself already bringing something of confusion into the house of God. But to try to interpret it as a contribution to an intelligible Christian experience, and to try to make the teen-agers believe that this is true, is not only betraying one's trust as a Christian teacher, but comes very close to, if it is not already, a manifestation of the darkened mind. — WINFIELD BURGGAFF, in *The Church Herald*. ☐

A LAYMAN AND HIS CHURCH



Light For Darkness

Dr. L. Nelson Bell

The world's chaos — men and nations groping for solutions to their problems — is much like a blind man seeking a way out of a maze at midnight.

The Prophet Isaiah wrote: "*For behold, darkness shall cover the earth, and thick darkness the peoples*" (Isa. 60:2a). It is spiritual darkness that causes men to stumble. It is spiritual blindness which looks for solutions where none are to be had.

Into this thick darkness the Son of God came. "*I am the light of the world; he who follows Me will not walk in darkness, but will have the light of life,*" Jesus said (John 8:12).

Two may be walking the same road. One is confused and frustrated and stumbles because he is walking alone in spiritual blindness. The other sees bumps and turns and walks safely because he is walking with the Light of the world at his side. He may suffer but even that suffering is for his good. When he wonders which way to turn, he hears, "*This is the way, walk ye in it.*"

The Christian is fully aware of chaos all about him but his heart is at peace for he knows, as Paul said in the midst of the storm, ". . . God, to whom I belong and whom I worship" (Acts 27:23) is at his right hand.

The day may soon be here when one may fly so fast as to never be out of sunshine. The day is *now here* when one need never walk in darkness for the living Christ is always at hand to them who follow Him.

Men and nations are stumbling today because they ignore the Light of life. Politicians, statesmen, scholars all stumble without Him. On every hand there are false lights — reason, philosophy, science, even some voices in the Church — which add to the chaos. They add to the confusion for they are human and only the su-

pernatural One can give the needed light.

Without Christ there is unforgiven sin, ignorance and unbelief. With Him there is the "light of life" — living light, spiritual light. This Light is independent of time, space and circumstances. It burns forever and cannot be quenched. It shines in the mind, the heart and conscience. It is reflected in one's conduct, decisions and conversations. It gives peace to the heart, clarity to thinking, motivation for living, and assurance when passing through the valley of the shadow of death.

Jesus' assertion that He is the light of the world takes for granted the fall and darkness of sinful man. It implies the spiritual and moral darkness of the world. It affirms His deity, for only God could make such a statement. It makes a universal offer with only one condition — *following Him*. It promises deliverance from darkness and the possession of light. It confirms Paul's statement: ". . . to those who are perishing. In their case the god of this world has blinded the minds of unbelievers, to keep them from seeing the light of the Gospel of the glory of Christ, Who is the likeness of God" (II Cor. 4:3b,4).

Christ commissioned Paul to preach the Gospel "*that they may turn from darkness to light,*" and that is our call today.

Healing of spiritual blindness is a supernatural work, just as was our Lord's healing of the man born blind. It is the work of the Holy Spirit, making effective the cleansing, atoning and enlightening work of Calvary and the empty tomb.

The elimination of gross darkness in the hearts of men and nations is to be had for the asking and *the believing*. The penalty of rejection is God's judgment: "*And this is the judgment, that the light has come* (Cont. on p. 20, col. 3)



SUNDAY SCHOOL LESSON

For October 30, 1966:

Jeremiah, The Reluctant Prophet

Rev. Jack B. Scott

INTRODUCTION: *The Time Span of Jeremiah's Labors* (Jer. 1: 1-3). The period of Jeremiah's prophecy covers about 40 years from 626 B.C. (the 13th year of Josiah's reign) until 586 B.C. (the year of the fall of Jerusalem).

It was a period of rapid decline for Judah. Assyria had faded and the great struggle for that part of the world was now between Babylonia and Egypt. Nineveh, the capital of Assyria, fell in 612, right in the midst of Jeremiah's ministry.

Daniel was probably deported along with many other fine Hebrew young men to Babylon in 605 B.C. That same year, Nebuchadnezzar defeated Pharaoh Necho of Egypt and became leader of the greatest empire the world had seen to that date.

Contemporary with Jeremiah at this time in Judah were the prophets Zephaniah, Nahum, and Habakkuk. In Babylonia, both Daniel and Ezekiel began to prophesy before the end of Jeremiah's ministry.

I. GOD CALLS HIS PROPHET (Jer. 1:4-8). The call contains three elements:

1. *The eternal purpose of God.* The doctrine involved here is the eternal purpose of God. God is not limited by time and space and He predetermines those things which please Him to the working out of His good purpose.

In Psalm 139:14-16, we see the same truth that was expressed by Jeremiah. Similarly, Isaiah speaks in Isaiah 49:1,5. Neither can we forget the words of Paul in Galatians 1:15,16. In all of these cases it was clear that God, long before the birth of the individual, predetermined his birth and call to God's work.

This great mystery, the predetermining counsel of God, though beyond our limited understanding, is no less true, and for the Christian it is a great comfort. God's use of

Background Scripture: Jeremiah 1; 20:7-18

Key Verses: Jeremiah 1:1-10

Devotional Reading: Jeremiah 1:13-19

Memory Selection: Jeremiah 1:8

us in His kingdom's work is not an afterthought, or last minute decision on His part, but a part of His greater plan for His whole Church, "each several building, fitly framed together, groweth into a holy temple in the Lord" (Eph. 2:21).

What a great comfort this was to be to Jeremiah in later years when he was tried and attacked by the enemies of God. So too with all of God's children. It is a comfort to know that God has worked out the end from the beginning and that what He expects of us is faithfulness to His call.

2. *The appointment to a work.* Jeremiah was appointed a prophet to the nations. This is significant. He is not for Judah alone but for the nations. His is a missionary call. His message will be applicable to all the nations. But too, as the content of Jeremiah reveals, his message will also be concerning the judgment of God on the nations for their sins, as well as judgment on God's people, Judah. From Chapter 25, and the last chapters of the book, we learn of the judgment of God on the nations.

More significant, he is a prophet, a spokesman for God, to declare God's Word to the people.

3. *The sufficiency of God to supply the prophet's every need.* Like Moses (Ex. 4:10), Jeremiah was reluctant. Like Moses, he looked at his own deficiencies instead of God's power.

To recognize our own limitations

is wise. It is essential. God uses humble men. But we must not use our own weakness as an excuse for not doing God's work. We must learn as Paul learned (II Cor. 12:7-10), that God can use our weaknesses for His glory, "for when I am weak, then am I strong."

We begin to be strong servants of God when we recognize that we are weak and must rely on God. This is what God taught Moses, "I will be with thee" (Ex. 3:12). This is what He also taught Jeremiah, "I am with thee" (Jer. 1:8).

When God calls us to a work awesomely great, far from pride, there should be humility, and far from excusing ourselves, we ought to look to God for the strength to do it.

"Go" and "speak" sum up what God called Jeremiah to do. Here is a fine summary of what it means to be God's witness.

II. GOD ORDAINS HIS PROPHET (Jer. 1:9-10).

1. *The ceremony.* Here we are reminded of Isaiah's call. However, there Isaiah's lips were cleaned; here, Jeremiah's are touched to show that what he is to speak is God's Word. What a high view of Scripture we see here. God's prophets were given God's Words. What they spoke were not their own ideas, but God's Words.

To be sure, Jeremiah did not know then what he should say, even as Moses in Exodus 4, but God would give them the words. Hence Peter declares in his Second Epistle (1:21), "no prophecy ever came by the will of man: but men spoke from God, being moved by the Holy Spirit."

2. *The Commission.* Jeremiah is given authority over the nations and kingdoms. Not an authority in himself but because he is to do God's will. By God's Word he is to pluck up, break down, destroy and overthrow, but also he is to build and

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plant.

So too, God's servants of every age are commanded. Jesus said to His Church, "all authority hath been given unto Me in Heaven and on earth . . . Go ye therefore . . ." (Matt. 28:18,19). Go! Not to work your will but God's will, not by your authority, but by God's authority, that is, by God's Word.

We cannot overlook the words of Paul to Timothy, so similar to Jeremiah 1:10, "all Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly furnished unto every good work" (II Tim. 3:16,17).

In the II Timothy passage, the word picture is very much the same as Jeremiah 1:10. God's Word will reprove and convict (pluck up and break down) but it will also correct and build up (build and plant).

III. THE OFFICE OF A PROPHET (Jer. 1:11-19).

1. *To maintain God's Word.* God's Word to Jeremiah comes in a vision. He saw an almond tree. One characteristic of an almond tree is that it awakens from winter's sleep earlier than most trees. Hence the name of the tree in Hebrew is derived from the verb which means "to awaken" or "to watch." This is the significance of these verses. God used a paronomasia, or pun, to teach a great truth.

God will watch, He will be awake over His Word to perform it. This would teach Jeremiah and every servant of God to respect God's Word. It can be said without hesitation that every true servant of God does highly respect God's Word. Those who tamper with that Word betray the fact that they are not truly God's servants. As our Lord has said, "if a man love Me, he will keep My Word" (John 14:23).

2. *To warn God's people.* Again in a sign, God reveals His truth to Jeremiah. This time it is symbolic. A boiling pot is turned over and hot liquid pours out from the north towards Judah. God interprets the symbol in verse 14: "Out of the north evil shall break forth upon all the inhabitants of the land."

The judgment coming is due to the wickedness of the land. God summarized that wickedness which has already been shown by all the preceding prophets from Amos to

Isaiah, namely:

a. They have forgotten God.

b. They have burned incense to other gods.

c. They have worshipped the works of their own hands.

Because they broke the first four commandments, they shattered the other six also, as all the prophets have said. And Paul declared in Romans 1, "even as they refused to have God in their knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting" (Rom. 1:28).

3. *To proclaim God's Truth* (Jer. 1:17-19; 20:7-18).

a. *What Jeremiah was called to do would bring opposition.* God did not deceive His servant. The going was going to be difficult. No people like to be told that they are sinners. They resent God's servant making them feel uncomfortable. They can close the Book and not read God's Word, but the only way to avoid hearing the Word preached is to stop the mouth of God's servant.

This they would try, and in every age, the world has tried to stop the mouths of God's messengers, but as yet without success. Even in the last days, the New Testament writers warn, this will be the case (II Tim. 4:3,4; Rev. 11:3-10). Persecution should not be sought by God's servants but it should be expected and not come as a surprise (I Pet. 4:12-16).

b. *Yet God will be with him and give him victory.* God's reassuring voice to Jeremiah, "I am with thee," again reminds us of God's constant watchcare over His own. On occasion Paul felt special need of this reassurance. At Corinth, after a disconcerting encounter with Jews who opposed him, Paul was reassured by the Lord in these words, "be not afraid, but speak and hold not thy peace; for I am with thee, and no man shall set on thee to harm thee:" (Acts 18:9,10).

Again, at Jerusalem after he had nearly been torn apart by the Jews, Paul was comforted by the Lord, "be of good cheer: for as thou hast testified concerning Me at Jerusalem, so must thou bear witness also at Rome" (Acts 23:11).

It is not surprising then that all of God's children at times quake in the face of the unbridled hate of the enemy. After all, as Peter said, they are tasting the enmity against

Christ that nailed God's Son to the cross (I Pet. 4:13).

It should strengthen the servant's faith just to taste the suffering of His Lord Who endured so much for him.

c. *The two above truths will be fully tested.* To hear a truth and to experience it is not always the same. It is bad enough to hear about persecution and opposition and rejection, but to endure it is another matter. Peter was ready to say, "if all shall be offended in Thee, I will never be," (Matt. 26:33). But only too soon, when the testing came, he learned he was not equal to the task (Matt. 26:69-75).

So with Jeremiah, God's Words in his call could help prepare him but still the trial of his faith had to be endured.

(1) *Jeremiah applies God's truth in the midst of persecution.* He acknowledged God's power to overrule his own misgivings in the midst of trial (verses 7,8). All that God had said would happen has happened, and it is awful to endure.

There is, though, no alternative but to stop preaching the truth, and that Jeremiah cannot do (verse 9).

Therefore when he hears his friends' words against him (verse 10), he will remember God's promise to deliver (verses 11-12). And as God promised, He does give victory to His servant, Jeremiah, who closes by rejoicing in tribulation (verse 13). (Compare II Cor. 7:4).

(2) *The extent of that deliverance.* From just how great depths God raised Jeremiah up is seen here. We think here of Job 3:3-26. Surely God's servants at times cry out, "Why was I ever born?" yet God's answer comes back and sustains. See how Paul stated the case in I Cor. 15:30-34.

One cannot but wonder at the grace of our Lord who, faced with far greater opposition than any of His servants shall ever have to endure, yet never murmured. He bore it all for His friends. Can we deny Him? ☐

• • •

There is much valid Christian truth that is not the Gospel. "Thou shalt love the Lord thy God with all thy heart" is not the Gospel. "Thou shalt love thy neighbor as thyself" is not the Gospel. "Christ Jesus died to save sinners . . . and rose again" is the Gospel. — *Selected.*



YOUTH PROGRAM

For October 30, 1966:

The Reformed Faith

Rev. B. Hoyt Evans

Scripture: Acts 17:10-14

Suggested Hymns:

"A Mighty Fortress Is Our God"

"How Firm a Foundation"

"Lord, Speak to Me That I May Speak"

PROGRAM LEADER'S INTRODUCTION: Several outstanding theologians were invited to a Presbyterian Church to speak on various doctrines of the Reformed faith. One member asked, "Why are they speaking about Reformed doctrine instead of Presbyterian doctrine?"

Both words, Reformed and Presbyterian, are adjectives. Presbyterian means "governed by elders," so it is the term we use to describe our form of government. Most of the churches which have Reformed theology also have presbyterian government, and most, if not all, of the Presbyterian Churches have Reformed theology.

FIRST SPEAKER: The word "Reformed" suggests to us theology which has a vital connection with the Protestant Reformation, and this is entirely correct. The word has an even more significant meaning. A Reformed Church is a Church that is Re-formed, formed again or anew, according to the Word of God.

Reformed *theology* is theology which is re-formed in accordance with the Word of God. The basis of Reformed belief, then, is the Bible. As the Westminster Confession of Faith states it, the final authority in all matters of religion is the "Holy Spirit speaking in Scripture."

What is the necessity, you ask, of making such a point of the authority of the Bible. It is simply this. At the time of the Protestant Reformation the Bible had been relegated to a place of secondary importance in the life and thought of the Church.

Tradition and the opinions of

church officials had the place of supremacy. Things not taught in the Bible, even things contrary to the teaching of the Bible, were affirmed and required. There was in the Church a great deal of that which was un-Biblical, and much of what the Bible taught could not be found.

SECOND SPEAKER: There were, as you may know, two main branches of the Reformation: the Lutheran and the Reformed. Martin Luther was the chief leader of the one bearing his name, and John Calvin was the leader of the branch bearing the name Reformed. Of the two, the Reformed group was the more thoroughgoing in its adherence to the Scriptures.

It is perhaps an oversimplification of the matter, but the difference between the two has been described in this way: The Lutherans retained that part of Roman Catholic belief and practice which was not *forbidden* by Scripture, and the Reformed retained only that which was *expressly taught* in the Bible.

The Reformed faith, or Reformed theology, then, is the systematic arrangement and presentation of the teaching of the Bible as it was organized by John Calvin. It is not human philosophy or logic, but it is the orderly setting-forth of God's revealed truth from the Bible.

The larger and more important part of our Presbyterian Constitution is the doctrinal part known as the Westminster Confession of Faith and Catechisms. You will notice when you read these Westminster documents that there are full Scripture footnotes on each page which establish Biblical proof and support for the doctrine stated above.

The Confession of Faith and Catechisms seek to teach what the Bible teaches, all of what the Bible teaches, and only what the Bible teaches. This insistence on being thoroughly Biblical has brought criticism on us.

For instance, if you believe the whole Bible, you find that it teaches the full sovereignty of God and also the moral responsibility of man. It is hard for the human mind to reconcile these two seemingly contradictory ideas. Some theologians have sought to deal with the problem by ignoring or playing down either the sovereignty of God or the responsibility of man. The Reformed faith, or Calvinism, has refused to do this on the ground that both truths are taught in the Scriptures. The Reformed faith seeks to be as logical as it can, but first of all it seeks to be Biblical.

THIRD SPEAKER: We cannot in this program touch on even the most basic points of the content of the Reformed faith. But it is important that we become aware of a very serious misrepresentation of what the Reformed faith is which is being heard increasingly. Some people are teaching that a *true* Reformed Church is one that does not adopt a position, then hold permanently to that position. These people would have us believe that we cannot be positive in our theology. They are fond of saying that the Church must go *beyond* the confessional statements of the 16th and 17th centuries. They argue that the true spirit of the Reformation calls for changes constantly to take place. They preach that we must be continually re-forming the Church according to the Word of God.

All this sounds very good on first hearing, but it has two serious faults.

In the first place, to claim that the Church must constantly re-form itself leads very easily to the idea that truth is only relative, which in turn leads to futility. This is the notion that we can never nail down an idea or belief and say that it is lastingly true. If there is nothing *permanent*, then we are always striving to ward the truth without any hope of ever reaching it. Even when

we say something is true, we believe that tomorrow will make a difference in its truthfulness and by next week it may not be true at all.

Now as truly Reformed Christians we do not contend that the Westminster Confession of Faith is the final word. If, however, it accurately states the teaching of the Bible, then insofar as it does so it is true and does not need to be rewritten again and again. Human expressions of God's revealed truth can always be improved, but what is true today, if true it is, will not be untrue tomorrow.

The other flaw in this idea that the Church must be constantly reforming its faith by the Word of God is that many of the people who hold this position have a very questionable view of the Word of God. The Bible, instead of being an infallible authority for faith and life, becomes an ancient book, the product of a relatively unenlightened age. It becomes a book which requires interpretation by "literary and historical scholarship" if anything of value is to be brought out of it.

Some people claim that the doctrine of the inerrancy of the Bible is at odds with historical and scientific studies. In other words, it is not the Bible itself which is authoritative, but rather what seems reasonable to men at a given time. Much is made of Christ as the Word made flesh. Men are said to be seeking the mind of Christ.

The problem is that men are not satisfied with the Christ Who is inerrantly described in an inerrant Bible. He becomes merely the ideal idea of man himself. Every man invents his own Christ. When we forsake the infallible Bible, we make man the measure of all things.

PROGRAM LEADER: What is the practical value to us of all this talk about the Reformed faith and its perverted misrepresentation today? What we believe determines where we shall spend eternity and what kind of people we are.

In the second place, there is much serious talk about preparing a new Confession of Faith written in modern language. If this means restating basic Biblical truths of the historic Reformed faith in contemporary language, it could have value. The study itself could be valuable and a good restatement might make our faith more understandable.

CATECHISM STUDIES



Rev. Paul G. Settle

77. Q. What is required in the Ninth Commandment?

A. The Ninth Commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbor's good name, especially in witness-bearing.

We "maintain" truth by reporting events exactly as they happen, and by speaking of things exactly as they are. To twist, or hide, or slyly misrepresent the truth is to break the Ninth Commandment.

Then we must "promote" the truth. We should encourage our friends to be truthful. We should refuse to listen to lies, slander, or gossip.

A "good name" — one's character or reputation — is a precious possession. One way to guard our own reputation is to keep away from everything that might destroy it. And, we must always remember our duty to our neighbor. Sometimes misunderstandings arise, or quarrels occur. This is a time when we must be perfectly honest, truthful, and just.

* * * *

TEST YOUR UNDERSTANDING

Sometimes boys, in an effort to appear "big," describe their relationships with girls in such a way as to imply that the girls are immoral. In

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It is doubtful, however, that we have people of sufficient mental and spiritual depth to seriously rival the Westminster documents. If, on the other hand, this proposal is a move toward demoting the Bible and toward relativity of truth, it could severely damage the Church. In any case, it is our right as young people to know what is going on, and it is our duty to take a stand.

*Closing Prayer.*



what ways does this practice break the Ninth Commandment?

### SEARCHING THE SCRIPTURES

Look up, Genesis 3:8-13. How did Adam and Eve break this commandment?

\* \* \* \*

### 78. Q. What is forbidden in the Ninth Commandment?

**A. The Ninth Commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own or our neighbor's good name.**

God forbids anything that twists the truth. To claim to be what one is not, to break promises, to flatter, to boast, or to pretend to be modest — whatever is not in exact accord with the truth — breaks the Ninth Commandment. God demands that we control our tongue!

\* \* \* \*

### TEST YOUR UNDERSTANDING

You may have a friend who "modestly" claims that he is nothing or can do nothing, when it is obvious that he is quite gifted and talented. Is he truly modest, or is he breaking this commandment?

### SEARCHING THE SCRIPTURES

Look up and relate to this commandment: Revelation 20:15; 21:27; Ephesians 4:25; James 1:26; 4:11.

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By William Childs Robinson, D.D.  
Booklet, 44 pages and cover, 25 cents per copy, \$2.50 per dozen, or \$20 per hundred, postpaid, Order from THE PRESBYTERIAN JOURNAL, Weaverville, N. C. 28787.





## BOOKS

**THE BAPTISM AND FULNESS OF THE HOLY SPIRIT**, by John R. W. Stott. Inter-Varsity Fellowship, London, Eng. 40 pp. \$40. Reviewed by the Rev. Frederic R. Dinkins, missionary to Brazil.

This little monograph is written for the "have's" and the "have-nots" regarding the experience of the baptism of the Holy Spirit within and without Pentecostalism. The first suggestion is that you should "have" a copy.

Stott clearly states that the Scriptures are the only gauge in deciding just what is the baptism of the Holy Spirit and who has received it. He says his argument is not merely semantic but it is a matter of serious doctrine.

Every minister should have this booklet — both to read and to give to the person who is seeking a deeper relationship with Christ or who finds Pentecostalism puzzling. Adult groups and upper class senior highs would find a real challenge in a

study and discussion of this subject using Stott's booklet as a basis. By taking the matter seriously, the Church might find itself in a real fullness of the Holy Spirit. ☐

**CREATIVE MINDS IN CONTEMPORARY THEOLOGY**, ed. by Phillip Edgecumbe Hughes. Wm. B. Eerdmans Publ. Co., Grand Rapids, Mich. 488 pp. \$6.95. Reviewed by the Rev. Robert T. Henderson, pastor, Blacknall Memorial Presbyterian Church, Durham, N. C.

Most garden-variety Christians, both ministers and laymen, who aspire to be somewhat conversant with current theology, find that the busy-ness of life frustrates their ambition. Indeed, it is often a losing race with illiteracy (theological). It is in this light that this volume is gratefully received in that it offers to us ordinary folk a splendid introduction into the life and thought of the unquestionably great theologi-

cal minds of this century.

And this is all the editor purports it to be — and introduction and a "taste-whetter." Thirteen such creative minds are dealt with by the same number of able evangelical scholars. Some of these creative theological minds will be very familiar to all, such as Karl Barth, Paul Tillich, and the like. Others such as Herman Dooyeweerd and Pierre Teilhard de Chardin though very influential among a more select group are not popularly known.

Some of these things wear the evangelical label (such as G. C. Berkouwer), some are neo-orthodox (such as Emil Brunner and Oscar Cullmann), some are in-between (such as P. T. Forsyth), and at least Pierre Teilhard de Chardin is a Roman Catholic. When all is said and done labels can often be quite unfair. But it is an enlightening and theologically wholesome experience to rub ideas with these giants of our time. One is also grateful that the writings have been digested for us, and also that biographical accounts are included.

And just in case there is question

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about what constitutes a "creative mind" in theology, Professor Phillip E. Hughes of Columbia Theological Seminary (who edited this volume) spells this out in an introductory chapter. ☒

**ANCIENT ISRAEL FROM PATRIARCHAL TO ROMAN TIMES**, by Charles F. Pfeiffer. Shield Bible Study Series, Baker Book House, Grand Rapids, Mich. 65 pp. \$1.50. Reviewed by the Rev. Robert F. Paxton Jr., pastor, Zion Presbyterian Church, Helvetia, W. Va.

For sheer quantity of facts covered in a minimum of space, this book would be outstanding. However, its scholarship, grasp of the underlying background of events, and the relationship of the whole to the coming of Christ make this study book a must for the Biblical library of layman and pastor alike, and it should certainly be included in every church library.

Dr. Pfeiffer, formerly of Moody Bible Institute and Gordon Divinity School, and presently Associate Professor of Ancient Literature at Central Michigan University, Mt. Pleasant, Michigan, is author or editor of several books that show his interest in, and knowledge of, Biblical archaeology. But always this knowledge is used as it supports and corroborates the Scriptural record. This interest and knowledge come to the fore in the present study manual. Thoroughly evangelical and excitingly informative, this member of the Shield Bible Study Series cannot be studied without Bible in hand. This should be one measure of any good Bible study manual. ☒

**TWO WORLDS — CHRISTIANITY AND COMMUNISM**, by James D. Bales. Standard Publ. Co., Cincinnati, Ohio. 128 pp. Paper, \$1.25. Reviewed by the Rev. John Wingard, pastor, First Presbyterian Church, Ripley, Tenn.

This is primarily a text book, designed for study by adults and young people. The book is about the conflict and contrast between Christianity and Communism. In each chapter, some of the claims of Communism are given with quotations from authoritative writers. Also, in each chapter, the counter claims of Christianity are outlined with Bible references. Questions for thought or discussion are placed at

the close of many paragraphs.

Too briefly perhaps, *Two Worlds* can be summarized in a sentence. The book answers the questions: How is Communism bad? and Why is Christianity to be desired? The advantage is that both answers are treated in the same book. In the final chapter is the invitation to stand firmly for Jesus Christ, not just be anti-Communist, and to fight even the trends toward Communism with knowledge, accuracy, and wisdom.

A bibliography, mostly composed of books which expose Communism, is included at the close of the book. The bibliography names three other books written by James D. Bales: *Communism: Its Faith and Fallacies*; *A Dictionary of Communist English*; and, *Understanding Communism*. ☒

**A CHRISTIAN'S GUIDE TO CHURCH MEMBERSHIP**, by David Winter.

**A CHRISTIAN'S GUIDE TO LEADERSHIP**, by Derek Prime. 64 and 95 pp. Paper. \$.95 each. Moody Press, Chicago, Ill. Reviewed by Rev. John H. Knight, First Presbyterian Church, Opelika, Ala.

These two "guides" have been published in Moody's Christian Forum series, and are reprints of British works originally issued by Hodder and Stoughton of London. They provide excellent manuals and text-books for Sunday School teachers and leadership training courses.

David Winter, who is editor of the British evangelical magazine, *Crusade*, produces the guide to church membership: "not membership in any particular church or denomination or community but membership in God's family worked out in terms of belonging to and being the church down the road." Winter treats the church as a family, and the text is developed with chapters on "The Head of the Family," "Family Unity," "The Family Meal (The Lord's Supper)," etc. He shows that God's family is indestructible, and that though the church on earth is imperfect and divided, the Church in heaven will enjoy the glory of life with God. The Church militant is preparation for the Church triumphant.

Derek Prime, minister of the Evangelical Free Church of England, produces a text which has as its purpose the desire to discover and de-

velop leadership abilities among Christians. He shows that one does not have to be a born leader in order to exercise spiritual leadership. He shows the relationship between natural and spiritual leadership, placing much emphasis upon the teachings of the Bible and the guidance of the Holy Spirit. He explores such areas as basic training, organization, administration and public relations. The last two chapters, on the problems and the perils of leadership might seem rather ominous, but will be greatly appreciated by those who have had considerable experience in the exercise of leadership among the people of God in these last days. ☒

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What the Living God has to say about dead men interests me far more than what dead men have to say about the Living God. — LEONARD RAVENHILL.

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**THE REVELATION OF JESUS CHRIST**, by John F. Walvoord. Moody Press, Chicago, Ill. 347 pp. \$5.95. Reviewed by the Rev. C. Lewis Irwin, (H.R.), Indianapolis, Ind.

This commentary on the Book of Revelation is 'must' reading for every Bible teacher, dedicated Christian, and every minister whose memory of seminary teaching on Revelation may be a bit blurred!

The author, president of Dallas Theological Seminary since 1952, brings thirty years study on Biblical eschatology to fruition in his lucid chapter by chapter commentary. He is acquainted with 127 studies on Revelation. He holds the premillenarian view, but explains others. He is of the futurist school of interpretation except for beginning chapters of Christ's messages to the seven churches.

The author believes the Revelation is the true revelation of Jesus Christ; that it is meant to be understood, and that it means what it says! For him stars are stars, angels are angels, numbers are numbers to be taken literally unless Scripture states contrary. He makes the Revelation dovetail into the other apocalyptic writings of the Bible, and ties it in with other Biblical references and truth including Jesus' words in Matthew 24.

He rejects the historic method of identifying the Revelation with past or present historic periods and "Hitlers." He believes that the "shortly come to pass" in the Greek means "suddenly." And that the time of the Great Tribulation and plagues will be unmistakably plain. For him the Revelation makes sense, a necessary capstone to Biblical truth vindicating the moral integrity of God; His goodness and love in the amazing free grace of the Gospel, and His severity toward unrepentant disobedience!

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This book stimulates urgency in preaching for decisions, and respect and reverence for Almighty God in Christ. One cannot lay it down without gratitude, wishing to join afresh in the Hallelujah Chorus and the earnest and humble prayer of the author St. John, "Even so, come, Lord Jesus!" ☐

**APOSTLE TO INLAND CHINA**, The Story of J. Hudson Taylor, by James S. and Velma B. Kiefer 63 pp. \$1.00.

**FOURTEEN FOR TEENS**, by Larry D. Peabody. 77 pp. \$1.95.

**NANCY HANKS**, by Charles Ludwig. 88 pp. \$1.95.

**TEEN WITH A FUTURE**, edited by James R. Adair. 83 pp. \$1.95. All four books published by Baker Book House, Grand Rapids, Mich. Reviewed by Bob Singer, Salisbury, N. C.

Baker Book House has published fourteen constructive and interesting books for children and young people under the heading of *The Valor Series*. These books are concerned with church history, with missions, with teen-age problems and Christian faith. The above four books are a part of this series.

*Apostle to Inland China* is the fascinating and authentic life story of J. Hudson Taylor. It challenges young people to the important role of missions in God's plan for His Church. J. Hudson Taylor's life is a valid illustration of deep trust and belief; he has often been called "the man who dared to trust God."

*Fourteen For Teens* is a compilation of fourteen stories of real-life situations — real people who have serious problems in home, school and church and how they were met and solved. These stories carry real "punch," will influence character-building and will receive enthusiastic youth approval.

Nancy Hanks (mother of Abraham Lincoln) is the true story of how faith and perseverance won over many hardships to produce a national servant. "All that I am or ever hope to be I get from my mother. God bless her!" exclaimed Lincoln as he realized the powerful influence of this Christian mother upon him during the first ten years of his life. This book is inspiring-ly written and would make an attractive and helpful gift to a young teen-ager.

*Teen With A Future*. Here are

sixteen true stories of faith; stories about teen-agers with many problems and how their faith was operative in meaningful solutions. The final pages contain thrilling interviews with four top Christian athletes representing Georgia Tech as they relate how to win in the game of life; also, four spiritual laws given to these athletes by Jon Braun of Campus Crusade for Christ, designed to lead into a personal relationship with God.

We recommend these four books to all teen-agers and to Christian adults seeking meaningful literature for the guidance of our youth. ☐

## For Whom—from p. 11

for whom Christ prayed in the high priestly prayer?"

There is a satisfactory answer to such questions. It is reached first by a series of counter questions: Does the Bible teaching on redemption interest you? Do you say in your heart: "I know I need salvation from sin; I know I need redemption I know I need forgiveness. I want it?"

Then there is good news for you. The awakened understanding, the awakened desire, the awakened willingness are good evidence that He had you in His mind. Now by His Gospel and His Spirit is He pulling you within the shelter of Calvary. Have confidence that Christ died for you. ☐

## Layman—from p. 13

*into the world, and men loved darkness rather than light, because their deeds were evil. For every one who does evil hates the light and does not come to the light, lest his deeds should be exposed" (John 3:19,20).*

The very sophistication of our day contributes to the darkness, for men feel self-sufficient. But the Gospel of Jesus Christ, the Light of the world, continues to have its enlightening effect upon all who will humble themselves and accept Him with the faith of a little child. ☐

• • •  
Faith is not circular reasoning, but the sword which cuts reason's endless circles. — *The Cumberland Presbyterian*.



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## The Faith Must Be Defended

The false teachers would mock the Christian faith as a whole; therefore it must be defended. They would mock its doctrines; their false arguments must therefore be refuted. They would mock its ethics; the Church must therefore not fall from the high standards of Christian behavior.

They would mock the faith of believing men as being no more than gullibility; such believers must therefore walk with God as authentic evidence of the power and truth of the faith. They would mock at loyalty to Christian leaders and despise the apparent loss of independence; Christians must therefore avoid servility toward those who are "over" them in the church . . . while the leaders must never move toward anything like dictatorship.

—Ronald A. Ward

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### LETTER FROM A FRIEND

(With the author's permission, references to cities and churches in the following letter have been changed to avoid identification.—Ed.)

How ashamed I am for not writing sooner of the bountiful blessings received from our first Journal Day program. We've taped our reports for the friends back in "X" city and

feel confident that there will be more "first timers" next year.

I must tell you one amusing story. We had saved several seats for some friends, telling those who came by and asked, "So sorry, these seats are saved." Up came a bald headed man from New Hampshire who boomed, with a big smile, "So am I saved, sister, so am I!" Only at Journal

Day could we share in such joy and unity!

Thank you for your suggestions about churches in "Y" city where we have moved. At Journal Day we ran into a group of people from "A" church and felt that our prayers for a church home were answered. From that meeting I was introduced to the "Y" city Christian Woman's Club which has become such a joy to attend.

While still living in "X" city we had carefully read your articles on COCU, the Covenant Life Curriculum, but they did not really strike home then. We were basking in our "fine-feathered nest" and couldn't *imagine* that the problems you wrote about could exist so intensely. Well they do — in this city especially, and praise God for the *Journal's* faithfulness in reporting which gives us confidence.

We first realized the atmosphere at "A" church when I received a chilly reception to a casual remark about the *Journal*. But we've discovered a nucleus of regenerated Christians in this congregation who pray together and have wonderful fellowship in the Lord.

The preacher is one who follows to the letter anything endorsed by the General Assembly and he can wax most eloquent when talking about some official denominational program. For this reason a large group in this congregation study carefully *Journal* articles and editorials on matters of denominational interest, knowing that we will get more than a blind, uncritical loyalty to a bureaucracy.

The Rev. "Y," who is a son of this church, as you know, was invited to occupy the pulpit last Sunday. It was the first Gospel sermon we had heard in six months! We told him after the service that he had provided our congregation an oasis in a spiritual desert. He and his wife have offered us so much needed Christian fellowship, although his travels keep him away so much of the time.

Several classes in the congregation have turned from the new Covenant Life Curriculum courses and others have requested Session's permission to take up something else, preferably the Bible. Evidently to quiet the "rebellion" in progress, the minister had Dr. "B" who was with the Board of Christian Education when the CLC was first formulated, to come in for a special message on the CLC.

# the PRESBYTERIAN JOURNAL

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THIS WEEK—

Vol. XXV, No. 26, October 26, 1966

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**THE PRESBYTERIAN JOURNAL**, a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered to the saints, published every Wednesday by the Southern Presbyterian Journal Co., Inc., in Weaverville, N. C.

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Dr. "B" spent his allotted time condemning the Uniform Bible Series and praising the new studies in the CLC on Christian ethics. He said that Dr. Beach, author of the adult CLC book was chosen to write the text because *no one in the Presbyterian Church US could be found who was qualified to write it!* He elaborated at some length upon how the committee sought for such a Presbyterian, but in vain! When he went on to compare some of the CLC authors to divinely inspired prophets, most of the congregation had had it. From the general conversation after the service I got the impression that the program settled the issue in many minds — the new texts have many alert critics now!

I have rambled too long. Just remember, our prayers are constantly with the *Journal* in its ministry.  
—North Carolina

## MINISTERS

Manford H. Saunders from Montreat, N. C., to the Westview Avenue church, Burlington, N. C.

Edwin T. Salvant Jr. from Hitchcock, Tex., to the Wilshire church, Austin, Tex.

Frank F. Baker (H.R.), from Mt. Airy, N. C., to Lillington, N. C.

Donald R. Beeth from Dallas, Tex., to graduate study, University of Houston, Houston, Tex.

D. T. Brandenburg from Georgetown, Ky., to the Elizaville, Ky., church.

Tom A. Davidson from Memphis, Tenn., to Hazard, Ky., as executive secretary of Guerrant Presbytery.

Thomas K. Farmer, formerly serving Second Church, Roanoke, Va., as assistant minister, is now

pastor of the Northminster church, Roanoke.

Don Alan Farquhar from Odessa, Tex., to the St. Andrew's church, Houston, Tex.

Thomas Franklin George from Houston, Tex., to the Leon Springs church, San Antonio, Tex.

Edward S. Haney III, from Wardensville, W. Va., to the Morton church, Hartsville, S. C.

Murray E. Love from Gastonia, N. C., to the Whiteville, N. C., Westminster church.

Roy M. Miller from Theodore, Ala., to the Camden, Ala., church.

Roland W. Rainwater from Sherman, Tex., to graduate studies, Institute of Religion, Houston, Tex.

• By the time you read this we will be in Berlin for the World Congress on Evangelism, an assembly of evangelical churchmen which could prove to be the most important of this century. We cannot refrain from mentioning that our trip has been made possible through the interest of friends in the warm-hearted congregation of the Briarwood church, Birmingham, Ala. For the next couple of weeks these columns (and all the rest) will be in the capable hands of the others on the staff. Meanwhile, the prayers of many will be that God will use this gathering of world evangelical leaders to re-state in tones that every churchman who calls himself a Christian can hear the imperatives of the Great Commission. Most everybody today is agonizing over the proper definition and proper practice of evangelism. Watch to see if there are signs of official denominational interest in what happens in Berlin, if you would know whether your denomination still holds to its evangelical commitment.

• Planners of the Berlin congress have included in the program a great Reformation Rally for Oct. 30, officially designated Reformation Day on the Church's calendar. In this country, Reformation Day is gradually taking on another meaning. Instead of a day to commemorate

## ACROSS THE EDITOR'S DESK



the recovery of the Gospel from the Church which had lost it, the day is often celebrated as "Ecumenical Day," dedicated to Protestantism's eventual return to Rome. (See story, p. 5, this issue.)

• And that inevitably reminds us of the decision made by the San Francisco area Redevelopment Agency, which ruled that a proposed 32-story skyscraper Presbyterian home for senior citizens must be scaled down for the announced reason that its proposed height would overshadow the new St. Mary's Cathedral planned by the Roman Catholic Archdiocese. The decision, which would bring the home to three-fourths its planned height, is being appealed. Meanwhile, in Washington, D. C., the Vatican-owned corporation which has constructed Watergate Apartments, still has permission of the government agency deciding such things, to push the height of that multi-million dollar project *above* the legal limit for

buildings in the D. C. area, thus overshadowing national monuments.

• If you haven't been keeping up with the news of the radical changes in the conduct of the General Assemblies in the Presbyterian Church US (*Journal*, Oct. 12, p. 7) by all means go back and catch up. When we first saw what the Committee on Assembly Operation had done, we felt that the moves were probably constructive. After we began to hear some of the squeals from the "liberal" spokesmen, we knew something constructive had been accomplished! One of their complaints is that the 1966 commissioners did not know they were granting the committee all this authority. Maybe so. But we haven't heard them complaining that commissioners didn't know what they were doing when they hurriedly passed some of the radically "liberal" things the Assembly did. It's exactly this irresponsibility that the new rules are intended to help avoid. ☐





## Pike Quits as Auxiliary, Fighting Charge

WHEELING, W. Va. — If the Episcopal Church's House of Bishops, meeting here, upholds the heresy charges against California's James A. Pike the controversial clergyman believes he would not belong in such a Church, anyway.

The resigned bishop (resigned both as Bishop of California and as auxiliary bishop) was scheduled to come to the gathering here ready to fight the charges brought by South Florida Bishop Henry I. Louttit and other members of the House. It was the first time fellow bishops had sought to bring him to trial.

"The Church will have pinned itself in a corner with these pre-Copernican notions" if it sustains the charges, Bishop Pike said during a visit to the Duke University campus before his scheduled arrival in Wheeling.

He made the announcement of his

relinquishment of the honorary title of auxiliary bishop during his Eastern speaking tour — just two weeks before the House of Bishops was to meet. He explained that this was simply to disassociate the California Diocese (which had voted him the honor) from his controversy.

Bishop Louttit, commenting on the resignation, said it did not go far enough since it still did not "unfrock" the outspoken critic of many traditional Christian beliefs. He added, "I want him to admit that he does not accept the faith."

Bishop Pike threatened legal action — either ecclesiastical or civil — against Bishop Louttit as one part of his counter offensive. He took sharp exception to the Floridian's charge that he had earlier condemned President Johnson's daughter, Luci, when she was re-baptized to become a Roman Catholic.

The controversial Californian had many defenders in leading pulpits. Rector Frederick M. Morris of St. Thomas church on New York's Fifth Avenue called the dispute a "tragic example" of over-concern with "partisan denominational matters."

"We can no longer afford the luxury of division nor indulge in endless debate over matters that are not of the essence," Dr. Morris told his congregation. "The world lies bleeding by the side of the road and we must not be guilty of playing the part of the priest and the Levite passing by on the other side. . . ."

Continuing, the New York rector emphasized his zeal for "ecumenical" progress: "We shall either 'put up' or be by-passed by the onward sweep of the ecumenical movement in which even the Roman Church now moves with a new spirit of love and grace."

Earlier in the year Dr. Morris had himself criticized Bishop Pike and noted that he was heretical in some of his extemporaneous comments.

Another Manhattan rector, Edwin O. Miller of St. George's church, called creedal rigidity a threat to "creative religion." In a talk before his congregation he criticized Bishop Louttit and those joining with him as men who define the faith as "something you can point to, something you can accuse a man of violating."

Discussing the charge that the Californian does not believe in the Trinity, Mr. Miller said that through the centuries, "the idea of the Trinity has not been understood by many."

Mr. Miller added that if the accusations raised against Bishop Pike are "valid," then "so ought I and many others in the Episcopal Church be brought to trial with him . . . The only real question is, are we going to attract in the name of Christianity a kind of thinking person who wants to be genuine in his convictions, who wants to uphold at least a minimum of what he really believes?"

Meanwhile, Episcopal and Roman Catholic delegations held their third theological dialogue session in Providence, R. I. It was announced that the discussions revealed "the possi-



## THE CHURCH OVERSEAS

INDONESIA — When the Rev. J. Wendell Ligon and his family departed in Djakarta they opened a tenth door for Presbyterian US missionary witness. They are the first missionaries in the history of the Southern Presbyterian Church to the country of Indonesia.

The addition of this Asian nation brings the total of Far Eastern countries in which the Church is at work in missions to four. After China was closed by the Communist takeover, denominational missionaries have been located in Japan, Korea and Taiwan. Other countries included in the Church's missionary program are Brazil, Mexico, Ecuador, Portugal, Iraq and the Congo.

The Ligons, both natives of Durham, N. C., were commissioned as missionaries to Indonesia in Montreat, N. C., in 1965, and have been waiting for approval of their visas to enter the country since then. Mr.

Ligon worked as supply pastor in Wilmington, N. C., until he received temporary assignment this summer in Teheran, Iran, with the United (UPUSA) Presbyterian Church. As soon as their visas were approved in September they proceeded to Djakarta.

In Djakarta and on all the islands of the country's chain, Mr. Ligon is serving as the Church World Service representative for six to nine months while CWS secures a permanent staff member. He is responsible for administering CWS's \$260,000 relief and rehabilitation programs and projects for drouth, flood and volcano victims.

Upon completion of this special assignment, the Ligons expect to go to the island of Ambon in eastern Indonesia, where they will be the only missionaries working in cooperation with the 300,000 member Protestant Church of the Moluccas. ☐



bility of an unprecedented measure of agreement on the character of the Eucharist. . . ."

A joint public statement issued by the group said that participants were "agreed on the relationship between Holy Orders and the priestly ministry, according to papers presented and discussed . . . In official Roman Catholic terminology ordination is called a sacrament. While Anglicanism reserves the word 'sacrament of the Gospel' for Baptism and Holy Communion, the difference was found to be basically one of terminology, since Episcopalians believe in the sacramental nature of Holy Orders.

"Both Churches believe that men are set apart for the ministry of deacon, priest, and bishop by an act of God in the Church through prayer and the laying on of hands by the bishop. It was agreed that ordination gives man grace and authority for a life-long ministry."

*(Editor's note: It is worth underscoring that "unprecedented agreement" is reported although the doctrinal issue — transubstantiation — is not even mentioned. In "ecumenical" dialogue doctrine does not seem to count. Only the external ministry.)* ☐

### Reformation Emphasis Gives Way to 'Unity'

MILWAUKEE, Wisc. (RNS) — An ecumenical service for Roman Catholics and Protestants, to be held Oct. 30 in the Milwaukee Auditorium, will replace the Reformation Day Service usually sponsored by the Greater Milwaukee Council of Churches.

The Catholic Archdiocese of Milwaukee will join the Council of Churches in sponsoring the event.

Archbishop William E. Cousins, Episcopal Bishop Donald H. V. Hallock of Milwaukee, and the Rev. Paul B. Doedens, pastor of Crossroads Presbyterian church and president of the Council of Churches, will be speakers. Protestant and Catholic hymns will be sung.

"Protestants and Catholics agreed that we should jointly sponsor a service where we could come together

and pray to God for the unity we all seek," said the Rev. Harold R. Weaver, pastor of Wauwatosa Methodist church. He will be co-chairman of the program, along with Msgr. Joseph P. Springob, director of Catholic Social Services for the Milwaukee archdiocese.

*(Editor's note: See "Across the Editor's Desk," this issue.)* ☐

### Negro Evangelicals Report Watts Action

PASADENA, Calif. — "We feel as evangelicals that if any transformation in this (Watts, Los Angeles) or any city is to be complete and enduring, then Christ must become a reality in the lives of men and women in the community, which can only be brought about by person to person contact," said Aaron M. Hamlin, speaking of a project of the National Negro Evangelical Association (NNEA) in Watts.

Mr. Hamlin outlined four major areas of service to be developed by the Watts project: a youth corps, evangelism, education, and community counseling service.

"We rejoice that the Lord has made possible two phases of these objectives," he said in a special edition of *NNEA News*. The first is a youth corps, which is an interchurch fellowship providing fellow ship through retreats, rallies and recreation. The other is the Christian Counseling Service which has been established. The center, located at 1520 1/2 East 103rd Street in the heart of Watts, was recently dedicated.

"The purpose of the center is to provide a listening ear to heads of families and to individuals and to minister to the physical and social needs of the community," Mr. Hamlin indicated.

The program has the backing of the National Association of Evangelicals and other evangelical agencies.

The National Negro Evangelical Association was organized in Los Angeles in 1963 by a group of prominent Negro evangelicals who expressed concern for the spiritual welfare of Negro Americans. ☐

### Sunday School Conclave To Be Planned by NSSA

WHEATON, Ill. (RNS) — The new president of the National Sunday School Association has called a special meeting of its board of directors to plan a congress of Sunday School leaders who would study how to meet the "spiritual crises developing in the field of Christian education."

W. T. Greig Jr. said the directors' meeting will be held at NSSA headquarters here, Dec. 8. He said the sessions would be in answer to a resolution adopted by the association at its recent annual meeting in Boston calling on the directors to take the initiative in convening such a congress.

The resolution stated that in recent years evangelical Sunday School teachers and churchmen have become "increasingly conscious" of "spiritual crises" in Christian education.

It said that because of this concern and suggestions made by evangelical journalists for such a congress, the NSSA would hold the meeting to determine how "evangelicals can best meet the challenge these crises present."

Invited to the congress, said the resolution, should be all agencies related to the NSSA and representatives from "every other area of evangelical Christianity, such as publishers, professors of Christian education, denominational executives, pastors and directors of Christian education."

Established in 1943, the NSSA is the educational branch of the National Association of Evangelicals. It has more than 35 affiliated denominational groups.

Mr. Greig, a layman, is executive vice-president of Gospel Light Publications, Glendale, Calif. ☐

### Additions Bring to 46 Total of NAE Churches

CHICAGO, Ill. — Two additional denominations were added to the membership of the National Association of Evangelicals during the fall meeting of its Board of Administra-



tion here. In addition, four new local councils or fellowships of evangelical churches were recognized as members.

With reception of the Christian and Missionary Alliance, and the General Baptist Conference, the total number of denominations now affiliated with NAE stands at 46. Most are small.

Also accepted into membership was the North American Indian Mission, raising the total number of missionary sending agencies affiliated with the Evangelical Foreign Missions Association, an arm of NAE, to 68, representing nearly 8,500 missionaries around the world.

Dr. Clyde Taylor, general director of NAE, reported to the board that the work of the overseas relief arm of the organization, the World Relief Commission, has greatly enlarged in several sections of South America, as missionaries and local councils of churches have shown a

preference for the evangelical agency over Church World Service of the National Council of Churches.

In other business, plans were laid for a series of seminars to be held in conjunction with the Silver Anniversary Convention of NAE, in Los Angeles, next April. The seminars will deal with critical issues before the Church such as the "God is dead" theology, the "new morality" and trends in Roman Catholic theology.

*(Editor's note: At the Presbyterian US General Assembly of 1964 a board executive read off a list of the denominations in the National Association of Evangelicals and said that he personally would not want to be related to such as they in preference to the denominations affiliated with the National Council of Churches. The thing to remember is that there are other councils besides the NCC. Which you would prefer is a matter of conviction.)* ☐

Time was needed for sponsors of the program to evaluate its future work and adjust to the act's new procedures and regulations regarding the handling and distributing of depressant and stimulant drugs.

Churches that have previously contributed sample drugs or would like to do so are being asked to contribute \$20 per drum to offset current expenses involved in preparation and shipping.

Boxes of sample drugs for processing, packing and shipping overseas will also be accepted.

Information about this program may be requested from Mrs. Jack L. Howard, executive director, 3700 Robin Hood Road, Norfolk, Va. 23513. ☐

## Thompson Is Installed As UPUSA's New Clerk

PRINCETON, N. J. — Layman William P. Thompson has been formally installed as stated clerk of the United Presbyterian Church. Officials of more than 20 denominations took part in the service in Miller Chapel at Princeton Seminary.

Dr. Thompson was elected at the May General Assembly to a five-year term as successor to the Rev. Eugene Carson Blake, and he began his duties in July.

In addition to dignitaries of the UPUSA denomination, participants in the installation included Greek Orthodox Archbishop Iakovos, who led the act of confession; the Rev. Franklin Clark Fry, Lutheran Church in America executive and chairman of the World Council of Churches central committee, who read from the Epistles; and the Rev. Henry J. G. Beck, a member of the U. S. Roman Catholic Bishops' Ecumenical Commission for Dialogue with Presbyterian and Reformed Churches, who read from the Gospels. ☐

## Winning Hymn Picked

DECATUR, Ga. — Columbia Seminary's Society of Missionary Inquiry has announced the winner of the \$100 prize in its hymn contest. The writer is Eliza Britt (Mrs. Archie C.) Ray of Lafayette, La. Her husband is pastor of Grace church there. "O Gracious Father, Grant Us Men" is the title of her composition. ☐



## THE CHURCH AT HOME

### Consistory, New Name In Draft for Merger

NEWARK, N. J. — "The Presbyterian Reformed Church in America" may be the name of the denomination growing out of talks between the Presbyterian Church US and the Reformed Church in America.

Meeting behind closed doors here, the Joint Committee of 24 reviewed the first committee draft of a proposed form of government and rules of discipline for the Church. The name is included in the document.

Also proposed in the draft is the consistory as a governing body in the local congregation. In use in the RCA, the concept is new in the Presbyterian Church. The board is composed of both elders and deacons, but certain functions are reserved to the elders.

The presbytery would be retained under the proposal, instead of the RCA terminology for the similar court, the classis.

In order to meet a deadline of having a constitutional document to

circulate for wide study early next year, the Committee of 24 will meet again Nov. 7-8 in Chicago to review the second draft with recommended changes.

According to an announcement issued after the meeting here, the proposed form of government and rules of discipline follow the form of the Presbyterian Book of Church Order, with some additions and changes.

The committee is working toward formulation of a full plan of union for presentation to the highest courts of both denominations in 1968. ☐

### Drug Program Resumed Under New Legislation

NORFOLK, Va. — After six months of inactivity, the Norfolk Sample Drug Program here has resumed shipping services.

Temporary suspension of the Presbyterian US-sponsored program, which distributes drugs interdenominationally to missionary doctors overseas, was due to federal legislation in February.



# Christ the King

ROBERT STRONG, S.T.D.

**P**alm Sunday is the day in the Christian year that probably puzzles many Christians. They read about the triumphal entry of Jesus into Jerusalem but fail to see much point in it.

He did not take the city over. He rode into Jerusalem on an ass's colt to the acclaim of His disciples and a large crowd of Passover pilgrims. Assertedly fulfilled was Zechariah 9:9:

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."

His followers cried out, "Hosanna to the Son of David. Blessed is the king that cometh in the name of the Lord." But in a few days all enthusiasm for Him seemed to have evaporated. When He was presented to the people by Pilate as their King, the masses rejected Him, screaming, "We have no king but Caesar. Let this man be crucified." The question lingers, Was Sunday's entry into Jerusalem just shadow play?

## Christ As King

Some would answer by saying that Jesus made a bona fide offer of Himself to be the King of earthly Israel. If He had been accepted by a majority of the two million pilgrims gathered at Jerusalem for the feast of the Passover, He would have established His earthly kingdom. Because He was not accepted, He went the way of the cross and gave Him-

*The author is pastor of the Trinity Presbyterian Church, Montgomery, Ala.*

self for sinners. We are quick to reject this notion of a switch of plans in mid-course.

The apparent problem is solved when we realize that our Lord as Messiah came to fulfill a variety of functions. The title "Messiah" is from the Hebrew and its equivalent in Greek and English is the word "Christ." Messiah and Christ mean "anointed One." In the Old Testament time anointing established in office prophets and priests and kings. The New Testament indicates that all three kinds of the servants of God typified our Lord in His work.

Christ had to come as a prophet. So we see Him teaching God's Word and doing mighty works of power. Christ had to be a priest. So we see Him making intercession for His own and giving Himself a sacrifice for their sins.

Christ also had to be a king. So we hear Him in His teaching proclaim a kingdom and Himself as its Head. And on Palm Sunday we see Him deliberately take steps to fulfill the prophecy of Zechariah.

It is as though He would say to the nation and to the ages, "I am the promised King. See that what I do exactly corresponds with what has been predicted. I would have you identify Me as Messiah-King." Our Lord Jesus Christ is a King.

When viewed in His deity, it is easy to understand that Christ has always been a King. Creator of the universe, He has ruled and does rule over it as its proprietor and Master. The importance of Palm Sunday is that it shows our Lord Jesus asserting His claim to be King and exercising His office as another kind of King. Let us consider what He intended men to understand that day.

As background we need to take

into account the Old Testament form of the kingdom. In those days Israel was a theocracy. God ruled over the nation. Dramatized at Mt. Sinai, God came down upon the mountain as though it were His throne. There He promulgated from its height His holy law.

God gave to Moses regulations concerning the life of the people of Israel. He ruled Israel through Moses, then through Joshua and Joshua's successors, the Judges. He exercised His rule through prophets like Samuel.

When the kingship was established in Israel and Saul became ruler, soon to be followed by David and his descendants, the theocracy continued with the king in the role of the Almighty's deputy.

The idea of the kingdom is an integral part of the New Testament period and teaching. John the Baptist said, "The kingdom of heaven is at hand." He declared that One of such great dignity would come to rule that the Baptizer was not worthy to stoop down and unloose the sandals on His feet.

When our Lord entered upon His public ministry, one of the major themes of His teaching was the kingdom. Recall the Sermon on the Mount. Our Lord claimed full authority in the kingdom, such exalted authority as would find Him at the end decreeing doom for pretenders.

So He talked constantly of the kingdom of heaven, of the kingdom of God. The terms are synonymous, meaning the rule of God or the rule of heaven where is God's throne. He spoke of this kingdom as His own; it is the kingdom of the Messiah. God and His Messiah are to rule over men's hearts, over men's actions, over men's associations.

The kingdom will be organized



and known as Christ's Church. The apostles will have authority in it, will recall the teaching of Christ to explain and apply it with an authority delegated by Him.

Before Pontius Pilate Jesus made it altogether plain that His kingdom was not a temporal kingdom, a thing of "this world." It was not a kingdom for which His servants would fight with weapons of war. This is to indicate that all violence is foreign to the genius of the kingdom of Christ.

### **Christian Citizens**

So we are aghast at the crusades. And this is why we stand in horror at religious leaders and religious people who take to the streets to engage in unruly demonstrations, claiming the right to disobey laws they regard as unjust. This is why we are distressed when courts of the Churches put their approval upon such conduct.

The true idea has been completely missed. The Lord Jesus came to establish a spiritual kingdom. Jesus said to the man who asked Him to be arbiter in a dispute with his brother over their inheritance, "Man, who made Me a judge and a divider over you?" How wise is our Confession of Faith when it declares that the Church is not to meddle with civil affairs.

The New Testament program is to bring men into transforming relationship to Jesus Christ that they may go forth into their world to honor Him and obey Him. Why is this not widely understood? As Christian citizens they will play a mighty part in the lifting up of society. This was the program of Jesus. This was the program of the apostles. This ought still to be the program of the Church. Our Lord's kingdom on earth is a spiritual kingdom.

### **Church Invisible**

At this point we do well to take account of the fact that the kingdom of Christ, or His Church, must be viewed under two aspects. In a sense it is invisible. By this we mean the Church of Jesus Christ or the body of Christ is made up of those who truly belong to Him.

As Scripture says, "The Lord knoweth them that are His." Nobody deceives Him. Nobody is a successful hypocrite in His presence. No one can get away with a hollow

profession before Him. He knows His own. He knows them by name.

As most of the redeemed are in heaven, the true Church is of course invisible. That part of it which is on earth you and I can to some extent discern, but it is not given to us infallibly to detect the true Christian and distinguish him from the lost. Nor to discern with perfect accuracy the non-Christian who makes claims to belong to the Church. For this reason also the true Church must be considered invisible.

But the kingdom of Christ, or the Church of Jesus Christ, has a visible form. John Calvin said it can be discerned wherever there are the true preaching of the Word, the Scriptural administration of the sacraments, and the Scriptural administration of discipline. Over this Church the Lord Jesus Christ rules by His Word and by His Spirit.

### **Church Visible**

In this Church there is a spiritual unity if not an organizational unity. National lines prevent that organizational unity. Great historic controversies prevent that organizational unity. But that Church of which the Saviour said, "The gates of hell shall not prevail against it," is visible on earth though in a multi-form aspect.

Over this Church or any part of it Christ does not yield headship to men: not to a pope, not to a bishop, not to a priest, not to a pastor, not to an elder, not to any other ecclesiastical officer. Christ alone is King. All ministers of religion and all office-bearers in the church should be regarded as having only a delegated or ministerial authority. Theirs is the authority to proclaim and apply what Christ has said. It is not for them to make laws that bind the conscience, for the Christian's conscience is bound by Holy Scripture, which is the Word and law of Christ.

It is for those who are in the service of the Church as its office-bearers to announce what has been decreed in the Bible, to take care that they do not go beyond the warrant of Scripture, to administer the affairs of the Church in the light of and by the guidance of the Scripture.

The genius of Presbyterianism is its recognition of the foregoing principles. Thus the Confession of Faith in all humility says, "Synods and Councils since the apostles' time have

erred." All decisions of session, presbytery, synod, general assembly should be made in conscious reliance upon the teaching of Scripture. They are to be tested by the Scripture. Scripture is the law of the kingdom of Christ.

The kingdom of Christ is a spiritual kingdom. It is a kingdom of souls. It is a kingdom of grace. This is the emphasis of the Catechism when it answers the question: "How doth Christ execute the office of a king?" "Christ executeth the office of a king in subduing us to Himself, in ruling and defending us, and in restraining and conquering all His and our enemies."

### **Kingdom Of Glory**

His Word goes forth and gains our hearts. His Spirit works within us to bring us into increasing conformity to the likeness of Christ. By His providential ordering of events He maintains His Church in the earth against all hazards and foes. At the end of time He will come again, and all enemies shall be put under His feet, so that He may reign forever and ever.

Christ also has a kingdom of glory. We see it dimly and afar off. It is heaven. There the spirits of the righteous dead have gone to be made perfect in holiness and to be with the Lord. In the bliss of the Saviour's presence they serve Him in absolute perfection.

When the Lord Jesus returns to earth, the kingdom of glory and the kingdom of grace will coalesce. For He will make a new heaven and a new earth in which His own shall dwell forever. The souls of the righteous dead will receive glorified, immortal, and incorruptible bodies.

Living believers will escape the dread experience of dying and be transformed in the twinkling of an eye to enter immortal life. Christ died for the whole man, and in that coming world the glorified saints will dwell to taste to the full the delights their kind Master intends for them.

We have a King. We are in service to a most gracious Master. Oh, to receive from Him at the time of His appearing that gracious word of approval He has promised to give to those who have been faithful in doing His business on earth: "Well done, good and faithful servant, enter into the joy of thy Lord." ☐



# Judgment Day

G. H. MONTGOMERY

When I was a child, I used to hear a lot of talk about "Judgment Day."

The image of such a day which fixed itself in my young mind was that of a raging fire, which would burn up the whole world.

Having a child's natural terror of fire, I wished prayerfully that I might die before Judgment Day came. Somehow or other, I felt that fire would do me less harm if I was dead and buried when Judgment Day came.

After I was converted, a genuine experience of salvation and a personal knowledge of Bible teaching, removed from my heart and mind all terror of Judgment Day. I now realized that the terror of "that great and dreadful day of the Lord" had its source in doubt and a knowledge of sins still unforgiven. God's perfect love casts out all fear of the day of judgment.

## For Nations, Too

I still have an old-fashioned concept of what that day will mean to the nations of the world, when the throne is set and all humanity is summoned before God to answer for their sins.

But I have recently felt a conviction that Judgment Day for nations, as well as for individuals, does not have to wait for the second coming of Jesus Christ.

As a matter of fact, I am thoroughly convinced that Judgment Day is here — NOW!

*This appeared as an editorial in THE DEFENDER magazine, an independent religious publication with offices in Kansas City, Mo.*

Although the cup of sin is not completely filled up for the nations at the moment, judgment has already begun for millions.

The judgment of which the apostle Peter spoke was to begin at the house of God. Undoubtedly that was the judgment that fell upon Jerusalem in A.D. 70, when the Holy City was overrun by the Roman hordes, and the legionnaires crucified the citizens of Jerusalem as long as they could find a piece of wood out of which to make a cross. One million, one hundred thousand people died in that judgment, which began at the house of God.

As a further demonstration of judgment, the temple of Jerusalem was destroyed, stone upon stone, so that the words of the Lord Jesus Christ were fulfilled when He said, "There shall not be left one stone upon another which shall not be thrown down."

That temple has never been rebuilt in these one thousand, nine hundred years. A Moslem mosque stands today where the temple of God once stood. The judgment that began at the house of God was to-

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## An Age Of Doctrinal Fog

Today nothing is clearly defined. In an age of doctrinal fog and moral twilight we hold summit conferences with the Canaanites instead of standing on Carmel with Elijah. No wonder we see no revival rain in this parched land. The showdown must come before the showers. — VANCE HAVNER, in *Moody Monthly*.

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tal, absolute, complete.

It isn't likely that the people to whom Peter wrote his first epistle realized how close Judgment Day was for them. No doubt there were unbelievers who scoffed at the warning, but about five years after Peter declared, "The time is come," judgment, swift and final, fell upon the house of God. Jerusalem was reduced to rubble, the temple completely destroyed.

## They Feel Safe

There is something about people who have known the benefits of righteousness that makes them feel they are indestructible. Because they have never known the heavy hand of retribution, have never heard the trumpet blast of doom, have never looked into God's angry frown, they think their situation of tranquility will last forever.

Such people fail to realize that God's goodness is controlled by His laws, and those laws are as immutable as God Himself. They forget, if they ever knew, that just as a wicked man can turn from his wickedness to God and live, so can a righteous man turn from his righteousness and die. "The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth" (Ezekiel 33:12).

America was born under adverse circumstances, but grew strong as she hewed out a home in the wilderness and pushed back a frontier which threatened her very existence with



her every step forward.

America survived and rose above all the foes that sought her destruction. She survived, because of the righteousness of her fathers, the worthiness of her goals, the morality of her government.

But America has turned from the worthy objectives of the past, has scorned the high principles of her fathers, and has committed lewdness with the Godless and pagan nations of the world.

Ignoring the warnings that have come down to her from the history of Judah and Israel, America, also, has sought to hire lovers, to buy the favor of harlot nations by pouring the gold of her people into the greedy coffers of those nations in the name of so-called "foreign aid."

She has gone to war with another country, and has with utter stupidity provided means by which the country (against whom she fought) could purchase munitions with which to destroy her sons on the battle field.

### Religion Ruled Out

America has stood silently by while her high courts ruled against the very principles that made her great. She has seen the Bible, the Holy Book by whose standards she was preserved in the wilderness,

ruled out of the public schools, so her children cannot be educated by the wisdom which made her the indomitable nation that she has been.

America has lifted no effective protest against the corruption of her ideals when the Supreme Court declared that prayer could not be offered by the children in the schools where they were receiving their primary and formative education.

America has sown to the wind. Now she must reap the whirlwind.

She, who has sold her children for a pair of shoes, and her boys for wine that she might drink, now must stand by in shame and disgrace while her own children revile her and scorn the Mother she once was.

She must watch her people riot in the streets; the houses of her land destroyed by the violence of unprincipled mobs; her police ridiculed, harassed, embarrassed, and shot down in cold blood.

She must see her daughters transformed into harlots in the high schools and colleges of the land, and her sons turned into profligates and dope addicts in the institutions from which she has expelled the Book that might have saved them.

She must watch her once proud armies being mowed down by an inferior foe, while they themselves are forbidden to raise their arms in an

effective offensive against the ragged and motley bands that oppose them.

She must hear the disgraceful reports of her embassies being attacked, wrecked and destroyed, and her ambassadors humiliated at their posts of duty.

She has seen her flags torn from their masts, trampled in the streets and destroyed by the very people whose friendship she has sought to purchase with her citizens' confiscated gold.

Her once overflowing granaries lie empty and ominous. Her once inestimable gold supply has dwindled until its scant remnant is frightening. Her once fearless citizens are now afraid to walk six blocks from their homes at night. Her churches that once pulsed with spiritual life and light now sound her death knell, and their own, as they admit into their pulpits men that are red in philosophy and atheistic in doctrine.

Her high officials grovel and fawn before inferior rulers, because there is not enough manhood left in the heart of the federal government to voice that proud old boast of our founding Fathers, "We have millions for defense, but not one cent for tribute!"

This is a dark day for America. This is the day of her shame!

For America, Judgment Day is not coming. It is already here! ☐

*Another view of the situation existing in the Church —*

# If the Foundations Be Destroyed

CLARA AIKEN SPEER

**I**n his *Journal* article of June 29, the Rev. William E. Hill Jr. forcefully states the reasons why one who is opposed to the new developments in the Church, might nevertheless elect to "live with them" and stay in the Church.

Among other reasons for staying in, not mentioned by Mr. Hill, are

*Mrs. Speer has a career record as wife, mother, presbyterial president and member of the Missouri State Legislature for 12 years. She now lives in Leawood, Kans.*

some which would apply especially to those professionally employed by the Church. Separation from the Church—even from one which is in the process of discarding its historic faith — includes the risk of giving up a comfortable income and position. I do not say this in sarcasm or in disdain. Every responsible man, and especially a Christian, must in some honest way earn a living.

Then there is the effect of such a break on treasured relationships. Giving up friendships of long stand-

ing is not a light matter, whether by physical separation or by separation brought about by irreconcilable differences of opinion.

So there are practical considerations in addition to the spiritual issues, which any sensible person will surely keep in mind. But these must not become the decisive issues, though it may require courage and dedication to keep them in their properly subordinate place. We have been promised that if we put first the Kingdom of God, "all these other things shall be added." And



we have been warned that he who puts any other affection, no matter how close or dear, above his love for his Lord, is not worthy to be a disciple.

### **He Will Be Persecuted**

There is another consideration that the conservative Christian must face if he will continue to be a member of a denomination treading the "modern" way: he will be subjected to various discriminations on account of his stand.

Anyone attempting to stay in the Church and bear a quiet and effective witness to the Biblical Gospel will be subject to something very close to persecution. Whether layman or clergyman, he will not escape censure, vilification, and misrepresentation by the determined God-is-dead, or God-must-be-made-over, schools of thought, no matter how gently he appeals to his "Christian brethren."

The only way he can appease the militant "liberals" is to give his service and his money, and stay very quiet; and unless he is a very inconspicuous person, not even that will suffice.

Can we Bible-believing Christians, lay or clerical, stay the flood of apostasy that promises to overwhelm the Church by maintaining our small islands of faith and protest? I do not think we can.

There is little doubt that the "liberal" forces are in complete control of the national and world councils of churches. There is also little doubt that they are using every resource at their very great command to bring the whole Christian community into submission to their view of religion.

I do not at all believe that un-faith or materialism is representative of the majority of church members, but by methods we cannot here explore the majority has lost control and they seem little likely to recover it.

Conservative Christians in the Presbyterian Church US are more fortunate than most, in that they have a voice to speak for them. But the strong voice of the *Journal* is pretty well drowned out when the thunder on the left rises to the crescendo represented by the General Assembly meeting last April.

The fact seems to be that the fundamental Christian witness is being

lost. We must find some way to keep it.

Of one thing I feel very sure: We cannot keep the Christian witness alive by going along with present developments, all the while striving to maintain a personal faith and testimony. That has been tried too long and by too many good people to let us think it represents the answer.

### **Seven-League Votes**

Apostasy is winning out, with seven-league votes. He who attempts the path of appeasement will not find acceptance or toleration. He will simply be denounced as an old fogey, a chronic dissenter, a destroyer of the peace and unity of the Church, an egotist who puts his own ideas against the "progressive" views of world-wide organizations, and so on, endlessly.

He will not find the books he knows to be sound and wholesome

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### **Tarry Ye In Washington**

However good their motives, certain Church leaders are turning organized religion into a department, minor though it be, of the U. S. Department of Health, Education and Welfare . . . Today the Church prays: "Tarry ye in Washington until ye be endowed by government." — GLENN L. ARCHER.

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for sale at his church bookshops, but he will find other sorts in abundance.

He will find himself a minority on a committee set up to discard Sunday School literature that is soundly Biblical, and to substitute a new curriculum "in touch with the times."

He will see his church send young people to conferences and camps, not knowing whether their instruction will be in righteousness or in the "new morality."

He will send his children off to supposedly Christian colleges, and have them come back saucy mockers of "that collection of myths and fables called the Bible."

He will contribute his money to the Lord's work, and have it used for purposes he views with abhorrence.

He will read pronouncements of Church bodies on political matters which he considers outside the Church's domain, and injurious to the best interests of the body politic.

### **It's Already Here**

When he attends official meetings of church courts he will run into programs worked out in advance, and executed with practiced skill. If he rises to protest, he (the well-known "enemy of progress") may not even manage to get recognition from the chair.

He will be left off committees, and out of offices. He may in time yield to pressure and accept passively the views of those whom he still wishes to regard as Christian brethren, trading his convictions for indifference or unbelief.

How do I know this will happen? Not because I have a gift of prophecy, but because it already has happened, it is happening now.

May I make a personal note? I was brought up in the old United Presbyterian Church, a small denomination but with a great testimony. After long years, when circumstances placed me in the "Northern" Presbyterian Church, I witnessed the effect of the inroads of "liberal" thought. Then I was able to rejoin my first love, only to see it swallowed up by the larger group and its witness eventually disappear. The UPUSA Church now is well on its way to complete official abandonment of its historic faith, and I cannot continue to support it.

I was looking hopefully to the Presbyterian Church US, for I knew it had a strong, Bible-believing element in it which I hoped some day might prevail. Since the General Assembly of 1966, however, I am looking further, and praying for help. I have always had a church home true to the Gospel and I want one now.

*(Editor's note: Some of us believe that the present discouragement is not the end, but rather the potential beginning of a continuing, recovered Reformed testimony which will include faithful elements from all formerly Reformed Churches.)* ☐

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Nothing makes for weakness more than optimism or complacency when the conditions do not sustain it. — ELTON TRUEBLOOD.





## EDITORIALS

### Is This COCU?

Another magazine published within the Presbyterian Church US (guess which?) has assembled an impressive array of seminary professors and former moderators to answer the question: "Is participation in COCU (the Consultation on Church Union, or 'Blake-Pike' plan) by the Presbyterian Church US constitutional?"

As might be expected, the impressive array of Church dignitaries answered, with one accord and in effect: "Of course it's constitutional. After all, we only are engaged in conversations and no plan is yet in sight to be voted on."

One former seminary professor went beyond the others: "The final results may not be 'Presbyterianism.' They may go beyond any 'ism' . . .

I, for one sincerely hope that this will prove true."

The former chairman of the General Assembly's Judicial Commission said he voted for the action because the Book of Church Order provides that the General Assembly has "power . . . to correspond with other Churches."

These opinions are impressive, if they correspond to the facts. Do they?

The Consultation on Church Union (COCU) has approved and sent down to its constituent denominations an outline structure of union entitled *Principles of Church Union*. Anybody with 25 cents to his name can own one if he wants it badly enough.

In this document, COCU dele-

gates said, in effect, "We are agreed that we will proceed to form a United Church. We further are agreed that the doctrinal bases of this United Church will be all the confessions of all the Churches making it up. We further are agreed that the government of this United Church will be under bishops, presbyters and deacons."

Every Presbyterian US delegate present voted for that structure. And next year the General Assembly will have the opportunity to vote for it.

Is this "talks only"? When you cast your formal vote for a Church under bishops are you just "talking?"

Could any fair-minded person say that continuing commitment of the General Assembly to COCU is not a vote for Church union on non-Reformed principles? ☐

### God's Message

As in the days of Belshazzar of Babylon, into whose banquet hall came a hand writing a message from God, so today the message of God is written across the horizon of contemporary history.

In the events of our time we can see just that — the message of God. It speaks of judgment by a God of mercy, of punishment by a God of righteousness, of compassion by a God of justice, of love for the utterly unlovely.

No part of the message can be omitted, if there is to be hope. As with Belshazzar, who was weighed in the balances and found wanting, so our much vaunted civilization is also in the eyes of a holy God weighed and found wanting. We have had privileges, opportunities and blessings far exceeding anything Belshazzar experienced. The Gospel has been preached for our generation to hear. On every hand there is seen the evidence of God's blessings. But we increasingly worship the gods of lust, greed and selfishness. Instead of looking to God we turn to the astrologers, the philosophers, the soothsayers of our day, none of whom can decipher the handwriting on the wall. Only the Spirit of the living God can make known His truth and it is to the humble and receptive mind and heart that He speaks.

The message of God is clear, and

### It Involves Us All

The current troubles of Bishop James A. Pike (who seems to enjoy troubles of this kind) are more far-reaching in their ramifications than their personal nature would seem to indicate at first glance. (Latest developments in this case appear in the story on p. 4 of this issue.)

Here is a leading Christian denomination (if church union is the biggest issue in Christendom, then the Episcopal-Anglican communion is the denomination of the day) which is having its doctrinal integrity tested. The question: just how far can theological permissiveness be taken in this "ecumenical" age? Can a man believe anything (or nothing) and still be a bishop?

Another Episcopal bishop has explored the charges against Bishop Pike, saying that they drag "partisan denominational" matters which are "not of the essence" into the picture "at a time when the leadership of the Church needs to face the ecumenical issue of Church reunion."

Well, if basic Christian beliefs are

"partisan" matters that should be shelved until Church reunion has been accomplished, and this is the belief of the architects of the "ecumenical" movement, then it's high time this is made perfectly clear.

To be sure it has been made reasonably clear by the COCU negotiators who have worked out a plan (approved by Presbyterian US delegates) to unite the Churches, then to work out a constitution over a period of "a generation or so."

It all adds up to what we have tried to point out before, and which desperately needs to be understood by all concerned Presbyterians: evangelical Christianity is out at some official levels and if the average church member or church congregation wants to continue in an evangelical connection the time is rapidly approaching when he (or it) may have to be willing to take drastic steps.

The Presbyterian Church US most surely will continue, but it may not continue as presently constituted. ☐



it is final. The Holy Spirit alone can interpret this message and apply it to our hearts. The wise men of this world may fathom the mysteries of God's creation but only the Holy Spirit can interpret the divine revelation. This must be done before the night of judgment descends. — L. N. B. ☐

## A LAYMAN AND HIS CHURCH



### None May Break the Law

The doctrine of civil disobedience which has been adopted by so many churchmen (including Presbyterians) teaches that "if any individual citizen or group of citizens, after meditation, come to the conclusion that any law is unjust and further conclude that if apprehended he or they are willing to accept the penalty imposed for violation of the law, then it becomes morally justifiable to break this law openly and notoriously."

So writes the Rev. Robert B. Watts, pastor of St. James By-the-Sea Episcopal Church of LaJolla, Calif.

Dr. Watts believes this doctrine, "as a mixture of sophistry and self-headedness, brewed by non-legal or corroded legal minds... has spewed the present wave of destruction now sweeping the country." He goes on to say: "Of course, the worst thing about this doctrine is that there are no dividing lines in it. If it is valid for a small violation, it applies equally to a more serious one."

Dr. Watts is well qualified to have an opinion about the law. For a while assistant U. S. Attorney in New York City and special assistant to the attorney general of the United States, he also was with the National Labor Relations Board for nine years and argued many important cases before the Supreme Court of the United States. He has been an Episcopal clergyman since 1958.

We personally believe that few evidences of theological disintegration at official levels in the Presbyterian Church US are as conclusive as the fervor with which civil disobedience has been supported in recent General Assemblies.

The new Council on Church and Society of the denomination, created to replace the old Christian Action Committee, promises to have ready for the next (1967) Assembly a furth-

It seems utterly unreasonable that the 9/10ths left after tithing will go further than 10/10ths if one does not tithe — *but it does*.

Before the Law was given tithing was *practiced*. Evidently God instituted the tithe from antiquity, just as He instituted the Sabbath — one day of rest in seven.

With the coming of the Law the tithe became an *obligation*.

In the Christian era, this day of grace, tithing is a privilege.

We do not tithe because we are forced to do so but because no Christian should do less under grace than under the law. We tithe because it is a privilege, because the principle of supporting God's work is a joy which belongs to the Christian. And with tithing there goes the phenomenon of a result which defies human explanation. No law of mathematics, no scientific formula, no philosophical explanation can account for it.

But there *is* an explanation. The Christian who tithes is dealing with God, not man. He is experiencing truths hidden to the world and beyond scientific explanation. He sees that in this age of sophistication miracles still are a reality.

The Apostle Paul, speaking of the faith of Abraham and of God who was faithful to His promises, says: "... the God in Whom he believed, Who gives life to the dead and *calls into existence the things that do not exist*" (Rom. 4:17). In the same vein Paul writes to the Corinthian Christians, "God chose what is low and despised in the world, *even things that are not*, to bring to nothing things that are" (I Cor. 1:28).

Obviously we are dealing with a God Who is beyond human explanation.

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er statement on civil disobedience. Many will be hoping the new council will see fit to correct some of the irresponsibilities of its predecessor. ☐

Beyond All Reason

Dr. L. Nelson Bell

tion. When He so wills, He orders His creation without reference to the laws of which we are aware. This phenomenon of divine addition which accrues to the tither is but one of the multiplied blessings God gives His own and which seem improbable, even impossible to the world.

In his reference to the faith of Abraham the Apostle Paul goes on to say, "No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, fully convinced that God was able to do what He had promised" (Rom. 4:20,21).

For even the poorest there is no excuse not to tithe. It is not a question of not being able to afford to tithe — we cannot afford *not* to tithe. Let us be very clear that the *motive* for tithing is our love for God and the work of His Kingdom. That a *by-product* of tithing is a mysterious stretching of the remaining portion of our means is something to be accepted with thanksgiving and praise. And yet it is not mysterious to any but those who do not know the God with Whom we have to do.

In this as in all other phases of the life of the Christian we are led to bow and worship the One Who is infinite and eternal in His being and marvellous in His dealings with His children. ☐

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The influence of Communism, they say, is diminishing in the United States. Well, in 1940, when the Communist Party had 100,000 members a Communist candidate for President received 13,586 votes in the state of California. In June, 1966, Mrs. Dorothy Healey, well-known identified Communist who was candidate for Tax Assessor of Los Angeles, received 86,149 votes in Los Angeles County alone. — *Selected*.



SUNDAY SCHOOL LESSON

For November 6, 1966:

Words Without Worship

Rev. Jack B. Scott

INTRODUCTION: Jeremiah 7:1-2 and 26:1-3 give us the occasion for the sermon which is recorded in today's lesson. Jeremiah is told to stand in the gate of the Temple and to proclaim God's Word. He was to speak to all the people.

Whether these two passages record the same or similar events is not known for sure. Scholars differ in their opinions about this. But certainly the two should be compared for our fuller understanding of each.

When God commanded, Jeremiah obeyed and spoke what God required (26:2), though as we shall see, his very life was put in jeopardy for it.

I. THE TEMPLE SERMON OF JEREMIAH (Jer. 7:3-34).

A. *What is Needed — Worship in Spirit and Truth* (3-7). From the very beginning of man's worship of God, the difference between false worship and worship in spirit and truth has been stressed.

In Genesis 4, we have an account of the two types of worship, one true (Abel's) and one false (Cain's). Abel's was true because done in faith, it produced righteous works (Heb. 11:4; I John 3:12). Cain's was false because his heart was not right with God (Gen. 4:5-7 & I John 3:12).

True worship demands faith in God and produces a life of good works. "Without faith it is impossible to please God" (Heb. 11:6).

Again, in I Samuel 15:22 when Saul put the ceremony of sacrifice before obedience to God's Word, he was rejected. He did not worship in spirit and truth, that is, in faith, and so his works were evil.

We see how Hosea (6:6) stressed this. Our Lord, quoting it, applied this verse to the practice of the Pharisees in His day when they stressed the ceremonial law but ignored the moral demands. Hence their works too were evil in God's sight because their hearts were not right.

Background Scripture: Jeremiah 7; 26

Key Verses: Jeremiah 7:1-15

Devotional Reading: Psalm 24:1-6

Memory Selection: Psalm 19:14

To point up this sin, Jeremiah states the kinds of good works a true believing heart will produce (verses 5-6). If they have none of these, they show that they are not born again of God's Spirit. Similarly in Gal. 5:19-23, the works of the flesh and the fruit of the Spirit are contrasted and give evidence as to whether one is God's child or not.

The vanity of these people to whom Jeremiah spoke is seen in their utter reliance on the fact that the temple was in their midst (7:4). Originally the temple, and before it the tabernacle in their midst, did mean that God's presence was with His people to guide and protect them (Ex. 40:34-38).

The phrase "the temple of the Lord" was probably a favorite expression of false prophets, designed to remind them of this original meaning and to refute true prophets who warned that the people would be destroyed because of their sins.

B. *What is Done* (8-11). The deeds of these people, summarized in verse 9, indicate that they performed the works of the flesh (Gal. 5:19-21). They had broken the whole law because they had violated both tables of the commandments and had thus spoiled by their wicked hearts of unbelief the ceremonial law they performed.

How completely they misunderstood is seen in their vain hope that "we are delivered," (v. 10) in spite of their continuing to sin. They relied not on God, but on the ceremony to acquit them before God.

So bad had the defilement become

that it now was a veritable den of thieves. When the ungodly and unrepentant can feel at home in the Church, the Church has become a den of iniquity. This is why Jesus, quoting Jeremiah 7:11, drove from the temple the sellers who lived ungodly lives and yet acted as though the temple belonged to them.

C. *What Will Happen if There is no Repentance* (12-15). The people trusted in the place which was associated with God's name rather than in the God Who alone could save. God next turned their minds to reflect on the calamity that befell another place at another time:

Shiloh had been chosen to be the site of the tabernacle early in the history of Israel's conquests (Josh. 18:1). The desolate condition of Shiloh in Jeremiah's time was a solemn warning that simply being associated with the things of God is not sufficient. Shiloh fell because the people's hearts were wicked. The ark of the covenant was carried away by the heathen Philistines because the spiritual leaders of that day had compromised with sin (I Sam. 4:1-11).

God now tells His people through the mouth of Jeremiah that since they have refused to obey God they, too, will suffer the same kind of defeat that befell Shiloh. Once again the heathen army would overrun God's temple and carry away the things in which the people trusted.

We see from this and from Rev. 2:1-5, that no congregation is essential to God. No group of His people can rest on their past record to guarantee their present preservation. God does demand faithfulness (I Sam. 2:35) and will not tolerate a faithless generation.

D. *All Alternatives Shut Off* (16-28).

1. *They have provoked God to anger with idolatry* (vv. 16-20). Only a total change of heart could save these people now. Intercession to God on their behalf would not spare

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them for they are totally corrupt. The whole family was guilty and all were involved in the worship of other gods. Men, women, and children busied themselves daily in preparing sacrifices to honor vain gods.

Like the people of the days of John the Baptist, only total repentance could spare them. Righteous Jeremiah could not save the land that had done so wickedly, even as we note similarly in Ezekiel 14:12-20. A new heart is needed. Only spiritual rebirth could change these callous hearts.

2. *Their deeds are worse than any before them* (vv. 21-26). This section points up again the difference between a right and a wrong use of the ceremonial law. God is not saying in verse 22 that the ceremonial law of offerings and sacrifices did not come from Him, but that first He demanded obedience to His Word.

This can be seen by turning to the deliverance record. In Exodus 15:26, immediately after their crossing the Red Sea, they had seen God's mighty hand of deliverance from the armies of Pharaoh. Then God called them to obedience to Him before and above anything else.

Again in Exodus 19:5, prior to the giving of the Ten Commandments and the ceremonial law, once again God demanded obedience to Him as prerequisite to their being His people, "A kingdom of priests, and a holy nation."

God gave many opportunities for the people to change their ways. He sent a long series of prophets from Moses to Jeremiah, yet they refused to listen and now this generation was the worst and God was through warning. Jeremiah was to be the last before the fall of Jerusalem and the destruction of the temple.

God is not easily provoked but He will not endure disobedience forever. Much of the area where the Church was once so glorious is today overrun by Islam.

Places from which multitudes of missionaries were once sent forth to proclaim to the heathen the Gospel of Christ are today cold and silent and dead to God. Pulpits from which there once flowed forth the greatest Gospel messages today are but relics of a glorious past. "Be thou faithful unto death," is ever God's charge to His Churches.

3. *Truth is perished* (vv. 27-28). The people were dead in sin and no man could revive them. Jeremia-

miah would go on preaching because he could not do otherwise as we saw in the previous lesson, Jeremiah 20:9. The preaching and their rejection would serve to further condemn them.

God's servant can never justify silence simply because the people do not want to hear. As Paul said, "We are a sweet savor of Christ unto God in them that are saved, and in them that perish; to the one a savor from death unto death; to the other a savor from life unto life" (II Cor. 2:15,16).

Again Paul warns Timothy, "preach the Word; be urgent in season, out of season; . . . for the time will come when they will not endure the sound doctrine . . . but be thou sober in all things . . ." (II Tim. 2:5).

Truth is perished, but not from God, it is cut off from the people because they have obeyed the father of lies. What Amos earlier had warned would come had indeed come now, "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord" (Amos 8:11).

E. *Lamentation over the city of Jerusalem* (29-34). The scene is not unlike the one recorded in Luke chapter 19, verse 37-44: Jesus looked over the city of Jerusalem from the slopes of the Mt. of Olives and wept over it, "if thou hadst known . . . but now they are hid from thine eyes." They of Jesus' day had not known the time of their visitation and now it was too late. So it was in Jeremiah's day. There does indeed come the day of judgment and it will surely come in the Last Day.

In this section (Jer. 7:29-34), once more the heinous sins of the people are told, namely the practice of child sacrifice in the valleys that surrounded Jerusalem. Nothing could more fully illustrate how abominably they had desecrated the city of God. The judgment on Jerusalem recorded in verse 34 is much like the later judgment predicted of Jerusalem by Jesus in Luke 19:43-44.

While Jeremiah's message to the Church of his day was primarily one of warning of impending judgment, yet, too, the Gospel is clearly seen in his message.

Jeremiah had shown that what was needed was a new heart, a total conversion, a new birth. And in chapter 32, verses 36-42, just this

very need is promised, "I will give them one heart and one way, that they may fear Me forever . . . I will put My fear in their hearts, that they may not depart from Me." Compare also Jer. 31:31-34.

This promise was fulfilled in the coming, the death, and the resurrection of Christ, making possible the new birth (John 3:3-16).

II. *THE REACTION TO HIS SERMON* (Jer. 26:8-24). Either at this same time or on another similar occasion, the reaction to Jeremiah's message was quite violent (Jer. 26:8,9). Just as the Jews were ready to kill Jesus and later Stephen and all the witnesses for Christ who spoke God's truth, so here, too, God's truth, spoken to those in whose hearts the truth has perished, can only bring violent reaction.

It should not therefore come as a surprise to Christians of this day if their faithfulness to God and His Word brings opposition from leaders of a corrupt church in which truth has perished.

We cannot help but remember here the call of Jeremiah recorded in the first chapter. How mightily that call must have sustained him in those days of persecution when all but God seemed to oppose him. ☐

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YOUTH PROGRAM

For November 6, 1966:

A Sure Foundation

Rev. B. Hoyt Evans

Scripture: Matthew 7:21-29

Suggested Hymns:

"How Firm a Foundation"

"My Hope Is Built on Nothing Less"

"Trust and Obey"

PROGRAM LEADER'S INTRODUCTION: Mexico City is sometimes spoken of as a "city floating on a sea of mud." The reason for this strange designation is that the subsoil underlying the city is of a very unusual kind. It is made up

of tiny particles which act as a sponge in holding water. If a cup full of the soil is placed on a large blotter, the water will be quickly absorbed by the blotter and in a matter of an hour or so the amount of soil will be greatly reduced in size.

This strange soil condition leads to two serious problems in the matter of erecting large buildings in the city. As water is extracted from the soil by the increased number of wells, the city actually sinks. Streets and sidewalks are broken up, walls

of buildings are fractured, and sewage which ran out of the city by gravity a few years ago must now be pumped uphill.

In addition, the spongy soil will not support the weight of large, heavy buildings. An ordinary foundation will sink in the mud. In one instance the problem was overcome by building a huge steel-reinforced concrete saucer and then erecting the building in the middle of the saucer so the whole structure would float on the sea of mud. The difficulty and expense encountered in this unusual and agonizing problem are almost unbelievable.

The problem is no less serious when a life has no sure moral and spiritual foundations. This is exactly what Jesus is saying in the concluding words of the Sermon on the Mount. The end will always be tragic when there is no spiritual solidarity in our lives, and there will be no satisfaction in the meantime. Jesus not only warns us of the danger of having no solid spiritual footings, but He tells us how a sure foundation may be established.

FIRST SPEAKER: We may have a sure spiritual foundation for our lives by accepting the Word of God as our authority. Much is written and spoken on this theme — some may think it is too much — but surely this is the crucial issue of our time.

We hear much talk of a "new theology." If this new theology accepts as its authority the Scriptures as the written, inerrant Word of God all is well and good. If it does not find its authority in the Scriptures, it is no theology at all. It is then a philosophy, a product of mere human speculation. Whatever knowledge we have of God and God's will for us must come from God.

It is still true that God speaks to us in the Bible.

Jesus said that the person who had the sure spiritual foundation was the one who heard His sayings.

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CATECHISM STUDIES

Rev. Paul G. Settle

Do we take seriously — do we really hear — what God says to us in the Scriptures? Do we accept as true what is taught in the Bible? Do we believe enough in the importance of the Bible to know what it says?

Through the Scriptures Christ speaks to us. This is where we find His sayings, and this is where we come to know the "mind of Christ." If we do not look for truth and direction here, we are on a shaky foundation whatever it may be.

SECOND SPEAKER: Jesus said that we are not only to hear His sayings but we are to do them. Belief in the Bible does not mean a great deal unless it is also accompanied by obedience to the Bible.

If failure to take the Scriptures seriously is the special sin of the modernist, then failure to obey the Scriptures is often the special sin of those who are orthodox in their beliefs.

We profess to believe in Christ as sovereign Lord, but we do not give Him our loyalty and obedience. We profess to believe that people without Christ are lost, but we do not exert ourselves very much to tell them of Him.

We profess to believe that God is the Author and Giver of all our material possessions, but we do not honor Him with our gifts, even with a tithe. We profess to believe in the Ten Commandments, but we do only that which is convenient in such matters as Sabbath keeping, morality, and honesty. We profess to honor God's words, but we do not keep them.

When we deny the authority of the Word by our deeds, how can we think we are greatly superior to those who deny it by their words? When we do only what suits us, and that in disobedience to the clear teaching of the Bible, how can we expect our lives to be anything but spiritually barren?

PROGRAM LEADER: God's Word demands faith and obedience. The two are closely related. Until we give both we need expect nothing in our lives except shifting uncertainty and frustration. If you want some idea of how such a life will be on the inside, then take a look at the crumbling walls and streets of Mexico City. God knows our weaknesses, but He will help us if we really want to believe and obey His Word.

Closing Prayer.



79. Q. Which is the Tenth Commandment?

A. The Tenth Commandment is, Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

The first nine commandments cut deeply into human nature, but the tenth slices deeper than all! In this commandment, God is not content to deal with the leaves, or the fruit, or the bark, or even the trunk of the tree, but He goes to the very root. He looks past our outward actions and words, and even our conscious thoughts. Now He probes to the most secret hiding places of the soul — the source of all our sinfulness.

"Covetousness" is the sinful desire to place self on the throne of one's heart. The covetous person worships himself and wants everyone and everything to be his or to serve him. I like to describe this wicked selfishness as "the hungry I." The hungry I wants to gobble up everyone and every thing. He is never content with what he has, as long as there are persons or things he does not possess.

* * * *

TEST YOUR UNDERSTANDING

Relate this commandment to Hebrews 4:12; 13:5.

SEARCHING THE SCRIPTURES

Memorize Exodus 20:17.

* * * *

80. Q. What is required in the Tenth Commandment?

A. The Tenth Commandment requireth full contentment with our own condition, with a right and charitable frame of spirit

toward our neighbor, and all that is his.

* * * *

The person who is entirely satisfied with what God has given him, finds victory over the sin of covetousness. If we are content with what we have, then we will not desire what our neighbor has. When the "hungry I" is satisfied with God's grace, he no longer seeks to satisfy himself with the things of this world.

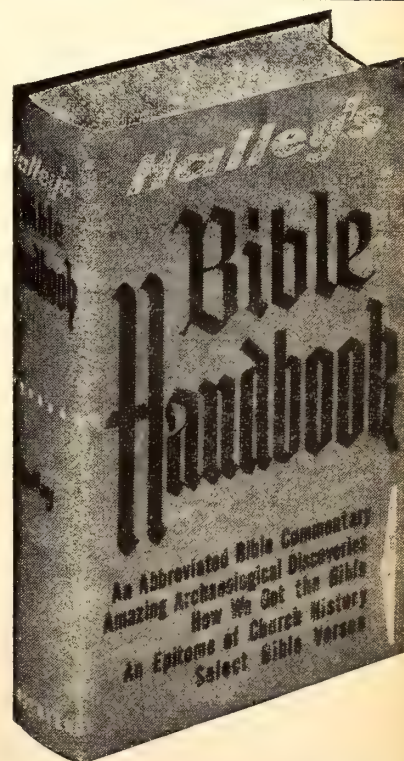
* * * *

TEST YOUR UNDERSTANDING

You have heard of the American pastime called "keeping up with the Joneses." How does this relate to the Tenth Commandment?

SEARCHING THE SCRIPTURES

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pians 2:4.



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BOOKS

WHY NOT JUST BE CHRISTIANS? by Vance Havner. Fleming H. Revell Co., Westwood, N. J. 128 pp. \$2.50. Reviewed by the Rev. Matthew J. Welde, pastor, St. Andrew's Presbyterian Church, Hollywood, Fla.

The author deplores the secular trends of our age. With refreshing candor Havner exposes the weaknesses of liberalism, ecumenism, modernism, pharisaism, communism, and internationalism. He employs the scapel of the Scripture to perform spiritual surgery on the defective parts in society. His homey style of writing and incisive wit combine to unmask hypocrisy in the Church and lukewarmness among Christians.

The thesis is found in the title of the book, *Why Not Just Be Christians?* and is restated in the author's own words on p. 31: "Our business today is to be New Testament Christians, proclaim New Testament Christianity, and build New Testament churches." Evangelist Havner sees the Church today as a compro-

ming, apologetic institution suffering from an inferiority complex. He calls upon Christians to make an agonizing self-appraisal of their faith and to be fearless in their defense of it.

One of the main strengths of the book lies in its discussion of the spiritual sickness of our society. It should serve to awaken many out of the stupor of eternal death. Perhaps one weakness may be found in the lack of affirmative solutions to some of the problems raised.

This book is much needed. It should receive a wide circulation. ☐

EVANGELISM, ITS THEOLOGY AND PRACTICE, by A. Skevington Wood. Zondervan Publ. House, Grand Rapids, Mich. 119 pp. \$2.95. Reviewed by the Rev. Manford R. Saunders, pastor, Westview Presbyterian Church, Burlington, N. C.

Dr. Wood has done a magnificent work in presenting both the theology and practice of evangelism as it is related to Scriptural example and

as it should be related to the Church of Jesus Christ today through its ministry and its people.

The author sums up the thrust of his work in these very pertinent words to our day: "... a church out to save itself will never save the world, but a church out to save the world will always save itself. . . . It is not in conferences and council-chambers that the God-given unity of all Spirit born Christians will be realized to the full, but as we go forth to do battle for the souls of men in this wicked and adulterous generation. The call to evangelize will not be unheeded by the true Bride of Christ."

Thus runs the message of a truly contemporary work on the dilemma of our day in proclaiming the Word of God to a needy mankind and in presenting the malady Dr. Wood proclaims the Scriptural cure to which we need add only, "Amen." ☐

• • •

If the multitude of non-churchgoers is ever going to be brought to the churches it is only through the labors of laymen who will first go to them with the Gospel. — DWIGHT L. MOODY.

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THE WORLD OF MISSION, by Bengt Sundkler. Wm. B. Eerdmans Publ. Co., Grand Rapids, Mich. 318 pp. \$6.95. Reviewed by the Rev. Harold Borchert, missionary, Gifu, Japan.

Uppsala University's Professor of Church History and Missions has written (1963) a most interesting book. An ecological study, the book concentrates on the Biblical basis and theology of missions, an historical review (short), and a view of the young Churches against the background of their "... religio-historic and social milieus."

Though twice quoting Roland Allen with obvious approval, the author differs widely at the point of "accommodation" with native or national religion. Sundkler asks, "Is it quite out of the question for the missionary Church to take hold of, and baptize, the true religious language of India?" Though admitting the danger, the professor concludes "... is there really any alternative?"

Citing four approaches to the problem of contact between the Gospel and the religions, Sundkler chooses the Catholic, the Lutheran, the Liberal, and the Barthian Approach as means to view this question. Says Sunkler, "The idea of 'points of contrast' between the Gospel and the world of the religions Barth rejects sharply — mercilessly, even."

Throughout the book, the author's very personal position seems hard to determine. Thoroughly ecumenical, he yet writes of the necessity of the Gospel message. He calls for a firm witness, but warns of the dangers of proselytism, referring to the statement of the World Council in 1961 that "the purpose of witness is to persuade people to accept Christ as Lord. . ."

Thoroughly universalistic, the book opens with this interesting idea: "There (throughout the Bible) we may see a double 'line of salvation' on the two principles of *election* and *substitution*: a minority is elected, chosen, to bear, by a process of substitution, blessing to the masses." A diagram follows illustrating this proposition. At the center stands one man. Says the author:

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"This Solitary was chosen to represent mankind on the cross — to save the nation; to save the nations; to save *all men*."

This is a book which outlines problems but offers few solutions except perhaps that found (?) through church union.

The book is written with a European orientation that is quite obvious. Prefacing a "Table of Missions" which includes the United States, is this statement: "The most important of the European mission societies formed during the nineteenth century. . ."

To this reviewer, no one is as contemporary in this field as *Roland Allen* (who wrote 54 years ago!) . ☩

DAVID IN SILENCE, by Veronica Robinson. J. B. Lippincott Company, Philadelphia-New York. 126 pp. \$3.25. Reviewed by Marjorie P. Singer, Salisbury, N. C.

Miss Robinson, a distinguished children's librarian, writes with deep sympathy of David, born deaf, who overcomes the searing problems of his affliction and wins the love and respect of the young people of his neighborhood.

This book makes a challenging appeal to each of its readers. ☩

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The Church Cannot Bind

Erasmus, the friend of Luther, on one occasion admitted he was willing to subject his understanding to the Church, even if he did not understand Scripture. Luther ejaculated: "What is that you say, Erasmus? Is it not enough that you subject your mind to the authority of the Scriptures? Do you subject it to the decisions of the Church also? What can the Church decide that has not previously been decided in the Scriptures?"

—See p. 7

S. S. LESSON AND YOUTH PROGRAM FOR NOVEMBER 13

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MAILBAG

TWO LETTERS FROM AUSTIN

I do not want my gift subscription to the *Journal* cancelled. Your effort to make your publication available to seminary students seems to be a responsible one and it is appreciated by many seminarians.

As one who is sympathetic with your professed editorial goal of being a voice of conservative evangelical Christianity (and as one who has fond memories of Dr. Taylor as his congenial counselor at Senior High

conferences) I would like to suggest that in several areas the policies of the *Journal* are at variance with what seems to me to be responsible standards for a religious periodical.

1) You imply a merger of Christianity with Americanism-Capitalism-Democracy which runs the risk of suggesting that the historic faith depends upon these.

2) By your silence on one of the great moral issues of our time (race) you are encouraging the racist ele-

ments in Southern Presbyterianism.

3) Your reporting often contains factual error, yet retraction and corrections never seem to appear.

4) You mix news and editorial opinion in such a way that it becomes difficult to distinguish between the two.

5) You seem to assume at times that those with whom you disagree are agents of Satan rather than sincere fellow-Christians.

6) Your blanket condemnation of "modernism," "ecumenism," and "secularism" suggest an unwillingness to probe the deeper meanings of these important movements.

7) Your copious use of quotation marks gives the impression that you do not even believe in the existence of such things as civil rights, social concerns, the ecumenical movement, etc.

I submit that the tension now existing between conservative and more liberal Presbyterianism is not a healthy one and should be relieved in the interest of the whole Church of Jesus Christ. . . . To be sure there are wrongs on both sides. It is the responsibility of all Christians to strive to communicate the Gospel in love and in recognition of their oneness with all other Christians.

Some of my friends here at the Seminary feel that this letter will not be printed in your "Mailbag" department. I am sure that they are wrong.

—R. Gordon Clanton Jr.
Austin Seminary

They are wrong. Even to the extent of the next letter (below). But the points you raise deserve an answer. So please turn to p. 12.—Ed.

I cannot, in good conscience, accept the gift of the *Journal*, since each issue, upon receipt, would be placed without reading in the nearest receptacle for waste and refuse.

Your editorial policy is one of the more bigoted of any of the many so-called Christian periodicals which disgrace not only the Presbyterian denomination but Christianity. Not only is your magazine a throwback to the "dark ages" of Christianity, but it has become the laughing-stock of Southern Presbyterianism.

Surely you cannot feel the continued printing and distribution of the periodical is in line with Scriptural teachings about stewardship? Your time, energy and efforts could be added in some constructive manner to the cause of the Church — which

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THIS WEEK—

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is Christ's, not that of narrow-minded human beings.

How foolish is your cause! How deserving of pity!

—A. J. Homer Jr.
Austin Seminary

PIKE CORRECTED

In the October 12th *Journal* there was a news story, "Pike's 'Ethics' Views Offered Collegians." May I recommend that our students at Florida Presbyterian College read with their own eyes the Apocrypha, Judith 13:16: "And yet hath he not committed sin with me, to defile and shame me."

Bishop Pike inferred that Judith had sinned to save Judah. Bishop Pike had better study Matthew 5: 17 through 22 as any trusting student who accepted his situation ethics!

—Mrs. J. Richard Weemhoff
New London, N. C.

● In last week's issue, our editor wrote that by the time that issue was before you he would be in Berlin for the World Congress on Evangelism, an assembly of evangelical churchmen from all over the world. He is there now, and substituting for him this week, we are bringing to your attention what we consider to be one of the great needs of the Church today. While there are those who are working vigorously to revamp the Presbyterian Church, yes, even to liquidate it, and while on the other hand, many of us have been giving some of our best efforts to stem the tide along this line, we feel that perhaps the main thing needed has been sadly neglected. In the record of Christ's life and work here on earth, as given in the four Gospels, there were many coming to Him for help. In every case, we find that the person coming to Jesus either received the thing for which he or she asked or something far better — and most of the time both. We who belong to the *Journal* family claim to believe in a prayer-hearing and prayer-answering God. But do we exercise that faith as we should? There is probably no greater need in the Presbyterian Church today than for those who really believe in prayer to pray and to continue to pray for a real Heaven-sent revival. Such a revival would bring

MINISTERS

Robert W. Lawrence from Soddy, Tenn., to the Woodlawn church, Hopewell, Va.

Milton P. Reid from Amelia, Va., to the Castlewood and Lebanon, Va., churches.

Willis Hugh Harville, recent graduate of Columbia Seminary, ordained and installed pastor of the Midway church, Powder Springs, Ga.

Robert P. Douglass from Dallas, Tex., to the First Church, St. Petersburg, Fla.

James G. Patton (H.R.), from Atlanta, Ga., to the Westminster church, Albany, Ga., as interim supply.

Price H. Gwynn Jr., former president of Glade Valley School, Glade Valley, N. C., has been honorably retired by Winston-Salem Presbytery.

Woodson P. Booth from Parkton, N. C., to the Second Church, Rocky Mount, N. C.

Jerry R. Cook from Marion Junction, Ala., to the Parkton, N. C., church.

Ernest B. Smith from Owensboro, Ky., to Hopkinsville, Ky., as executive secretary of Muhlenberg Presbytery.

William E. Massey from Laurel Hill, N. C., to St. Andrews Presbyterian College, Laurinburg, N. C., as assistant director of admissions.

David L. Hale, recent graduate of Union Seminary, ordained and installed pastor of the Covenant church, Johnson City, Tenn.

CORRECTION

H. Page Williams, Columbus, Ga., came to the Sherwood church from St. John's Presbytery rather than as reported here October 5.

ACROSS THE EDITOR'S DESK



about the needed changes in our Church today. May we band ourselves together for prayer and pray until God hears and God answers with real revival.

● A letter that has just been received from one of our younger ministers says: "Several of our young people and adults are quite disturbed over the *Presbyterian Survey's* recommending the movie 'Who's Afraid of Virginia Woolf' for adults. It's nothing but a grossly dirty film in which dirty actors and actresses play dirty parts. I have read the reviews in *Time* and *Life* and elsewhere, and it is one of the worst. Since the *Presbyterian Survey* says it reflects only the views of the General Assembly, the boards and agencies, I wonder which one it is reflecting in this matter?" This, to our way of thinking, is a very serious matter. Why should the official magazine of the Church condone and recommend such a dirty film?

● Practically every week, we have someone of our subscribers who will write in and tell us to send the magazine to a friend of theirs as a gift from them. This is an excellent way

to help with the ministry of the *Journal*. We who seek to carry on with this work are constantly mindful of those who are praying for us and of those who are speaking a good word for the *Journal* as they have opportunity. We hear every now and then from someone who for the first time has seen a copy of the *Journal* and who will immediately subscribe, saying, "this is just what I want." Surely every one of our subscribers can help with this ministry by passing his copies on to someone else commending some particular article or speaking personally to someone who should be subscribing to the *Journal*. Then, too, many of our readers who are supporting the paper with their prayers and with their personal testimony, are also helping to finance this work with contributions to help us send it to missionaries, ministerial students, educational libraries, etc. Each reader of this column probably knows someone who would like to invest some of his tithe money in the support of the *Journal*. Won't you mention it to him and urge him to help?—H.B.D. ☐



Church Unity on World Level Explored

GENEVA (RNS) — Representatives of ten world confessional groups and the World Council of Churches met here to explore ways of avoiding duplication and to determine a possible "division of labor" in the proliferating ecumenical conversations, particularly between Roman Catholics and others Churches.

"Neither the World Council of Churches nor individual Churches have a clear enough idea of the way the unity of the church must be expressed at the universal level," said Dr. Lukas Vischer, director of the WCC's Department of Faith and Order.

In the past, Dr. Vischer pointed out, the WCC has defined unity of the church in terms of the unity of "all in each place." But now, he said, the need is for a statement of unity of "all in all places."

The Swiss theologian proposed a number of steps that he said would help the confessional families express unity internationally—"closer

relationships" on the supra-national level between Churches and their confessional alliances; coordination of studies on unity, holiness, apostolicity and catholicity of the church; and the application of the ecumenical principle that Churches do everything jointly that conscience does not demand be done separately.

He also urged that inter-confessional conversations take into consideration the broader problems of the world today as a context in which doctrinal differences might be studied.

Following extensive discussion, an outline was drawn up suggesting possible allocation of responsibilities between world confessional bodies and the World Council with particular reference to studies and conversations with the Catholic Church.

The outline is to be developed and circulated among participating groups in the hope that definite decisions on the "division of labor" can be made at the next meeting of

the group, set for Geneva in October, 1967.

Included in the subjects for discussion are questions of mixed marriage, religious liberty, proselytism, missions, apostolate of the laity, the nature of catholicity and social and international developments.

Participating in the meeting here were representatives of the Anglican Advisory Council for Missionary Strategy and the consultative body of the Lambeth Conference (Anglican), the Baptist World Alliance, International Congregational Council, Lutheran World Federation, World Presbyterian Alliance and other groups. ☐

Trial of Pike Delayed; Panel on Issues Named

WHEELING, W. Va. — Even though formal heresy charges against Bishop James A. Pike were not presented while the Episcopal House of Bishops was in session here, the Church's presiding bishop announced appointment of a committee to consider the matter when it is presented.

Bishop Henry I. Louttit of South Florida, who had said the presentment would be made here, explained before the top Church body convened that the case would not be ready for the Wheeling meeting. The entire document is being rewritten with the help of a seminary faculty that has gone over "every word published by Bishop Pike," the Floridian said.

Presiding Bishop John E. Hines wrote all members of the House stating that the accusers of Bishop Pike agreed to delay formal action until after the House meets.

The presiding bishop appointed as chairman of the committee that will consider the issues, should they come to trial, Bishop Angus Dun, the retired bishop of Washington. It was Bishop Dun that ordained James A. Pike when he began his ministry in the nation's capital.

Meanwhile, one more bishop joined the Louttit group urging a trial of the controversial Californian, and another bishop said he was now longer a part of it. ☐



THE CHURCH OVERSEAS

CHILE — Distribution of U. S. government surplus commodities by the World Relief Commission of the National Association of Evangelicals has been approved by the proper governmental agencies, and a full-scale relief program is being established by the commission.

Work will be carried out through cooperative programs with the Ayuda Christiana Evangelica, relief arm of the Chilean Evangelical Council of Churches. Council officials estimate that the body represents 800,000 to a million Evangelicals in Chile.

Ayuda Christiana Evangelica conducts school lunch programs, health clinics, feeding programs in charitable institutions, summer camps and aid to refugees. It is also geared for

quick mobilization to provide relief to victims of natural disasters such as the severe earthquakes and storms Chile experienced in 1965.

Most of the work of the Chilean agency is among slum families in both urban and rural areas. The agency staff includes four full-time social workers and nutritionists who seek to teach the fundamentals of good nutrition, prepare and distribute low-cost recipes, demonstrate the use of surplus food and conduct courses in health and sanitation.

Wendell L. Rockey of New York, executive director of the World Relief Commission, said the new program "will call for at least 16 million more pounds of food per year, plus untold tons of clothing and medical supplies." ☐

Resigning Rector Says: Episcopalians Left Me

BROOKLYN, N. Y. (RNS) — A 53-year-old rector of the Episcopal Church was ordained a priest of the Syrian Antiochian Church in the Syrian Orthodox Cathedral here.

The Rev. Edgar Carl Sandiford, who had been rector of All Saints Episcopal church in the Philadelphia suburb of Darby for the last 10 years, said he was not abandoning "the stated doctrine of the Episcopal Church, but rather I feel the Episcopal Church has abandoned its own Christian heritage."

Mr. Sandiford charged that through its ecumenical activities, "the Episcopal Church is making common cause with many others who are willing for the sake of accomplishing a surface unity to sacrifice any doctrine which is not acceptable to all the participating groups regardless of the validity or necessity to salvation of that dogmatic teaching."

He also criticized the Episcopal Church's House of Bishops for its "failure" a year ago to cite Bishop James A. Pike for heresy. Charges against the then bishop of California were dismissed by the 1965 meeting of the Church's bishops. Since that time new charges have been lodged.

In an open letter explaining his action, Mr. Sandiford said: "The church's ministry of reconciliation is predicated upon man being first reconciled with God and then with his fellowmen." Today, he charged, "man-to-man reconciliation is virtually the entire hypothesis" of the Episcopal Church. ☩

Spike Death Brings Churchmen's Tributes

COLUMBUS, Ohio — Highly-placed churchmen have continued to pay tribute to the late Robert W. Spike, and the National Council of Churches sponsored a memorial service while mystery continued to shroud his death here.

The professor at the University of Chicago Divinity School and former

executive director of the NCC Commission on Religion and Race was found dead in a guest room of the new United Christian Center adjacent to Ohio State University. He had spoken at the dedication of the building the previous day.

The NCC scheduled a memorial service across the street from its New York headquarters in the chapel of Union Seminary. He had received his doctorate at that institution.

In his tribute, Dr. R. H. Edwin Espy, NCC general secretary, said Dr. Spike was "a Christian minister who practiced what he preached." He added, "The ministry of the Church in the world has been immeasurably enriched by his courageous life."

From Geneva, the general secretary-elect of the World Council of Churches, Eugene Carson Blake, described the slain leader as "one of the most important men in the life of American Churches today." Dr. Blake was chairman of the NCC Commission on Religion and Race when Dr. Spike was its chief executive.

Said Dr. Blake: "His strength was most evident in his Christian faith and courage grounded in his theology. His loss will be felt in all Churches not only with regard to racial problems but basically with regard to the training of ministers for the new missionary structure of the Church."

Since going to Chicago last January Dr. Spike had headed that divinity school's new doctor-of-ministry program, a four-and-one-half-year

course designed to prepare students for the newly-emerging forms of ministry.

A statement issued on behalf of the United Presbyterian Church USA, the Episcopal Church and the United Church of Christ (of which he was a member) cited his "highly commendable, creative ministry" and described him as a "pioneer in making the Church relevant to contemporary life."

Another memorial service was held in New York City's Judson Memorial church of Greenwich Village. He was pastor of the church from 1949-54. It was widely known for its controversial experiments in various forms of programs.

In view of the recent Supreme Court decisions regarding handling of crime information, the police were guarded in their disclosures on the slaying. Authorities did estimate that the time of death was about noon on the Monday following his Sunday speech at the interdenominational center. The blood-splattered body, clad in a trenchcoat, was found by a janitor that afternoon. He was to have left the center about three hours before the time of his death to return to Chicago.

United Press International reported that police found nudist magazines in his briefcase. The wire report also said addresses of three Columbus clubs described by police as hangouts for sex deviates were found. Religious News Service said police were checking out the possibility that these had been "planted" to discredit Dr. Spike. ☩

THE CHURCH AT HOME



Board Backs New 'Ecumenical' Stances

RICHMOND, Va. — More "ecumenical" stances for student work and for its publishing arm were approved by the Presbyterian US Board of Christian Education at its October meeting here.

In significant actions the board: — Gave "full and enthusiastic support" to the interdenominational

campus ministry known as United Campus Christian Fellowship.

— Recommended to the next General Assembly that the purpose of John Knox Press be restated, with Roman Catholics, Jews and others outside the "evangelical" tradition being considered for authors.

— Completed arrangements with the

United Presbyterian Church USA and the United Church of Christ for the publication of a new Uniform Lesson Series for juniors, young people, adults and teachers.

The action endorsing UCCF ended a long history of board support of Presbyterian work at colleges and universities. The UCCF is the official campus ministry of the Disciples of Christ, the United Church of Christ, the Evangelical United Brethren, United Presbyterian Church USA and the Northern Moravians.

Request to Synods

While some of the "border" Presbyterian US synods had adopted UCCF as their official work on specific campuses, most other synods have continued to maintain a denominational ministry. The October action of the board requests synods to take seriously the board's new step and to initiate conversations with constituent members of UCCF wherever they exist within the synod.

If synods do not reject the board action it will mean the end of the Westminster Fellowship, the student organization of Presbyterians. According to the Rev. John B. Evans, the board's secretary of higher education, the Assembly's Westminster Fellowship Council requested the consolidation.

'Favorable Experience'

Dr. Evans said the decision also "grows out of a favorable experience with UCCF in several border synods" and is designed to "give some UCCF communions who are universally weak in our geographical area a point of contact for ministry in the college and university world."

The board's announcement of its action said it favored the "ecumenical" ministry to more effectively fulfill the mission of the Church in the academic community.

In its action on John Knox Press, the board voted to recommend to the next General Assembly that the purpose of the unit, which now officially is to stimulate and advance "Christian thought and living," be broadened to include "Biblical scholarship." The new statement would also specify that the editors may select authors who can best carry out the purpose of the Press.

Present policy specifies writers of

an "evangelical Christian tradition." In announcing the decision a board spokesman said, "In view of present talks between Protestants and Catholics, and the insight of Jewish scholars in Old Testament studies, the board believed that authors from these disciplines may have something important to say to readers of John Knox books."

In a related matter the board granted the request of the Rev. Dwight M. Chalmers, John Knox book editor, for retirement next January. The board paid tribute to him and expressed its thanks through its executive secretary, the Rev. Marshall C. Dendy. Choice of a successor has not been announced.

Details of the plans for a new cooperative Uniform Lesson Series were reviewed for the board by Dr. Dendy. This curriculum, planned with two large denominations that now have curricula of their own, will be offered to Presbyterian US congregations in addition to the Covenant Life Curriculum. Editorial responsibilities will be vested in the Richmond board, but costs and profits will be shared by the three participating denominations.

It was learned that the new texts are expected to be introduced in October 1968.

A report on the CLC indicated that sales run from 132,110 adult books (or 56 per cent of the enrollment listed in the Assembly Minutes) to 171,856 children's books (or 100.89 per cent).

The board also:

- Recognized as a matter of first priority the consideration of a new strategy of field service.

- Approved a tentative 1967 operating budget of \$1,720,556 and an askings budget of \$1,468,760 for 1968.

- Heard Chairman John McKinnon appoint representatives to a hymn selection committee for the proposed *Book of Common Worship* as follows: Warner Hall, Richard Peek, James R. Sydnor, Hubert V. Taylor and James T. Womack. ☐

Oldenburg Appointed

RICHMOND, Va. — Instead of the appointment previously announced by mistake, the Rev. Douglas Oldenburg of Lynchburg, Va., has been named vice-chairman of the special committee studying men's work in the Presbyterian Church US. ☐

Missionary at Summit: Translating for LBJ

MANILA — Serving as an interpreter at the seven nation summit conference on Viet Nam here was Presbyterian US missionary Paul S. Crane. Recalled to active duty in the Army by presidential order, Dr. Crane translated Korean for President Lyndon B. Johnson and the American delegation.

Following the conference, Dr. Crane served as interpreter for the State visit of President and Mrs. Johnson to Korea. After debriefing he will be released from active duty to return to his duties as director of the Presbyterian Medical Center in Chonju.

When Korea's President Chung Hee Park made state visits to the United States in 1961 and 1965 Dr. Crane was present at all parleys between President Park's delegation and United States spokesmen. He has interpreted for the late President John F. Kennedy, President Johnson, Secretary of State Dean Rusk, Defense Secretary Robert S. McNamara and others.

The son of Korea missionaries, Dr. Crane has spent most of his life there, returning as a missionary of the Presbyterian Church US in 1947, after earning his M.D. degree at Johns Hopkins University. ☐

Mobile Taping Unit Is Presented to TRAV

ATLANTA, Ga. (PN) — A \$4,000 mobile video-tape unit, to be used in training ministers in more effective communications, has been presented to the Presbyterian Church US.

It is a gift from the Christian Communication Foundation in Roanoke, Va.

In television ceremonies over Roanoke's WSLs-TV, the foundation presented the Dodge Sportsman Wagon, a video-tape recorder, camera and monitor to TRAV, the television, radio and audio-visual agency of the denomination.

Frank W. Rogers Jr., Roanoke attorney and secretary of the foundation, made the presentation to Bluford B. Hestir Jr. of Atlanta, executive secretary of TRAV.

The unit is the first major gift from the foundation, a non-profit, non-denominational corporation organized in 1965. ☐

By What Authority?

ROBERT E. PICIRILLI, D.D.

We live in a world where the denial of need for authority in religion is commonplace. But these denials overlook one basic ingredient of man's nature that is fully recognized only by the "spiritual" man.

That ingredient is depravity and herein lies man's need for an authority outside himself. God warned Adam and Eve that in the day they would eat of the forbidden tree they would die; they ate, and died.

The light of God went out in their souls; their powers of reason were seriously distorted; their minds were blinded; unholy passions of the flesh were released to rage unchecked. On that day man deliberately set his feet on a path of rebellion and willful ignorance.

Here then is the fact of man's need. There is obviously great testimony available in the world, testimony that ought to convince the most optimistic of "dreamers," testimony that declares clearly that man is unable in the midst of his depravity to attend unto religion without authority.

Gods Many

The Greeks divined the existence of many gods who cavorted and raged and played and sinned, much like men. Thales thought water contained the explanation of ultimate reality; Pythagoras saw deity in mathematical law; Xenophanes decided that God is everything there is; and there are the other philos-

ophers — Democratus, Plato, Kant, Hume, Leibnitz, Brightman — each giving an entirely different picture.

The situation is the same in the religions: The Buddhist tells us God is this, the Jain that He is that, Islam discovers He is quite another being entirely, and the millions of animists among primitive peoples tender yet another theory.

By what possible stretch of human reason and language can it be so glibly stated that "we are all worshipping the same God?" We may be on the same road but if we are it is a twisting path that goes in circles, leading nowhere.

In spite of it all, modern man buries his head in the sand like an ostrich and continues to mouth the pious — not to say impious — platitudes of a Froebel or Dewey who steadfastly set their faces against what they called "the imposition of authority from above" and insisted on "the conduct of man" as "governed by himself" "rather than by arbitrary laws."

Some Turn To Church

The factor they refuse to admit is human depravity and the implications they will not entertain are that man, by his unaided reason, has not, does not, cannot find God and that God must therefore give an external, arbitrary, authoritative self-revelation. Evangelicals insist that man's need lies in his total depravity.

But although the need may be granted, some would say the Church is so constituted as to possess the ultimate authority to direct the Christian's beliefs and life. Pius IX declared: "The Roman Pontiff, when he speaks *ex cathedra* . . . by virtue of his supreme Apostolic authority . . . is . . . possessed of the infallibil-

ity with which the divine Redeemer willed that His Church should be endowed for defining doctrine concerning faith and morals."

Of course, Martin Luther led his generation away from such a concept and evangelicals of the twentieth century are, like him, *pro-testants* against this usurpation of authority by an ecclesiastical and human pontificate.

Or have we forgotten the seriousness with which Luther viewed the matter? Erasmus on one occasion admitted he was willing to subject his understanding to the Church, even if he did not understand Scripture. Luther ejaculated: "What is that you say, Erasmus? Is it not enough that you subject your mind to the authority of the Scriptures? Do you subject it to the decisions of the Church also? What can the Church decide that has not previously been decided in the Scriptures?"

Therefore we are not inclined to look with sympathy upon those who want to "run" with Rome. Her's is an authority assumed, based upon false interpretation of Scripture, usurped, exercised without restraint, turned into dictatorial rule. The precious freedom we now enjoy from such abusive authority was purchased for us with the blood and sweat of heroic evangelicals of another day; we must not compromise their stand or lightly and foolishly make their sacrifices vain.

Some Turn To Reason

We need not spend our days shouting insults; we must love and try to convert all men. But neither ought we to stand idly by and forget the people who are enslaved by this usurped authority.

There is another suggested source of authority within the professing

Dr. Picirilli is registrar at Free Will Baptist College, Nashville, Tennessee and moderator of National Association of Free Will Baptists. This article first appeared in UNITED EVANGELICAL ACTION, and is used with permission.

"Christian" world that probably presents even more a problem than the Romish position. This is the position of non-evangelical Protestants who claim the enlightened conscience and reason of the individual are the ultimate authorities in matters of belief and life.

The core of "liberal" theology is that truth ultimately rests on the judgment of what Schleiermacher called the "pious self-consciousness."

The authority ultimately recognized by so-called "neo-orthodoxy" is as well the "enlightened conscience" of the "Christian." The contention of Barth and Brunner that the "Word of God" is only crisis enlightenment of the individual leads ultimately to a clearly subjective revelation that recognizes no external authority by which it may be tested.

A Great Gulf Fixed

It is high time we were aware of the "great gulf" that is "fixed" between liberal and evangelical theology. The modernist recognizes the difference. We must be aware that when we deal with those who recognize reason as authority, we are dealing with a religion as different from Christianity as is Buddhism, Islam or Animism.

There are often temptations to enthrone "enlightened reason" even among evangelicals. The temptation is seen in a so-called willingness to "restudy the inspiration and inerrancy of Scripture" or in a suggestion that we may have come to the place when we regard "inerrancy" as guaranteeing no more than an accurate reproduction of a sometime errant original record; or sometimes in our hermeneutical tendency to interpret Scripture contrary to its obvious intent.

What Is Meant by 'Word'

At this point we turn our attention to that source of authority which evangelicals recognize. Indeed, we are not ashamed that we do in fact recognize the Holy Scriptures as the only safe and adequate source of authority. We are confident Scripture possesses this authority because Scripture is God's Word and so has God's own authority.

Nor are we afraid of the clear-cut avowal that the Bible is either this or it is nothing at all; there is no gray land in between; it is God's

unique Word.

We do not believe, of course, every caricature of our position — as, for example, that each word came by a mechanical dictation. No, we believe "holy men spoke!" The Scriptures are as truly the works of their human authors as they might have been had there never been a God. The human authors searched for facts, interviewed witnesses, scoured ancient documents and endured the agony of laborious thought processes to produce their writings.

But, they spoke "as they were moved by the Holy Ghost!" The Spirit of God so directed, controlled, superintended these processes that the final product was as truly the message of God, word for word, as might have been had He taken the pen in hand Himself. Scripture is the incarnation of the divine message in human language.

So it is a wholly false and pernicious distinction that some would

Why Must God Be Shut Out?

How strange that we spend hundreds of millions of public funds every year to develop physical fitness and harden the muscles of American youth, but when it comes to hardening the spiritual muscles through the practice and rehearsal of prayer, it becomes enshrouded in quaint legalism and the jargon of church and state. SEN. EVERETT DIRKSEN in *The Defender*.

make between the authority of God and the authority of the Book, between the Lordship of Jesus and the authority of Holy Writ. Carl Henry says: "The Church confesses no ultimate authority but that of the true and living God, incarnate in Jesus Christ, known to us as Lord by the Holy Spirit, Who has inspired chosen men and inscripturated God's purposes intelligibly in the sacred canonical writings." Ramm says: "The only real Christ is the Christ presented in the Scripture. Christ came to that one generation in the likeness of sinful flesh; He comes to every other generation in the garments of sacred Scripture. The only Christ the Church may recognize is the Christ clothed in garments of the inspired apostolic witness."

With such a God-breathed, infal-

lible guide we rejoice then that we are possessors of a unique authority that can — indeed that must — be brought to bear in every area of our life, belief, practice and witness. Scripture is the authority for our doctrine, our life, our love, our discipline, our goals, our methods.

Our Response

What will be our response to such precious authority as we have in the Book? This authority is not just an item for intellectual admiration; it imposes obligation upon us.

It means we must speak authoritatively on the issues of our day: the moral, social, ethical, judicial, legislative, educational issues of our times where God has something to say. Indeed we must speak out on the racial problem, the pornography problem, problems in pre-marital sex, problems of lawlessness, crime and punishment but we must be careful to speak with the authority of the Bible.

Harold Lindsell says that "The great lack of our day is the failure of the Church and Christians to make known the relevancy of the Bible to current movements and problems. There is a 'Thus saith the Lord' for a world which faces apocalyptic catastrophe. We need men who know what God has said and who will speak with complete abandonment as prophets of God to the nations."

For another thing, it means we must preach an authoritative Gospel. We must — at all costs — present an authoritative and unanimous Gospel to the world; else what good is it to profess Scriptural authority? We need not agree on every non-essential; but evangelicals can with many voices confess one message. Herein lies true ecumenicity.

Finally it means we must exemplify the authority of Scripture in our lives. When all is said and done the authority of the Bible is not really a question of dogma nor an intellectual tenet to be rationally explored and proved. It is a faith to be demonstrated in life. We must, for example, live in the Book if it is all that authoritative; but more important we must live under the Book. What your neighbor and mine need most is not so much to hear us say what God has said; it is to see us show what God has taught, in lives submitted to the authority of the Scripture. ☐

The Resurrection of Christ

ROBERT STRONG, S.T.D.

The cover of a newsweekly one Easter boldly asked: "Is God dead?" Although we continue to hear a great deal about the God-is-dead "theologians," it is hard to understand the interest shown in such men.

For the resurrection of Christ is the hinge of history. It makes all the difference. It settles the issues. It stops the mouth of the scoffer. It guarantees hope. It nerves to Christian warfare. Its importance is beyond calculation.

If Christ did not rise from the dead, Christian faith is vain. If Christ did rise from the dead, then something is announced about the nature of our universe. If such a marvel as the resurrection of one dead did actually occur, then it can only mean that this is a theistic universe. It can only mean that there is a God behind the universe, both maintaining it and at times doing extraordinary things in it. The resurrection of Christ has to be explained. The only explanation is in terms of theism.

Men like Prof. Altizer of Emory University need to face the great historic realities. Confronted by the fact of the resurrection they are sent into scurrying retreat. Theirs is a monstrous temerity, but they lack a base on which to stand.

These Are The Facts

The resurrection of Christ is a fact. If it had been possible to stand at the tomb of Jesus armed with a motion picture camera and highly sensitive film, the record

The author is pastor of the Trinity Presbyterian Church, Montgomery, Ala.

"Now is Christ risen from the dead" (I Cor. 15:20).

would show a massive stone being rolled back. An actual body would have been filmed coming forth from the tomb. As literal a fact as any fact in human history was the fact of the resurrection of Christ from the dead.

Why can we say this so confidently?

Some of you are lawyers and judges. You know better than the rest of us about the acceptability of documentary testimony. You could do justice to the argument based upon the documents. The Four Gospels, the Book of Acts, the New Testament epistles are first-century records. It is now admitted everywhere that these materials are from the hands of contemporaries of Jesus Christ. The tendency is to date the Gospels ever earlier and earlier. There has never been any question that the major epistles of Paul, Romans, I and II Corinthians, Galatians, come from within twenty or twenty-five years after Jesus' death.

What do these documents say? They say that Jesus Christ Who was executed on a cross and was buried came out of the tomb alive on the third day. He was seen, was touched. Some talked and ate with Him over a period of forty days. On one occasion five hundred saw Him at once.

In referring to this event Paul says that the greater part of the five hundred were still alive. A bolder challenge to a skeptical age could not be imagined; it was as though the apostle were saying, "Go ahead and research it for yourself. Make your own investigation. Check the claim

by hunting up and cross-examining those who say they saw Him, the risen Christ."

Here is documentary evidence of the first order of value. Who dares to assert that the authors of the Gospels and of the epistles were liars or deliberate false witnesses or perpetrators of a conspiracy or a fraud?

If ever there were men of honor, these men were. They laid down their lives for the testimony that they spoke and then wrote. These writers are good witnesses. They were moral, honest men, men of scrupulous integrity. The documents they have left constitute a perfect mountain of evidence for the factuality of the resurrection of Christ.

The Church

Consider now the institution to which these valiant men gave their efforts and lives, the Church. If Jesus had not risen there never would have been such an institution. What would have become of the Christian movement? Exactly nothing.

Ten men on that first Easter Day hid themselves in an upper room behind barred doors. Suppose their Master had not come to them, forever to convince them that He was risen indeed. Utterly frustrated and confounded they would have scattered, each going back to his occupation. Wistfully they would have told tales of Jesus.

We see at once that there never would have been an institution, that lengthened shadow of a man, resulting from their stories of a leader who promised so much but like any other man died at last to be buried and seen no more. There would

never have been a Church. The Christian movement would have been like a little stream flowing into the sands of the desert quickly to be dissipated.

But what does history say? Against terrific odds, the intense persecution of the Jews, the ruthless tyranny of Rome, the Church began, spread her testimony over the Mediterranean world, and prevailed. How could this possibly have happened? Something nerved those Christians to bear witness. Something challenged the minds of men. What was it? The resurrection of Christ. Only the resurrection of Christ could have produced these nearly unbelievable results.

What day are we met here? The first day of the week. Why is worship held all over the world on the first day of the week? In the ancient time it was the seventh day of the week. We are inheritors of the Jewish tradition. Why do we not worship on the seventh day of the week? Tradition is a mighty influence. Imagine observing Independence Day on any other day than the 4th of July.

We worship on the first day of the week because on that day Christ arose and appeared to His disciples, received their adoration, and ingrained in them the practice of first-day worship. The following Sunday He did it again. And so it has continued ever since.

The first day of the week is the day of worship. It commemorates the resurrection of the Lord Jesus Christ from the dead. This change in the day of worship never otherwise could have occurred. The Lord's Day bears weekly testimony to the fact that Christ arose.

Witnesses

That remarkable witness, Paul of Tarsus, is the greatest merely human figure history has produced. His was the greatest intellect: look at his writings. His was the greatest influence: look at his travels and what they accomplished in terms of spreading the Christian movement. His was the greatest character: there has never been a man with a determination, a commitment, a fidelity of purpose, equal to Paul's.

This man began his public career as a unitarian, a hater of Christ, a persecutor of Christians, and a destroyer of the Church. But on his way to Damascus to wreak further

vengeance on the worshippers of Jesus, he was arrested in his course and transformed. He became a trinitarian, worshipping the one God in Whom are the personal distinctions of Father, Son, and Spirit. He became a great missionary. He became a great writer. His influence extends to this day.

How can you explain Paul? The effort has been made to explain him on naturalistic bases. All these attempts are trivial. The only explanation of Paul is the one he gave himself. He said that he saw and heard the risen Christ.

Thus he learned his trinitarian theology and his doctrine of salvation by grace; thus he received the impulse to go up and down the Roman Empire as a witness to Jesus and to plant churches bearing the name of Jesus Christ. Paul's career is one of the mightiest arguments for the factuality of the resurrection of Christ from the dead.

These are the kinds of considerations (and the argument is cumulative in its effect) that give the skeptic or unbeliever pause. These are

Preach Scripture

Passion is the power behind the program. How is passion created? Primarily by teaching and preaching the basic doctrines of Holy Scripture.—ARTHUR E. GRAF, *The Church in the Community*.

the historical problems which must be faced. What can be said about them? The honest skeptic is struck dumb. He hasn't a word he dares to say. The resurrection of Christ is a fact.

Christ arose in the same body in which He suffered and died. His was the same body, but there were changes. He could be touched and felt. Did He not say to the disciples on Easter evening, "Handle Me and see that I am not a spirit. A spirit hath not flesh and bones, as ye see Me have." He ate food with them to prove that He was not a phantom. But there was a difference.

Resurrection Body

Mary Magdalene who saw Him first didn't recognize Him. That could be explained by the tears fill-

ing her eyes at the thought that some vandal had broken open the tomb and stolen the loved form of her Master. I am referring to the two on the Emmaus walk. Jesus accompanied them, but they did not recognize Him. And when He made Himself known to them, He vanished out of their sight. Then later that evening He suddenly appeared in the midst of the ten in the Upper Room.

This continued — during those forty days He appeared and then He disappeared. It seems to mean that now transcendence is the dominant idea. The risen body has entered into a condition of superiority to that of the mortal body. His was now what Paul calls the body of the resurrection: "a spiritual body." Atoms and molecules? Yes. But also the lifting of the limitations that formerly bound Him. Let us use Paul's language: a body that is glorious, a body that is immortal, a body that is incorruptible, a body adapted to the higher life of the spiritual realm.

In this day of emphasis upon the atom with its electrons, protons, neutrons and mesons we are not daunted. The great God has reserved wonders and powers to Himself that the physicists will never penetrate. The testimony of Scripture enables us to say so. In the accounts of the resurrection appearances, the door is opened just a little for us to see into a higher realm into which the body of the resurrection may enter. Our Lord still bears the marks of His wounds, but His is now a spiritual body, transcending the limitations of mortality.

Efficient Agents

Who raised Jesus from the dead? Paul says in Romans 6:4 that Christ was raised from the dead by the glory of the Father. God the Father raised Jesus from the dead. Romans 8:11 intimates that the Holy Spirit raised Jesus from the dead. In the days of His public ministry our Lord challenged unbelievers by saying, "Destroy this temple and in three days I will raise it up." The explanation is then given that He spoke of the temple of His body.

Again in John 10:17 Jesus said, "I lay down My life that I might take it again. No man taketh it from Me, but I lay it down of Myself; I have power to lay it down, and I have power to take it again."

So Christ as divine raised His

body from the grave. I suppose that all these testimonies to the efficient Agents of the resurrection are meant to make us realize that this miracle was an act of the Godhead.

The resurrection of Christ is such a glorious event, such a consummating event, such a demonstration of divine power that Scripture wants us to understand that the Father and the Spirit and the Son wrought it together.

Did you read about the Easter procession in Moscow as the priests and worshippers marched around the cathedral? The Communists stood near and scoffed and hooted and jeered. But mockery is not confined to Russia and the Christian stands steady. Christ is risen, the

scoffer has been answered and his mouth should be ashamed to speak.

Christ is risen, and so as Paul reasoned in Romans 1:4, Christ is demonstrated to be the Son of God with power. His claim is validated. Would a liar have been raised? Would an imposter have been raised? Would a fanatic have been raised? The Lord Jesus is now seen to be God's own Son and the Messiah.

And the things Jesus promised are now certified. By His shed blood is there the forgiveness of sins. Faith in Him introduces to life abundant — His life flowing into the Christian's life to make all things new and bright and full of the meaning of heaven.

And the Father's house is real. It

is just over the way. It is the place where the risen Christ has gone. There He makes ready the place for His brethren when they come to Him. Hope and comfort and strength are now of right our very own. All these realities are certified by the resurrection of Christ from the dead.

What is the source of our comfort in sorrow? Easter and the resurrection of Christ. Why have we hope of heaven? Easter and the resurrection of Christ. Whence comes our courage to witness and live for Christ? Easter and the resurrection of the Lord Jesus. Ah, the mighty witness of the resurrection!

Let all receive its testimony. ☩

Reform Society or Individual Men?

Christ lived in a world more impoverished and more savage than the one we now know. He came to a people who were expecting a God-sent ruler to establish a divine kingdom on earth. But Christ refused to become a social reformer.

When the Pharisees sought to entangle Him in politics, asking Him whether they should pay taxes to Rome, Jesus answered: "Render unto Caesar the things that are Caesar's, and to God the things that are God's."

Here was a Man who had the power to change the earthly lot of the entire society in which He lived. Yet He did not. His ministry was to the individual.

The kingdom of righteousness and justice was to be established by conversion to Christianity and not by political coercion with the Church acting as another political pressure group.

His message was simple — Renounce earthly desires and strive for a spiritual oneness with God. "Seek first the kingdom of God and His righteousness, and all things needful then will be yours as well."

Isn't this the message the Church needs to grasp today? The Presbyterian Lay Committee, a group of United Presbyterians including such well-known folk as television's personality Bud Collyer (To Tell the Truth) and insurance (Mutual of New York) executive Roger Hull, makes the same point in an explanation of its objectives:

"We are convinced," declares the group, "that the Church has been diverted from her true mission, through public pronouncements and political activity in civil affairs. We believe that the one effective way to establish the kingdom of God is by the regeneration of individual men through the preaching of the Gospel of reconciliation."

"There is a desperate need for the Church to manifest her faith in God and thus develop further her spiritual power. The mission of the Church is to call all men to redemption and only as she redeems individual people will society be effectively transformed."

The way is so clear, why is it not seen? Probably because dedication to the message of Christ is not an

easy life for man to follow.

It is much easier to take up a popular cause — voter registration, international politics, rent subsidy and the like. But if the Church continues to slip into the mire of man-made, secular controversy, who will be left to proclaim the good news?

Who will it be that tells modern man what he longs to hear — what he must hear: That he can be freed from the guilt and the punishment of sin, that he can be freed from the fear of death?

For ages the Church has stood amidst the shifting currents and cultures of man because it has patiently proclaimed this message. If it is to remain a vital part of this society, the Church must recognize that voter registration is not its most important function, however important voting may be. Nor is the war on poverty, however worthy that may be.

Which is the better and more effective way — to have preachers in the picket lines or Christian laymen in the legislature?—MIKE ENGLEMAN in the Dallas (Tex.) *Morning News*. ☩



It Still Takes the Gospel

Once again we have been reminded that the secular world sometimes retains a greater appreciation for the niceties of things than the world of the Church. And laymen are more likely to defend things worth defending than modern men of the cloth.

Out in San Francisco, the Rev. Malcolm Boyd, an Episcopal priest of 'way out fame, and film editor for the *Presbyterian Survey*, has been creating a stir with a nightclub act which he shares with Negro comedian Dick Gregory. For \$1,000 per week, which he donates to the "civil rights" movement, the author of *Are You Running With Me, Jesus?* gets down to earth in a patter which includes observations on matters of religion, stories of counseling with young people, and his own written prayers.

After a penetrating review of Fr. Boyd's act, *Time* magazine added this laconic opinion: "The peril of mixing show business and religion is that the quip may become more important than the Word."

And that remark might well be used as a text for a consideration of what's wrong with the whole coffee-house - night-club-bistro-in-the-streets approach to religion that the major denominations have fallen for.

According to modern theory, the purposes of the Church have been fulfilled as soon as the churchman "relates" to whomsoever he is trying to reach. Whether with a quip, a moral, a proverb, or a gesture, as soon as ones "gets through" he has fulfilled his task. Even if the Word is left on the shelf.

A long letter from an anguished seminary student confronting this problem in his classes has just come across the desk. He describes group discussion sessions in which various ways of "relating" are brought up. His curious question, "But must we not eventually lead these people to Jesus Christ?" was met with a "horrible silence" and the utter scorn of the professor and the others in the group, he wrote.

But we know of coffee house ministries in which the Word is kept

superior to the quip. One such, under the ministry of the Rev. Bill Iverson, has become a city-wide marvel to the citizens of Newark, N. J. Written up in the *New York Times* and most recently in the November issue of *Coronet* magazine, this former minister in the Presbyterian Church US has been creating as much of a stir as David Wilkerson (*The Cross and the Switchblade*) in New York.

Let the 'way outers go see what such as Bill Iverson are doing if they want to know how to be "relevant" in our day. Perhaps the kids will lead them to Jesus Christ. ☐

May We Explain? (In Reply To Austin)

The frank and irenic note from Mr. Clanton of Austin Seminary (p. 2) deserves a reply. Perhaps we can clear up some points of general misunderstanding about the *Journal's* ministry.

(Because we do not debate the content of subscribers' letters in print without permission, we have shared these comments with Mr. Clanton and have his permission to use them and his name in this way.)

1) Any implication that the *Journal* believes Christianity and American capitalism are one and the same thing is quite accidental, and unintended. To be sure the religious conservative is likely to be a political conservative, and it also is true that we do happen to believe that America's plight today is largely on account of left-wing trends, economically. But we will have to watch this from now on.

2) Our "silence" on the race issue is intentional. This does not mean, however, that we are even remotely racist. For a very personal note, it happens to be a fact that the congregation of which we were pastor in Louisiana (that's *deep* South) was one of the first in that state to adopt an "open door" policy. But we never, as far as we remember, preached

sermons on "open doors." We rather tried to preach Christ and Him crucified. We believe that the *Journal's* present editorial policy on race is constructive in the only way that anything constructive is being accomplished in the area of race today.

3) Our reporting does not contain factual error which is not corrected when that error is called to our attention. This charge is false. It is made so often, however, that we are tempted to suspect that some people find the *Journal's* reporting true enough to pinch.

4) We do not intend to mix news and editorial opinion. The news generally appears up front and exactly as it comes to us from various sources. Where an opinion is added, this generally appears as a footnote to an item. For any unintentional mixing of news and editorial opinion, we apologize.

5) Here we probably will have to plead guilty . . . with reservations. One of the great problems in the Church today is that many people find it impossible to accept the fact that all church members, all church leaders, all ministers, are *not* necessarily men of God. The debates are *not* always between Christians. Although the Bible offers abundant evidence that some "are of your father, the Devil," most of us simply recoil at the thought that any of the charming people we know might be tools of Satan rather than children of God. We never presume to know who is *not* a child of God but we do believe that the Scriptures give explicit guidance in the matter of determining who is doing the *work* of Satan.

6) We are not sure just how to answer the charge that we offer a "blanket condemnation" of "modernism," "ecumenism," and "secularism." To be sure there is the ordinary use of words, these days, and there is the use that people make when they want to use a word for their own purposes. But these words *do* have a traditional meaning and despite the fact that new meanings have been assigned by some people for their own purposes, the traditional meaning still stands.

On the basis of the traditional meaning we would offer a "blanket condemnation" of "modernism." "Ecumenism" in its true sense is a fine word and we believe in it. We happen to believe very much, for instance in the National Association of Evangelicals, an ecumenical organization in the true sense. But

some "ecumenism" is a false ecumenism (which is why we sometimes put a word in quotation marks, according to complaint No. 7). "Secularism" is another word which probably should receive blanket condemnation. In our opinion the modern secular movement in religion is hostile to the Great Commission.

7) Words appear in quotations in the *Journal*, ordinarily when the reference is questionable. Thus we sometimes put "civil rights" in quotes, not because we do not believe in civil rights but because we believe the particular reference is to something that is not *really* civil rights in the true sense.

Like everyone else, we, too, are sinners in need of forgiveness. And of the prayers of interested Christians. ☐

More on 'Two Churches'

"If we accept the birth of Jesus as a virgin birth, we also will have to accept the birth of John the Baptist as a virgin birth. The same angel made the announcement in both cases. The birth of Isaac must be considered as of the same category."

That came from the pulpit of a prominent church belonging to the Presbyterian Church US. The minister was trying to establish the fact that "the virgin birth and the miracles are not valid as proofs of the divinity of Christ." The virgin birth is not a valid proof because it didn't happen, he argued. The miracles are not valid, as proofs, because numerous people performed miracles in those days.

"The disciples based their faith in Jesus' divinity," went on the preacher, "on their perception of the fact that he was human but sinless."

No, we did not hear the sermon ourselves. The notes were sent to us by a greatly saddened elder.

Why not publicize the name of the minister? Because his name is Legion. There are many like him in Presbyterian pulpits.

Why should not the elder take the case to the presbytery? Because the minister would be supported as a greatly maligned man of God and the elder would be humiliated, if not removed from his place for having cast doubt upon the ministry of his pastor.

Is the Presbyterian Church US then hopelessly gone? As a unit, per-

A LAYMAN AND HIS CHURCH



The Red Guards

Dr. L. Nelson Bell

Stories reaching the outside world about "Red Guard" activity in Red China have not told the half of it. What has been taking place there is almost beyond belief.

Quietly Peking leaders recruited and instructed hordes of young people (most of them teen-agers) all over China. To them, at a given signal, was delegated the task of eliminating from China all influences connected with the past and to instill by force a study of Mao's writings and an abject submission to Marxism which would solidify the power of the Peking regime.

Preliminary action took place in Peking. Thousands of young people converged on the city in August and a holocaust of excesses took place.

The newspapers told something of the story but the magnitude of the atrocities was not known until a German newsman, in Peking at the time, came out of China. Those who talked to him said he was still so shaken by that which he had seen that he could hardly describe it without deep emotion.

According to this reporter he witnessed the beating to death of old people by these teen-age "Red Guards." Because of their advanced age they were associated with the former regime. Their belongings
~~~~~  
happens, unless the one thing happens which can change the overall picture unless the Lord should graciously send revival. For that we must daily pray.

Meanwhile we can continue to recognize that this is *not* the picture of the *whole* Church. Multitudes, perhaps an equal number, have not bowed the knee to secularism and humanism. There are *two* Churches within the Presbyterian Church US. And the time is coming when those who belong to the true Church may be able to re-establish the Presbyterian Church US as it should be constituted. ☐

were piled in the streets and burned. Some had their faces pressed into the fire.

With clubs and iron bars these young zealots killed right and left. Former places used for religious purposes were sacked and desecrated. Some Italian nuns had their convent sacked and they were themselves mistreated and forced to leave.

The insane mobs spread their actions over most of the cities of China and in their zeal began attacking Communist party headquarters and leaders in many places. The Peking authorities, alarmed by the turn of events, counselled less violence and more "persuasion," but in many places their advice was not taken.

It is too early to predict the outcome of this development. Too little is known about the total picture. Unquestionably the excesses of these youths have created a violent reaction against them. Whether this will extend to the heads of the Red regime is possible but not probable. However, forces have been unleashed which could well bring about open revulsion against the Peking authorities.

What about the Christians in China? Although the Church has been largely driven underground there is no question but that tens of thousands of earnest Christians remain in that land. By their outward profession and general demeanor many of them are surely known and there is grave fear that they have been the objects of special hate and violence by these godless youths. We owe it to these Christians to bear them to the throne of grace in prayer continually.

By its own evil design the Peking regime now finds itself with a tiger by the tail. It may be that God will yet cause this terrible situation and unbelievable turn of events to work out for His glory and the eventual freeing of China from Communism. This is certainly a time to pray for China. ☐





## SUNDAY SCHOOL LESSON

For November 13, 1966:

### *God's Truth Cannot Be Destroyed*

Rev. Jack B. Scott

**INTRODUCTION:** The time of the events of this chapter is given to us dating from the beginning of Jehoiakim's reign. The fourth year would then be 605 B.C.

In 614, Asser had fallen to the Medes and in 612, Nineveh to the Chaldeans. In 610 B.C. Pharaoh-Necho became supreme in Egypt and headed for a showdown battle with Nebuchadnezzar. On the way, in 609 or 608 B.C. Josiah intercepted Pharaoh-Necho and was beaten and slain by the Egyptian Army. In 605, Pharaoh-Necho himself lost to Nebuchadnezzar at Carchemish on the Euphrates River.

Therefore in 605, Nebuchadnezzar was supreme in the whole area and that same year carried away captive some of the best of the young men of Judah probably including Daniel (see II Kings 24).

It was in these days then that God commanded Jeremiah to write down the things which God had told him.

#### **I. THE WORD OF GOD WRITTEN** (Jer. 36:1-10).

A. *The Command and Reason to Write* (vv. 1-3). We are taken back to the 13th year of Josiah when God had first called Jeremiah to preach and had called him to serve God (Jer. 1:2). Now God calls him to write down all that God had said to him concerning Israel, Judah, and the nations over this period of years, numbering more than 20 years. Half of Jeremiah's ministry was past and at this half-way point it was appropriate that the word be recorded for the people.

But more than this, it was timely, for Nebuchadnezzar threatened to carry all the people captive and it was indeed the last days for the old kingdom of Judah.

The greatest reason then was that this was the last hour for Judah, it was the last opportunity to repent. Although the fall came 20 years later, now was the acceptable time.

The people had, of course, heard

**Background Scripture: Jeremiah 36**

**Key Verses: Jeremiah 36:20-28, 32**

**Devotional Reading: Psalm 119:89-96**

**Memory Selection: Isaiah 40:8**

many times before these same or similar words from Jeremiah, but now as if in review, the written word would have a special impact on Jerusalem in the light of the events of these days.

B. *The Command Obeyed* (vv. 4-10). Baruch is a splendid example of the humble and faithful servant of God. He was meek and ready to serve. He sought not his own glory but God's.

When the words of Jeremiah had been written, then Baruch was told to go and read the Word to the people in the House of the Lord.

Why Jeremiah did not go we do not know. Perhaps he was restricted by some physical condition or perhaps he was forbidden access to the Temple. At any rate, Baruch was to go and read it before all. The time chosen was the time of the fast announced by the king in the fifth year of his reign in the ninth month. At this time people from all the cities were present.

We are told that Baruch read as Jeremiah had commanded him to do, in the ears of all the people.

#### **II. THE RESPONSE TO THE WORD OF GOD WRITTEN** (Jer. 36:11-26). There are three phases in the response:

A. *Phase One* (11-13). When all the people had heard, one of the hearers, Micaiah, went to the house where the princes of Judah were staying to report what had been proclaimed. Micaiah's own father was among these princes.

We are not told what kind of a report he made but the report brought a consequent response on

the part of the princes.

B. *Phase Two* (14-20). The princes now determined to hear the words of Jeremiah directly and sent for Baruch. The response among them was electrifying. They were filled with fear. This probably indicates something of the general response of the people who had previously heard the Word read.

A further response from them was to seek to authenticate what had been read. They asked Baruch how it had been recorded.

In verse 18 we have one of the most clear passages of Scripture on the method of recording the Divine Word of God. What God had said to Jeremiah (36:2) Jeremiah spoke to Baruch, and Baruch in turn recorded it all. We see then the verification for the written Word, a truth that is further borne out by II Timothy 3:16, and II Peter 1:21. What was written was clearly not the ideas of Jeremiah but the very Word of God.

A third response on the part of the princes was to take the matter to the king himself. Note that by now everyone else had heard the Word of God. Whatever response the king should make could not affect this accomplished fact.

How clearly we see that when God commands we are to obey. God's Word is not subject to kings or rulers. We are never sinning to proclaim that Word no matter what the rulers may say.

C. *Phase Three* (21-26). The roll of the book was brought to the king and read to him. The time of the year was winter, November or December. After a few pages or columns had been read, the king audaciously cut up the book with a penknife and burned it in the fire.

The king and those around him were not afraid and this indicates the extent of callousness in their hearts. The father of Micaiah, whose name was Gemariah, and two others bravely sought to protect it,

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possibly at the risk of their very lives, but were not successful. The king further reacted by seeking to kill Jeremiah and Baruch, but was not successful.

It is evident that some were touched by God's Word spoken and written through Jeremiah. Some of the princes were willing to risk their reputations to preserve the Word. How many of the people who first heard it were saved we do not know. Probably most would have approved the king's action but certainly not all.

In every period of history there have been tyrants and self-made judges who have sought to destroy God's Word or to keep it from being read to the people, whether in the Roman Empire or the American Supreme Court. The folly of such action can be seen from its obvious failure in every generation, even as in the time of Jeremiah.

As Paul learned the hard way, men cannot successfully kick against the prick of God's Truth no matter how hard they try (Acts 26:14). As Jeremiah recorded in Chapter 23 and verse 29, "Is not My Word like fire, saith the Lord; and like a hammer that breaketh the rock in pieces?" and as Isaiah had earlier said, "so shall My Word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11).

We note that God hid Jeremiah and Baruch from their enemies. God had more work for them to do. Although they were here forced into hiding and later Jeremiah was imprisoned, yet God's Word was not hidden nor bound.

Similarly in Paul's day it was true that God's servants were persecuted, as Paul testified, "wherein I suffer hardship unto bonds, as a malefactor; but the Word of God is not bound" (II Tim. 2:9).

**III. THE DURABILITY OF THE WORD OF GOD** (Jer. 36:27-32). In this section we note first of all that the efforts of men cannot frustrate God no matter how contrary to His will they may be. God was sovereign over Jehoiakim and this sovereignty was seen in God's determination to have that Word written in spite of all Jehoiakim's evil deeds.

We noted in an earlier lesson that when Ahaz refused to glorify

God, God not only proclaimed His Word anyway (Isa. 7:13,14) but also brought personal punishment on that leader of His people who refused to honor God (Isa. 7:17).

So here, too, not only did God have His Word proclaimed in spite of Jehoiakim's refusal to honor that Word, but He added a strongly condemning personal prophecy against the king.

So we see that when those appointed to lead God's people do not honor God themselves, not only does God raise up another means of getting His Word declared, but the faithless leaders are themselves punished.

This is graphically brought out in Ezekiel 33:6 and 34:2,10. Again read Jesus' words concerning the hireling in John 10:12,13. Jude gives us the most sobering picture of these deceivers who have turned aside from the high calling of God (Jude 4).

The irony in this account from Jehoiakim's point of view is seen in the closing statement to the effect that not only was all he had destroyed re-written, but much more besides.

To try to kill the Word of God only increases its life and productivity among the people. Far from obliterating it from their minds, it became engraved in their hearts (Jer. 31:33; 32:40).

His own sinfulness in trying to destroy the Word itself became a part of the record that was preserved in God's Word for later generations, to teach all men that God's Word will not perish.

The best commentary on this whole passage is found in the Words of Christ, "Heaven and earth shall pass away: but My Words shall not pass away" (Mark 13:31). ✠

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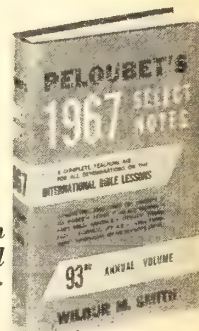
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## YOUTH PROGRAM

For November 13, 1966:

### *Why Stand Ye Idle?*

Rev. B. Hoyt Evans

Scripture: Matthew 20:1-16

Suggested Hymns:

"Majestic Sweetness Sits Enthroned"

"Father of Mercies, in Thy Word"

"Jesus Calls Us"

**PROGRAM LEADER'S INTRODUCTION:** It almost seems foolish to speak of people being idle in modern twentieth century America. This is the age when people are developing ulcers and having nervous breakdowns — partly because they are overly busy.

In spite of the forty hour week

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and agitation for a thirty-two hour week, this is the age of frantic activity. Young people are not strangers to this frenzied kind of living, as observation of the activities at a modern high school will readily reveal.

Sometimes we suspect that even the Church is over-organized. One pastor was expected to attend nine different meetings on a given Sunday. As worthwhile as they may have been, it is likely that they were too many. Not only the pastors, but the members too are deeply involved in time consuming activities.

Still, the question of Christ to the workers is relevant today. In spite of our characteristic over-activity, many Christian young people are *spiritually* unemployed in a time of critical spiritual need. We live in a time when many people are spiritually illiterate because they are poorly instructed. We live in a time when the proportion of un-believers — non-Christians — is on the increase.

This is true in part because something other than the pure Gospel of Christ is being taught. Another reason for this sad state of affairs is that there are not enough dedicated Christians to work in the "Lord's harvest."

Why is this so? Why are so many people idle when there are so many people, especially young people, who know the blessings of Christ and who can work for Him? Why are

so many idle when there is so much work to be done for the Lord?

**FIRST SPEAKER:** Some people are idle because they have not been invited to work for the Lord. At least, they are not aware that they have been invited. This was the problem in the parable of the workers in the vineyard. The people in the parable went to work readily when they were asked to. The invitation of Christ to come to Him and to work for Him is still very clear.

One of our chief tasks in the Church is to relay this invitation, the invitation to come to Christ and to work for Him. It has never occurred to many young people that they have any responsibility for telling others about Christ. We in the Church have taken too much for granted. We have assumed that everyone who has come under the influence of the Church has a genuine knowledge of Christ and an understanding of the obligation to be His witness.

It is certain that we have failed to pray as faithfully as we should about Christian workers and the matter of soul-winning. Many are idle because we have assumed too much and have prayed too little.


**SECOND SPEAKER:** Others are idle because they have a mistaken sense of values. They believe, practically speaking, that their bodies are more important than their souls and that time is more important than eternity. Their actions are convincing evidence of their real beliefs, regardless of what they may say.

When we are perfectly honest with

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ourselves many of us may find that we are more concerned about winning the approval of classmates than we are about winning the approval of Christ. We are more interested in making a name for ourselves among the "students who count," than we are in honoring the Saviour.

To be perfectly frank, there are many of us who do not believe that spiritual things are really important at all. We may say we do, but our actions and our affections say otherwise. If we are not truly convinced of the importance of serving Christ, it is not surprising that we have no more enthusiasm for it than we do. It is not surprising that we are spiritually idle.

**THIRD SPEAKER:** Still others are spiritually idle because they are sincerely but mistakenly modest. They are lacking in confidence. They are likely to say: "I couldn't be a Christian witness and worker. I don't have the ability. I don't have the spirituality."

When we say such things we think we are being commendably modest, but what we are really doing is doubting the willingness and ability of Him Who said to Paul, "My grace is sufficient." God's grace was certainly sufficient for our salvation. It is also sufficient to make us into profitable servants of the Lord, however unpromising we may seem to ourselves.

When we excuse our spiritual idleness because we say we have no confidence in ourselves, what we may be truly saying is that we have little faith in God.

**PROGRAM LEADER:** The Lord's question comes with force and aptness to our age. We certainly have youth and vigor on our side. Why is so little being done for the Lord in proportion to what could be done?

What about some of the young people you know — have they been invited? What about you? Do you really believe Christ's work is important? Do you believe His grace is sufficient to enable you to do it?

*Closing Prayer.*



No wonder Christianity is losing its hold on the mind of man. It is being undercut by the very men who profess to be its advocates. — LILIAN L. SCHEWE in *Moody Monthly*.

## CATECHISM STUDIES



Rev. Paul G. Settle

### 81. Q. What is forbidden in the Tenth Commandment?

**A. The Tenth Commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbor, and all inordinate motions and affections to anything that is his.**

Let us consider the key words in this question and answer.

Discontentment — the sin of complaining (griping) against God.

Envy — The sin of being jealous of what others have, and wishing we could take it from them.

Inordinate motions — Uncontrolled, wild impulses or feelings of strong desire.

When our motives, feelings, desires, wishes, or thoughts are sinful, then we are sinful in God's eyes. From these inner hiding places of the soul come the thoughts that lead into actual, outward sin. And who, then, has not sinned?

\* \* \* \*

### TEST YOUR UNDERSTANDING

Read Romans 3:23. Does our study of the Tenth Commandment throw light on this verse?

### SEARCHING THE SCRIPTURES

Read Colossians 3:5; Galatians 5:26.

\* \* \* \*

### 82. Is any man able perfectly to keep the commandments of God?

**A. No mere man, since the fall, is able, in this life, perfectly to keep the commandments of God; but doth daily break them, in thought, word, and deed.**

The key phrases help our understanding:

*No mere man* — One Man kept the Law. The God-Man, Christ Jesus. But no mere human being ever has or ever will keep God's law perfectly.

*Since the fall* — Adam was created in the image of God, in knowledge, righteousness, and holiness, with the ability to perfectly obey God. But Adam disobeyed and plunged himself and the whole human race into sin. The image of God in man is twisted, the ability to obey perfectly is destroyed.

*Is able in this life* — In this life we are sinners. But, praise God, there is hope! There is another life! And in that life to come redeemed men will perfectly obey and serve God.

*Perfectly to keep the commandments of God* — We can obey God to a certain extent, but none can obey Him perfectly.

*Doth daily break them* — Every day we sin against God. We never perfectly obey God in our thoughts, words, or deeds.

\* \* \* \*

### TEST YOUR UNDERSTANDING

Review Catechism questions 10, 13, 16, 18, 32, 33, 34, 35, 37, 38, 39, and relate them to this commandment.

### SEARCHING THE SCRIPTURES

Memorize I John 1:8,9,10.

• • • •

When a person rejects the moral law of the living and true God, he lays himself open to the most cruel tyranny that hell can devise. — W. WILSON ALBRIGHT in *The Presbyterian Guardian*.





## BOOKS

**CALVIN'S NEW TESTAMENT COMMENTARIES — THE ACTS OF THE APOSTLES**, tr. by W. J. G. McDonald. Wm. B. Eerdmans Publ. Co., Grand Rapids, Mich. Vol. I, 410 pp. \$6.00, Vol. II, 329 pp. \$6.00. Reviewed by Dr. Frederick Curtis Fowler, pastor, First Presbyterian Church, Duluth, Minn.

These two volumes by John Calvin, the timeless seer, are recent translations from the original Latin text. The Latin text has been checked with the French text of 1563. Calvin gives no outline for the Book of Acts although time and again he does divide certain messages into appropriate parts, e.g. Paul's message on Mar's Hill. Nor does Calvin discuss the authorship of Acts.

The Revised Version (1901) text is used for this translation. Some four to eight verses at a time are

given and then the explanation of those verses is presented in a very reverent, natural, and intensely human manner — "if we pass over the works of God with contempt, we shall never be able to profit from them."

Christ is the obvious center of all: "the Spirit teaches us that all who refuse to submit to Christ are making war against God." True doctrine is emphasized continually, e.g. "there is no greater absurdity than imagining a perverse nature being capable of being worthy." Speaking of Agrippa's being drawn to the Christian position in spite of himself, Calvin states, "That goes to show how great the stubbornness of human nature is, until it is reduced to obedience by the Spirit of God."

Papal practices and doctrines are often considered and condemned, sometimes rather harshly — "violent zealots," "famished dogs." So also are the Anabaptists and others.

The language is not as labored as one might expect. The interpretation is always simply good common sense. The original Latin word is often placed after the author's translation in order that you can choose your own word if you disagree with the translation. At times it is provocative as in Acts 8:38, "They immersed the whole body in water" or in Acts 10:44, "Certainly the gift of tongues and other things of that kind have long since ceased in the Church." At times it is most suggestive as in Acts 9:18, "Deprived of his eyesight for three days, so that he might begin to see with his mind." At times it emphasizes simple truths as in Acts 13:9, "Luke says that faith is destroyed when the Word is attacked."

How refreshing it is to read an author who always proceeds in interpretation on the assumption that what God has written is true and, therefore, accepted without question. No doubt, for example, is introduced

when a miracle takes place. It is accepted, as in Acts 16:26. Calvin explains the doubter in Acts 17:11 as follows: "Faith is contrary to doubt; the inquirer is a doubter; therefore it follows that the Thessalonians, since they make inquiries about Paul's teaching, are still without faith." In Acts 16:32 he states, "Let us keep the faith that is united to the Word of God, so that it may unfold the power of Christ to us."

Calvin often emphasizes that, "Men's judgments err where no heavenly direction is present and that all their labors come to nothing if the hand of God is not with them" (14:23).

The artifices of Satan are clearly presented time and again. And we are warned against them: "Satan is constantly engaged on depriving us of the use of God's gifts" (6:1). "Satan generally drives the ungodly to this point of madness, where, defeated and broken by arguments, they become more and more obdurate, and . . . spew out blasphemies against God and the truth" (13:45).

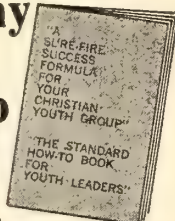
The commentary lifts one as it emphasizes the Church's ultimate blessing. It inspires and encourages one as it stresses God's watchful care and treatment of His own with a "favorable and joyful end," whereas the afflictions of the reprobate are "a prelude to hell." What a joy it is to have such a solid work to which one may turn, relevant to every day and every age. ☐

**ALL THE BOOKS OF THE BIBLE**, by Herbert Lockyer. Zondervan Publ. House, Grand Rapids, Mich. 313 pp. \$4.95. Reviewed by J. Wayland McGlathery, Th.D., pastor, Warren Park Presbyterian Church, Cicero, Ill.

Dr. Lockyer has given us another useful and inspiring book. A summary introduces each book of the Bible, usually with a broad outline, and with frequent references to fuller treatment by other authors. Every chapter is covered, either singly or as a combination of two or three chapters where this seems best.

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There is a bibliography, and outline for each book, plus an index. 

**I TALKED WITH NOAH**, by William H. Pape. Baker Book House, Grand Rapids, Mich. 128 pp. \$1.95. Cloth, \$2.95. Reviewed by the Rev. John H. Knight, pastor, First Presbyterian Church, Opelika, Ala.

Would you like to talk with Noah, Jacob, Joseph, Gideon, Samson, Solomon, Elijah, Daniel, Jonah, Amos, Habakkuk and Haggai? William H. Pape, missionary with the Evangelical Alliance Mission helps us come into intimate acquaintance with these Old Testament characters in his book which makes them come alive.

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Missionary Pape originally broadcast these conversations over the Christian Broadcasting Association's station in Honolulu, and later over the Evangelical Alliance Mission's station in Inchon, Korea. 



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**THE FUNERAL — VESTIGE OR VALUE?** by Paul E. Irion. Abingdon Press, Nashville, Tenn. 237 pp. \$4.50.

**FUNERAL MEDITATIONS**, by William R. Baird Sr. and John E. Baird. Abingdon Press, Nashville, Tenn. 127 pp. \$2.50. Both Reviewed by Dr. John R. Richardson, pastor, Westminster Presbyterian Church, Atlanta, Ga.

At present there is much concern about the funeral. Some claim that the funeral no longer has meaning for our time. It is thought of as a vestige of past eras, an anachronism, and an empty ceremony. The idea prevails in some circles that the funeral is a ceremony that outlived its usefulness years ago.

In the light of such thinking the author asks the question, "Is the funeral vestige or value?" He believes that the contemporary funeral is confronted with ambivalence. There is too much of value in it, the author says, to discard it as an expensive and meaningless luxury. This volume seeks to relate modern psychological insights into the dynamics of

bereavement to the funeral service.

*Funeral Meditations* presents twenty-three meditations that might be helpful in the time of grief. Each message centers on the promises of the Gospel and offers hope in the good news of what God has done for us in Christ. Help is offered to the minister who has been called to offer comfort to the disconsolate. ☐

**COMMUNICATING LOVE THROUGH PRAYER**, by Rosalind Rinker. Zondervan Publ. House, Grand Rapids, Mich. 125 pp. \$2.50. Reviewed by Anne C. Wilson, Miami, Fla.

Miss Rinker has written a book that is simple and easily understood and which would be very useful to new Christians and to young people. She deals with the power of God's love for us and how it can lead us to a fuller prayer life.

The first two chapters treat prayer as communication and include suggestions for study at the end of each chapter. The author then de-

votes a greater portion of the book to the attitudes that stifle productive communication with the Lord, and how to deal with these problems. Finally Miss Rinker outlines a method of developing a prayer life based on the full realization of God's love. ☐

**THE SPIRIT OF A SOUND MIND**, by John H. Cobb. Zondervan Publ. House, Grand Rapids, Mich. 128 pp. \$2.95. Reviewed by the Rev. W. C. Kennicutt, Assistant Professor of Religion, School of the Ozarks, Point Lookout, Mo.

Here is a compilation of short sermons, written from an evangelical viewpoint, which attempts to combine Scriptural insights with modern day discoveries in psychotherapy. The author christens this method "logo-therapy."

In doing this, Dr. Cobb has pioneered in a new field for evangelicals. Beyond doubt his little book will be used for research by those who wish to pursue the technique of logo-therapy, however, the author would have done well to have consulted a good book on composition before producing his work. While each sermon is well illustrated, the reader often has to labor to catch the relevance of the illustration. There are too many spots of dullness in what is an otherwise interesting experiment.

Mr. Cobb has blazed a rough trail into a wilderness which other evangelicals have seemed hesitant to enter. It is to be hoped that many others will follow him into this new territory. ☐

**DOING WHAT COMES SUPER-NATURALLY**, by Thomas A. Fry Jr. Fleming H. Revell Co., Westwood, N. J. 129 pp. \$2.95. Reviewed by the Rev. Thomas G. Kay, Sr., pastor, Westminster Presbyterian Church, Jackson, Miss.

What are freedom's boundaries? The author, pastor of First Presbyterian Church, Dallas, Texas, sets about to answer this question by dealing with the many very practical questions which arise daily in the lives of Christian people everywhere.

The author's interest in people is borne out in his active participation in civic affairs; specifically on the board of the Children's Medical Center and the Presbyterian Village, a home for the aged.

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This analysis of the dilemmas and the divisive factors existing in the Christian community are dealt with in a perceptive and sobering manner. In his own straightforward treatment of the subject, the author concludes that it is the Christian faith that offers the love and forgiveness necessary for *doing what comes supernaturally*. ⊞

**YOU CAN UNDERSTAND THE BIBLE**, by John R. Link. The Judson Press, Valley Forge, Penna. 224 pp. \$4.75. Reviewed by the Rev. John Ed-  
die Hill, pastor, Shelby, Miss., Presbyterian Church.

John R. Link is a Baptist pastor in Warrenton, N. C. His purpose in writing this book "is to try to make the reading of the Bible both intelligible and interesting." The book is intended "for the high school and college reader as well as for the general reader."

One is always delighted with any book written to help people read and understand the Bible. In a measure the author achieves his purpose but not without several fundamental weaknesses in his understanding of the nature of the Bible's inspiration and interpretation.

In regard to his understanding of the inspiration of the Bible he confuses the traditional Biblical concept of inspiration with a mechanical dictation of the Bible. For example he gives the following as one of the reasons why we can now understand the Bible better than our forefathers: "The pressure to take all of the Bible literally (as if it had been dictated by God to certain men who wrote everything down word for word as God gave it) has largely been removed." And again, "we must admit that verbal inerrancy in the Bible would require a view of inspiration which cannot be supported by a close and careful examination of the Bible itself."

Dr. Link also says: "To me the Bible is more significant. . . . now than it was when I used to think of it as having been dictated by God word for word to men who wrote it down exactly as God gave it and as we have it now." In another place he criticizes verbal inspiration and the dictation theory as one and the same.

A second fundamental weakness is his adoption of the theory of JEDP as an explanation of the Pentateuch. He fails to deal adequately with the position which holds to the Mosaic

authorship. He also accepts a very late date for the book of Daniel and the date of 150 A.D. for Second Peter.

A third fundamental weakness is his adoption of two levels for the history of the Bible. He writes: "In the Bible we find history and story standing side by side, and the Hebrew historian's interest was not in distinguishing between the two (as the modern historian would do) but in something over and above that distinction."

An example of this is his treatment of Elijah and Elisha. He states: "Of special concern to us are the tales about the two prophets of the north, Elijah and Elisha. These are two independent units of tradition which have been inserted into the history." In the same paragraph he continues, "Stories which grew up about these two national heroes constitute what is known as the Elijah and Elisha cycles. They should be read as wonder-stories which teach significant religious truths, not as literal reports of actual happenings."

Although for the most part Dr. Link does a fine job in helping us to understand the Bible, there are too many other places where his help will only lead to confusion and a lack of trust in the reliability of the Bible. ⊞

**THE PROTESTANT PULPIT**, by Andrew W. Blackwood. Abingdon Press, Nashville, Tenn. 318 pp. \$4.50. Reviewed by Dr. John R. Richardson, pastor, Westminster Presbyterian Church, Atlanta, Ga.

One of the last contributions to the field of homiletics of the late Andrew W. Blackwood is this volume. It contains thirty-nine sermons in the form of an anthology of master sermons from the Reformation to our own day. Dr. Blackwood believed that we need a revival of preaching and this compilation of Protestant sermons was set forth to accelerate this revival. The best way to improve one's pulpit work, contended Dr. Blackwood, is through the study of sermons. This volume was designed to be used in "laboratory work."

Seminary students should be helped by this work, especially when directed by an expert teacher. Parish ministers will find a study of these sermons to be a "refresher course" in the art of preaching. Laymen will appreciate the interpretation of the meaning of Christianity in these messages.

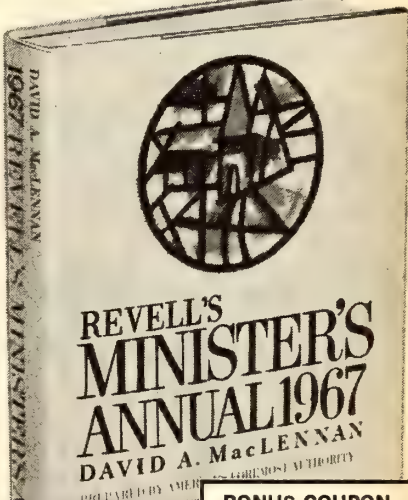
In this work Dr. Blackwood serves as a reporter and not an advocate, though he fairly confesses that he holds to the old-fashioned faith known as evangelical. At any rate the reader will note the continuity of Christian thought which is called "the crowning glory of the Protestant Church." ⊞

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**AFLAME FOR GOD, Biography of Fredrik Franson, by David B. Woodward.** Moody Press, Chicago, Ill. 190 pp. \$3.50. Reviewed by Dr. Richard L. Summers, pastor, First Presbyterian Church, Gulfport, Miss.

This book is truly a glimpse of a man who was "afame for God." It is not a biography in the strictest

sense of the word; for it makes very little reference to the parentage of Fredrik Franson except to tell of the role that his mother played in his conversion. It omits all of the early facts of his life prior to his coming to the United States from Sweden at the age of seventeen, and it is written in such a manner as to make it difficult to clearly trace the course and the movements of his life.

The book opens with an anecdote taken from Franson's later years and then returns to that period in his life just before his conversion experience. From this point, it connects a number of episodes in their chronological order and ends with his death.

It is evident that the author admires Fredrik Franson very much and is too ready to applaud his every thought and action to be able to provide us with a critical evaluation of his life and work. Yet the facts are sufficient to persuade us that it may be said of Franson, "Christ and souls was his life, his goal, his all-consuming passion . . . Like a flaming arrow, he flew through the world's many lands, kindling the fires of God's kingdom here and

there."

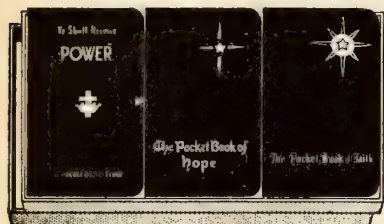
Any Christian who reads this book will find his own zeal and devotion shamed by comparison and will be inspired to feel a new passion for the winning of souls.

**THE WORKS OF JOHN OWEN, ed. by William H. Goold. Vol. VII. The Banner of Truth Trust, London, Eng. 560 pp. \$3.00. Reviewed by the Rev. W. H. Morrison, pastor, First Presbyterian Church, Havana, Fla.**

John Owen was born in 1616 at Stadhampton, Oxfordshire, in a family of Welsh origin. He was a Puritan, and Calvinistic in doctrine. However, he believed in a congregational form of church government. While only twelve, he entered Queen's College, Oxford and remained at the University until 1637 when his non-conformist views brought him into conflict with Archbishop Laud's new regulations. In 1651 he was Dean of Christ Church at Oxford, and was appointed by Oliver Cromwell as Vice-Chancellor of the University. He lived through the worst years of persecution of the Puritan ministers. In 1670 he was pastor of a congregation.

(Cont. on p. 24, col. 1)

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tion in London, where he died in 1683.

Owen is best noted for his writings which cover the range of doctrinal, ecclesiastical and practical subjects. They are characterized by depth, thoroughness, and authority. Many of his works speak to the needs of his day, but they have a message for all ages. His works were pub-

lished in full in the nineteenth century, and are reprinted at this time to give to the world the writings of one of the greatest British Theologians of all time.

The contents of Volume VII set forth the nature and causes of apostasy from the Gospel in an exposition of Hebrews 6:4-6. Also a large portion of this book deals with the

subject of spiritual mindedness. The final section of this work is a treatise on the dominion of sin and grace. ☐

**MEMOIR AND REMAINS OF R. M. M'CHEYNE**, by Andrew A. Bonar. The Banner of Truth Trust, London (American publication by Wm. B. Eerdmans Publ. Co., Grand Rapids, Mich.) 648 pp. \$3.50. Reviewed by the Rev. Harold Borchert, missionary, Gifu, Japan.

Reprints such as this one can be blessing beyond compare . . . or they can be lost to the general public. Perhaps unless a pastor recommends certain classics and cites them, few persons in the average community will learn of men like M'Cheyne. First published in 1844, and here photographically reproduced, the style is difficult to follow for any except the ardent seekers after God's blessings. Perhaps what would be useful would be a condensation or a book of excerpts, somewhat like David Otis Fuller's, *Treasury*.

In a footnote in his diary at age twenty-one, M'Cheyne notes how " . . . the Lord has done much work by a few years of holy labor." He notes how Gillespie and Durham died at thirty-six; Binning at twenty-six, and others similarly young. He writes of David Brainerd who died at thirty (and whom he greatly admired), and Henry Martyn at thirty-two. "Their's," he writes, "were short lives, filled up with usefulness, and crowned with glory. Oh, to be as they."

Born in May, of 1813, M'Cheyne died in the month of March, 1843.

The gems are many. Let this one suffice: "I ought to pray more for our Church, for our leading ministers by name, and for my own clear guidance in the right way, that I may not be led aside, or driven aside, from following Christ."

May God bless this book. ☐



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## Election Time Prayer

For a land which is rich in heritage and equally rich in opportunity we give Thee thanks, O God. Make us appreciate both the heritage and the opportunity and give us the dedication to preserve what is best of the past and to take whatever measures are needful to meet the challenges of the present and the future, for we ask it in Jesus' name. Amen.

—B. Hoyt Evans, at a precinct rally  
in Asheville, N. C.

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### 'OFFICIAL' PROTECTION

The letter in the October 19 issue by the Rev. A. G. Alexander appeared as a well-prepared, seemingly-logical appraisal of how critics divide the Church. The inference is that the *Journal* is the critic, with little or no good being derived from this publication.

For my part, I cannot understand how a layman, much less a minister, can purport himself to be above criticism. This is another example of the "easy line" of the protection af-

forded by "official" Church publications, offices, etc. I am reminded of the original critic who dared criticize the official Church.

For this minister to write that if he did not trust the overall leadership of the Church and believe it to be led by the Spirit of God, he would not be a member . . . this is a sad and timely statement evidenced by the number of families and congregations doing just what he wrote. —C. T. Freeman  
Bon Air, Va.

# the PRESBYTERIAN JOURNAL

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Associate Editor  
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Assistant Editor

THIS WEEK—

Vol. XXV, No. 28, November 9, 1966

### *The Commission on the Minister and his Work*..... 8

A veteran authority points out the limits of this body and of the presbytery ..... By Dr. E. C. Scott

### *The Ascension of Christ*..... 10

One of the most difficult doctrines is examined in the series on Christ ..... By Dr. Robert Strong

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**THE PRESBYTERIAN JOURNAL**, a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered to the saints, published every Wednesday by the Southern Presbyterian Journal Co., Inc., in Weaverville, N. C.

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### CATECHISM STUDIES HELP

During this past summer we tried something new for our Church; having our PYF meetings on a week night rather than Sunday. This way we had more time for study and also had Christian fellowship and recreation.

For the study period we taught, discussed, and answered questions concerning the Westminster Shorter Catechism. Of extreme help with this period of study was the *Presbyterian Journal's* Catechism Studies. In fact, we used this as our leader's guide. It would be most helpful if these studies could be put into book form, so that they would be available to leaders (and persons interested in becoming better informed) in a convenient, more accessible way.

Thank you for such an approach to the study of the Shorter Catechism that even a layman can understand. I like the Scripture references too, because it is so important that His Word be accepted as the infallible basis for all study.

—Mrs. Glenn Wimberly  
Albany, Ga.

### REFERENCES VITAL

I want to express my gratitude for the very fine discussions of the Sunday School lessons by the Rev. Wick Broomall. His many Bible references which are so vital to each subject and his outlines and comments are real gems. How refreshing to study the lesson and follow a leader who doesn't doubt the Word of God!

—Mrs. J. E. Etheridge  
Nashville, Tenn.

### THIS AND THAT

For some time a good friend has sent me copies of the *Journal*, and I have been blessed by each issue. Not only do you give good information, but you also have a warm inspiration which we need, in our frustrated age. Surely Dr. Martin Luther was right when he said, "There will be souls in heaven because of the printing press."

—(Rev.) Oscar C. Hanson  
Commission on Evangelism  
American Lutheran Church

I do want you to know how very much I appreciate the fact that men concerned enough to stand up for the True Gospel of Jesus Christ saw fit to publish a magazine such as the *Journal*. I am not a Presbyterian —



I am a former Episcopalian, who has left her Church because of the growing apostasy within and among the clergy — but since I have left that Church and have been reading the *Presbyterian Journal*, I can truly say that my faith has been strengthened doubly — along with the reading of the Scriptures, which up to now did not seem to me to be very important. So with my thanks to the *Presbyterian Journal* for leading me to see that the Scripture reading is very, very important, I extend my thanks to you for the *Journal*.

—Florida

## MINISTERS

Sam Zealy from Charlotte, N. C., to the First Church, Farmville, Va.

Johnson Van Middleton, Hico, W. Va., has been ordained and installed pastor of the Kesler-Memorial church after completing a

special course at Union Theological Seminary. He also supplies the Clifftop, W. Va., church and the Ames Heights church of Lansing, W. Va.

A. Rudolph Hendricks from Shreveport, La., to the South Tryon church, Charlotte, N. C.

David C. Kennedy from High Point, N. C., to the Matthews, N. C., church.

Jack Moore from Richardson, Tex., to the First Church, Dallas, Tex., as assistant pastor.

Frank L. Seaman from Sardis, Miss., to the Westminster church, Odessa, Tex.

Earl Hall from Trion, Ga., to the Blountville, Tenn., church.

Charles R. McAuley from Stanford, Ky., to the Edgemont church, Bristol, Tenn.

Fred P. Zitzmann, Richmond, Va., has been called to the East Ridge church, Chattanooga, Tenn.

William D. Hyers, former assistant pastor at the Colonial Heights church, Kingsport, Tenn., has become pastor of the Lynn Garden church, Kingsport.

W. J. Wrenn Jr., from Leasburg, N. C., to the Red House church, Semora, N. C., and the Milton, N. C., church.

John S. Steele, Norfolk, Va., has accepted a call from the Leaflet church, Broadway, N. C., and the Raven Rock church, Lillington, N. C.

## DEATH

Mable C. Morley, an executive of the Board of Women's Work until her retirement last year, died in Atlanta Oct. 23.

## ELDERS

The Session of the Carthage, Miss., church has memorialized two of its members, George Wilcox, who died Aug. 30, and Odell H. Hardage, who died Aug. 26.

• One of our exchange journals, *Christianity Today*, in its October 28 issue carried the position papers of the World Congress on Evangelism. In "The Basic Theology of Evangelism" by Harold John Ockenga, the Boston minister traced the debilitated power of Protestantism to its removal of the Bible from the central place of authority. By special permission of *Christianity Today* we quote sketches of this position paper:

• "Evangelism must be trinitarian if it is to be Biblical. . . . The Bible is our authority. A Bible that is the infallible rule of faith and practice is the reason for the existence of Protestantism. . . . The principle of sola scriptura has been rejected by liberal Protestantism. . . . The removal of the Bible from the central place of authority in Protestantism has debilitated its power to evangelize. A liberal Protestantism cannot meet the competition of the Roman Catholic Church. . . . The necessity for a return to biblical authority is the reason for our gathering. We are under the Word. Let us therefore give proper place to the

## ACROSS THE EDITOR'S DESK



Word of God in all our deliberations. . . .

• "Biblical evangelism is trinitarian. . . . A biblical foundation supports all great movements of evangelism. . . . In speaking of the role attributed to God the Father in evangelism, we emphasize the decrees of God, the election of God, and predestination by God. The divine decrees constitute the plan of salvation. . . . Evangelism must center in the offer of the person of Christ. . . . He is very God of very God, and very man of very man. There is one mediator between God and man, the man Christ Jesus, who gave his life 'a ransom for all, to be testified in due time'. . . . If we are to have a doctrine of salvation, the full deity of our Lord Jesus Christ and the real humanity of Jesus must be preached. . . . Evangelism centers in the offer of the propitiation of Calvary. . . . Evangelism is dependent upon the ministry of the

Holy Spirit. . . . Regeneration, or the birth by water and the Spirit (John 3:5), is the requirement for any spiritual and evangelistic movement. . . . A visitation of the Holy Spirit is the greatest need of the Church and of Christians today. Revival in the Church is contingent upon the visitation of the Spirit. . . . As the early and latter rain was promised in ancient Israel (Hosea 6:3) and as God promised to pour out His Spirit upon all flesh (Joel 2:28), we believe that we may experience times of refreshing in this age. Let us have faith in the promise of God, for with God nothing is impossible. Let us act upon this promise, depending upon the Holy Spirit to attend the good news with quickening power. . . ."

• We will look forward to our editor's reports on the World Congress on Evangelism. The first appears on page 4.—H.B.D. ☐





## Recovery, Not Discovery Emphasized

(Editor's note: Following is Dr. G. Aiken Taylor's first report on the World Congress on Evangelism.)

BERLIN — Some sort of aviation history may have been made last week as 176 delegates to the World Congress on Evangelism winging their way across the Atlantic, greeted the dawn with the strains of "Blessed Assurance, Jesus Is Mine!"

As the sun rose on the delegation flying out of New York, one of the passengers gained permission to conduct morning devotions for the evangelical leaders coming to West Berlin for 10 days of intensive consultations on the modern evangelistic mission of the Church. Sleepy delegates joined fervently in the chorus.

The delegation from New York, among the first of several chartered flights from around the world to wing its way down the narrow corridor through East Germany to this

divided city, arrived in time for the last service in an 8-day crusade conducted by Evangelist Billy Graham.

The crusade, conducted in Berlin's huge "Germany Hall," attracted some 93,000 persons during the week. The closing service, attended by an overflow crowd of some 13,000, swelled the number of those making decisions to a total of over 2,000.

The crusade was frankly billed as a prelude to the World Congress on Evangelism, held across town under the shadow of the ruined Reichstag and the Berlin Wall in the city's plush Kongresshalle. By the time all the delegates and observers had arrived, there were some 1,300 from over 100 countries.

As the honorary chairman of the congress, Billy Graham, pointed out in his address of welcome on opening night, the delegates had not "come here to form a new organiza-

tion, and not to formulate a new message." What the world and the Church need, stressed the evangelist, is "a fresh and larger bestowal of supernatural power for the accomplishment of our stupendous task of evangelizing our generation."

Both Dr. Graham and the congress chairman, Dr. Carl F. Henry, emphasized the need to recover something in danger of being lost by the Church, rather than to discover something new.

Dr. Henry, editor of *Christianity Today*, put the purpose of the congress even more clearly:

"For several generations influential modern churchmen have ventured in Christ's name to reconstruct and revolutionize man and society while discounting the New Testament concept of conversion and regeneration. . . . What the Church desperately needs is aggressive devotion to the right option. In the decade ahead we intend to proclaim the truth of revelation in full confidence of God's redemptive rescue of multitudes from many nations."

First full day of the congress brought to Berlin the only head of state to address the delegates, Emperor Haile Selassie, of Ethiopia.

Nearly thirty years before, the emperor, whose country was then being overrun by Mussolini's armies, pled fruitlessly with the old League of Nations for sanctions against Italy.

Here in Berlin he pled with evangelical leaders from over 100 countries for the propagation of the Gospel above any other concern.

"The propagation of the Christian faith is the supreme obligation of this age," said the humble-appearing little man who also is known as the Lion of Judah and Protector of the Orthodox Church of Ethiopia.

"Knowledge of every kind is multiplying in many fields, he continued. "But what is the end of all knowledge? The only thing that matters in the lives of men is that God's will be done.

"As Paul reminds us, the wisdom of this world is foolishness with God and in the end it shall perish, as the tower of Babel. None of the efforts of men will be of lasting value if they do not take the Lord Jesus



## THE CHURCH OVERSEAS

PERU — "A sense of deep gratitude to God pervades and dominates the ceremonies" here and in Lima as the Wycliffe Bible Translators mark 20 years of work in Peru, wrote Annabell I. Weber in *Translation*.

Beginning with a small corps of translation workers, the Wycliffe work here has grown in size and scope. Translation work has been done for 36 tribes.

Translation work for Peru's tribes include one complete New Testament, the Gospel of Mark in 19 languages, I John in 10 languages, the Gospel of John in six languages, and a book of selected passages in 15 languages. There are translations of six or seven other books of the Bible in various languages, hymn books in almost all the languages where translation work has begun, and recordings of Scripture passages in 21.

A teacher training program which

began in 1953 with 16 students, in 1966 has 150 trainees from 18 different tribes.

The medical work is carried on by two doctors, three nurses, a laboratory technologist, two office workers, and four Peruvian trainees. The work centers in a large 14-room clinic with modern laboratory equipment, and also includes tribal clinics, a teaching program for Indian medical assistance, health classes for bilingual school teachers, and co-operation in the immunization program of the Public Health Service.

The work is serviced by a fleet of eight planes operated by Jungle Aviation and Radio Service, an affiliate of Wycliffe Bible Translators.

The Wycliffe center here also has its own publications department which supplies primer and other teaching materials for the educational program. ☐



Christ into account," continued the emperor.

"Therefore," he concluded, "it is our chief obligation to lead our brothers and sisters to a saving knowledge of Jesus Christ, who only can give life."

The emperor came to this city which has become a symbol of the divisions existing between men, expressly to address the congress. After his appearance in the Kongresshalle, he was given a head of state's welcome in an official reception by dignitaries of Berlin.

The congress admittedly is not geared to the pace of the "ecumenical" movement. It is not an extension of the concerns of such meetings as the Sixth World Order Study Conference of the National Council of Churches (October, 1965) or the Conference on Church and Society of the World Council of Churches (July, 1966).

There is no talk here of participating in the world's revolution and no talk of evangelizing the structures of society.

While there is evidence of great concern for the social order and its needs, and frequent references to the need to tear down barriers separating Christians, the emphasis is almost entirely on personal regen-

eration and personal reconciliation between men and God through Jesus Christ.

Reconciliation between man and man is seen by the delegates to the World Congress on Evangelism only as a fruit of a prior redemption taking place when men accept Jesus Christ as Saviour and enter into an experience of sonship of God through Him. ☐

### **Can't Be Christian? Quit COCU—Gibson**

WHEELING, W. Va. — Episcopal Bishop Robert F. Gibson Jr. of Richmond, Va., immediate past chairman of the Consultation on Church Union (the "Blake-Pike" merger framing group), issued a plea here for support of the Episcopal delegation's participation in the talks.

He likened participation in COCU to being "Christian."

"In a showdown," he asked, "what are you going to do if we don't intend to go through with this? If we don't, then for God's sake, let's vote in General Convention (in 1967) to pull out of this thing and be honest if we can't be Christian." ☐

### **Bishops Censure Pike; Trial Still Planned**

WHEELING, W. Va. — Resigned Bishop James A. Pike was officially censured by fellow bishops meeting here for writing and speaking irresponsibly and without "pastoral concern."

Any thought that this action — taken after heated debate — might end the Californian's headline grabbing was dashed when Bishop Pike himself insisted that he be formally tried. Presiding Bishop John E. Hines, who has often said he did not want a trial, gave notice that he would be slow about setting up the necessary machinery.

There had been talk that the bishops originally bringing charges against Bishop Pike would drop the idea. Bishop Henry I. Louttit of South Florida said he would keep the charges on file but would burn the names of those who joined with him in proposing the judicial proceedings.

The censure motion passed by a vote of 104 to 35. ☐

### **Communists at Funeral Of Anglican 'Red Dean'**

CANTERBURY, England (RNS) — Communists in Great Britain, Russia and Red China paid tribute to Dr. Hewlett Johnson, long known as the "Red Dean of Canterbury," at his funeral here in Canterbury Cathedral.

Among the capacity congregation were Aleksandr Belonogov, first secretary of the Soviet Embassy; John Gollan, general-secretary of Britain's Communist party; and staff members of *The Morning Star*, formerly the *Daily Worker*.

A large red and gold wreath from Communist China's diplomatic mission in London was carried behind the coffin.

Among the 25 clergymen participating in the service was Dr. Arthur Michael Ramsey, Archbishop of Canterbury, who gave the blessing.

Dr. Johnson, long a proponent of Communist causes, died Oct. 22 at the age of 92. ☐



Leaders at the opening service of the World Congress on Evangelism included (left to right): Pastor Miningou Lebende from Upper Volta, who read from the Scriptures in French; Bishop Alexander Mar Theophilus of India, who led the procession; Emperor Haile Selassie of Ethiopia, who addressed the gathering; and Honorary Chairman Billy Graham.



## '68 'Peace' Conference Scheduled for Prague

SOFIA, Bulgaria — Leaders of the so-called Christian Peace Conference met here to make plans for the third World All-Christian Peace Congress in Prague in 1968. Exact dates were not announced.

According to the Bulgarian Radio, a series of these planning sessions will be held, with clergymen from various parts of the world, including the U. S., expected to participate.

At sessions here, proceedings were led by Dr. Joseph L. Hromadka, dean of the Amos Comenius Theological Faculty in Czechoslovakia and president of the Conference. He has been a frequent target of Western churchmen because of what they call his consistent defense of the Czech Communist regime.

In an address to the meeting, Patriarch Cyril of the Bulgarian Orthodox Church called for joint action among the world's Christians to bring peace in Viet Nam.

Headquarters of the Conference are in Prague where the two previous international congresses were held in 1961 and 1964.

A principal speaker at the 1964 conference was Dr. Harvey Cox, prominent American churchman and Harvard professor. ☐

## Top Executive of NCC Pushes 2-China Policy

NEW YORK (RNS) — A top spokesman of the National Council of Churches has lauded the recommendation that both Communist China and Nationalist China be admitted to the United Nations.

The "two-China" recommendation was embraced in a report released by a special commission of the United Nations Association, an independent organization supporting the development of the U.N. The association saw its suggestion as a means to "strengthen the United States' position in world affairs."

Commenting on the commission's report, Dr. R. H. Edwin Espy, general secretary of the NCC, said, "We find their recommendation in basic harmony with those of the National Council of Churches' statement on China, adopted by the Council's policy-making General Board last February."

Both statements call for a new

look at the question of mainland China's relations with the United Nations, Dr. Espy said, while calling for a guarantee of continuing representation from Taiwan in the world body.

He emphasized that both the commission and the NCC are "gravely concerned over the current doctrinaire extremism and organized irresponsibility" of the (Red China) Red Guard. But despite Red Guard excesses that included desecration of churches, temples and mosques, he said, "we believe, with the United Nations Association Study Panel, in the need to provide fresh and timely encouragement to those moderate influences that still remain in China." ☐

## Turk Officials Warn Of Christian 'Threat'

ISTANBUL (RNS) — It is not news that Christian missionary bodies are barred from active proselytizing in this predominantly Moslem coun-

try although its constitution guarantees religious liberty.

What is new, however, is the apparent intensification of this adverse attitude toward the missions on the part of the government and the Turkish press.

In a special message to more than 200,000 Turkish workers in Germany and other European countries, President Cevdet Sunan clearly warned them against the Christian "threat."

He advised them not to read any "alien Christian pamphlets" that might be distributed among them, but rather to draw their spiritual consolation and strength from the "holy precepts of Islam."

President Sunan's exhortation was seen by observers here as prompted by reports indicating that widespread attempts are being made to evangelize the Turkish workers abroad, especially in Germany. More Bibles are said to have been distributed among these workers than the total number of Scriptures sold within the borders of Turkey. ☐

## THE CHURCH AT HOME



## New Adult Curriculum Planned by UPUSA, UCC

PHILADELPHIA (RNS) — A unified Christian education program for adults of the United Presbyterian Church and the United Church of Christ was announced here by educators of the denominations.

Laity of the two Churches will have access to the same books, magazines and related teaching materials, all aimed at helping members "see today's world in the Christian perspective."

In a joint statement, the Rev. Edward A. Powers, general secretary for Christian education of the UCC, and Dr. William A. Morrison, general secretary of the United Presbyterian Board of Christian Education, said:

"We hope to develop a program of excellence to help laymen comprehend contemporary human existence theologically. Adult Christian education has a critical role to play at this time when every Christian is compelled to reformulate his beliefs and to find new forms of action and

behavior to meet the revolutionary demands of life today."

The Churches will cooperate in two publications for the program. A quarterly will feature courses on Biblical study, theology and problems of concern to the world. The other journal, *Trends*, will offer monthly commentary on current issues. ☐

## Missionary Briefs

BRAZIL — Mr. and Mrs. Robert C. Shane have returned to the field following a short furlough.

KOREA — Birth of a son, John Clyde, has been announced by the Rev. and Mrs. Homer T. Richbough.

BRAZIL — Birth of a son, Richard Fray, has been announced by Mr. and Mrs. Robert L. Edwards.

JAPAN — Dr. and Mrs. Frank A. Brown Jr. have arrived in the States for a three-month furlough.

BRAZIL — The Rev. and Mrs. Donald W. Kaller are scheduled to begin regular furlough in mid-December. ☐



**Missions Board Names  
1st Medical Secretary**

NASHVILLE, Tenn. — Dr. J. Hervey Ross was named first medical secretary of the Presbyterian US Board of World Missions at its October meeting here. It also took a variety of other personnel and budget matters.

A 1967 budget of \$4.835 million was adopted, including \$135,000, the largest sum ever allocated for "co-operative" work.

In his new capacity as medical secretary, Dr. Ross will counsel the board, staff and missionaries regarding the board's worldwide medical strategy. Until he accepted the post he was director of Sanatoria La Luz, a hospital operated by the Presbyterian US Mission in Mexico at Morelia. He was born in Mexico of pioneer Presbyterian US missionaries and has spent most of his life there, with the major exception being the college years spent at Davidson College. He took his medical degree at the University of Mexico.



In the 1967 budget, the major increase is \$137,000 more for missionary salaries and maintenance. The basic salary for couples is being increased five per cent. Also boosting the total in this category is the decision of the board to increase its premium payments to the Board of Annuities and Relief to provide pension plans for all its personnel. Previously, some personnel were covered under other retirement policies.

The amount of the pensions will be based on the average annual income of a Presbyterian US minister, the board's announcement of its action said. Missionaries not previously enrolled in the annuity fund will be automatically enrolled.

The total allocated for missionary salaries and expenses next year will be \$2,232,000

The next largest category—field expenses — will be \$1.49 million, an increase of \$30,000 over the 1966 budget.

Home base funds will amount to \$715,000, up \$8,000.

Scholarships for foreign students are budgeted at \$90,000, the same as in the previous allocation. General Assembly-directed grants (such as for the support of *Presbyterian Sur-*

*vey*) will be up \$16,000 to \$73,000. "Cooperative work," including the World Council of Churches, National Council of Churches and other interdenominational agencies through which the board works, will get \$135,000. The 1966 budget called for \$130,000.

Inter-Church aid and relief is budgeted for \$100,000 — down \$3,000 from the 1966 figure—for next year. However, Easter offerings are excluded from the accounting due to the new central treasurer system ordered by the Assembly.

The board also:  
— Extended the assignment of the Rev. Gregory M. Grana as assistant candidate secretary.

— Voted its readiness to invest \$50,000 in establishing evangelical radio stations in Brazil with the assistance of the National Council of Churches' mass communications agency.

— Appointed two new missionaries to Brazil: Stephen Richard Bender of Atlanta, Ga., to a special three year term as a teacher of missionary children, and Miss Jean Elizabeth Douglas of Tampa, Fla., to a special four year term as director of Christian education.

— Authorized presenting a citation to Dr. Hervey Leonidas Ross in recognition of his faithful missionary service in Mexico from 1905-1953, the citation to be presented during the meeting of the General Assembly of the National Presbyterian Church of Mexico.

— Authorized the planning and conducting of a church and mission tour to Mexico in the fall of 1967.

— Authorized continued participation in the interdenominational conference of furloughed missionaries sponsored by the Division of Overseas Ministries of the National Council of Churches.

**Gets Editorial Post**

RICHMOND, Va. — The Rev. William Graber McAtee is a newly appointed preschool editor for the Presbyterian US Board of Christian Education. He will prepare and revise preschool educational materials, and help interpret them to local churches. A graduate of Southwestern at Memphis, he also attended Louisville Theological Seminary (Ky.), where he received his B.D. and Th.M. degrees. He has served pastorates at Amory and at Columbia, Miss.

**St. Andrews Names Belk;  
High-Rise Dorm Slated**

LAURINBURG, N. C. — Thomas M. Belk, Charlotte business executive, was elected here as new chairman of the board of trustees of St. Andrews Presbyterian College. Mr. Belk succeeded Hector MacLean, Lumberton banking executive, who had been chairman of the trustees since Oct. 4, 1956. Mr. MacLean took the reins in the early days of efforts by the Synod of North Carolina to merge several colleges, which resulted in the 1961 opening of St. Andrews as a coeducational, senior liberal arts college.

Chairman Belk has been a member of the board since St. Andrews was founded, and has recently served as chairman of the trustees development committee.

Construction of a new high-rise dormitory to house 200 students was also approved by trustees at their semi-annual October meeting. The board also put into operation a working budget of more than \$2,600,000, the second in college history over the \$2 million mark.

**Presbytery Beginning  
Study of the Ministry**

WINSTON-SALEM, N. C. (RNS) — A re-examination of the theology and practice of the ordained ministry to make it "more relevant" to the modern world will be undertaken by the Winston-Salem Presbytery of the Presbyterian Church US.

It created a special study committee "to examine the definition of the ordained ministry set down in the standards of the Church to discover its validity in the light of the present needs of the Church and the work of God in the world."

The committee was also asked to determine "if there are not areas of work to which this presbytery should call ordained men to which it has not called men in the past."

Establishment of the study group came after a denominational minister told the presbytery that he had chosen social, instead of church, work because he felt Christianity should relate to the community in many ways.

The minister was the Rev. William A. Lofquist who is a student training supervisor at the Forsyth County Domestic Relations Court.



# The Commission

A number of years ago, when the Commission on the Minister and his Work was brought into being in the Presbyterian Church US, at least one presbytery objected to the use of the word "commission" instead of "committee." Atlanta Presbytery felt that the name itself might lead to a misunderstanding in the authority of this body which since has come to figure so prominently in presbytery affairs.

By replying to Atlanta's overture in the negative at the time it erected the category of Commission on the Minister and his Work, the General Assembly indicated its desire that this body should not be without authority, but it also hedged about that authority with great care.

That some commissions have exceeded the authority granted them is well known to all who have followed events in the Church with care. There is no way of knowing to what extent the name "commission" has influenced this trend.

## Sometimes a Committee

It is difficult to see how any misunderstanding could arise over the authority ordinarily belonging to commissions on the minister and his work. The meaning of the language of section 21-2 in the *Book of Church Order* is unmistakably clear. There it is specified that upon certain occasions "this commission shall function for the Presbytery as a committee." One of these occasions is when it consults with nominating committees of congregations seeking pastors. Section 26-1 (3rd paragraph) is as follows:

"The nominating committee shall promptly confer with the presbytery's Commission on the Minister and his Work. All names submitted to the nominating committee, with information as to the source of the suggestion, shall be referred to the Commission on the Minister and his Work, for its advice."

Section 21-2 (4) provides that this

*(Editor's note: Repeatedly, of late, commissions on the minister and his work have figured prominently in the efforts of congregations to secure pastors. Upon occasion there have been signs that presbytery commissions have exceeded their authority in their dealings with pulpit nominating committees, or that such committees have misunderstood the authority of presbytery commissions. To clarify a number of thorny issues we asked the former Stated Clerk of the General Assembly of the Presbyterian Church US to summarize the function and authority of these important groups.)*

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commission "shall be responsible for counseling with churches regarding pastoral calls." And it goes on to say: "To carry out this function the commission shall consult with every nominating committee appointed by a church to recommend the calling of a pastor or an associate pastor. It shall advise the church's committee regarding the merits, availability, and suitability of any man who is contemplated for nomination to the congregation, and shall have the privilege of suggesting names to the church's committee."

Then the *Book of Church Order* says: "No call to a permanent pastoral relationship shall be in order for consideration by the presbytery unless the church has received and considered the counsel of presbytery through its commission before action is taken to issue a call."

Language Is Explicit

Section 21-2 (2) contains this provision: "Every call for the services of a minister or candidate in a pastoral relation shall be placed in the hands of the commission and presented by it to the presbytery, with a report as to the call's being in order and a recommendation as to whether the call should be placed in the hands of the minister or candidate."

Although it is not generally

known, the writer of this article, while Stated Clerk of the General Assembly, met with the Ad Interim Committee on Revision of the Book of Church Order in many of its sessions. This was by invitation of the Committee, and he can testify that every word that went into the revision as offered by this committee was weighed carefully.

Often a considerable period of time was expended in discussing the significance of a particular word. For that reason, care should be exercised in studying the language contained in the above quotations from the Book of Church Order.

It is required that the commission consult with nominating committees; the commission shall advise the church's committee; it shall have the privilege of suggesting names to the church's committee. Further, no call can be considered by presbytery unless the committee has received and considered the counsel of presbytery, through its commission.

The exactness and consistency of this language makes clear that, when the nominating committee has consulted the commission, received and considered suggestions and counsel of the commission, it is free to present to the congregation the name of any minister whose name has been presented to the commission.

Some commissions have taken the position that a nominating committee may not present the name of a minister to its congregation unless the commission gives its approval of that minister. As stated above, a committee may present to the congregation the name of any minister if the commission has been consulted concerning him.

A commission may not prevent a congregation from calling a particular minister, but it may recommend that the call not be placed in his hands. The Manual for Nominating Committees, adopted by the General Assembly, warns that a minister should not move on the field

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if the commission gives such notice to the church's committee.

Attention should be called to the fact that the recommendation of a commission against placing a call in the hands of a minister can be considered only after he has been examined and received by Presbytery. Section 26-6 makes this clear: "A call shall be placed in the hands of a minister or a candidate only by that Presbytery to which he belongs . . ."

The question arises: What is the status of a minister who presents himself before a presbytery with a transfer from another presbytery showing him to be in good standing, and having a bona fide call from one of the churches in the presbytery to which he has been dismissed?

Minister Has Rights Too

Section 16-5 contains a clear and unmistakable answer to this question: "Every minister seeking admission to a presbytery shall be examined on his Christian experience and on his views in Theology, the Sacraments, and the Government of the Presbyterian Church."

This language makes it mandatory upon a presbytery to examine such a minister. The wording is not "may be examined" but "shall be examined."

Only if the examination is approved by presbytery can the question of a call be considered. If the examination is not approved and the minister, therefore, is not received, there can be no consideration of the question as to whether the call be placed in his hands. (See 26-6, quoted above.)

Even though it is known that the commission has voted to recommend against placing the call in the hands of a minister, presbytery can not abdicate its responsibility and obligation by allowing its commission virtually to dictate the decision to be reached by presbytery. No matter how strong the prejudice against

a minister, since he has a letter stating that he is in good standing, he is within his rights to ask to be examined.

It is for presbytery to determine whether to approve the examination and vote to receive him as a member.

Presbyteries Have Erred

If a presbytery goes into executive session in order to bar a minister from appearing before it, as presbyteries have done, two errors have been committed: first, there has been a flagrant infringement of the rights of the minister; second, there has been the failure of presbytery to carry out the clear provisions of the Constitution.

There is nothing to indicate that the Commission (committee) on the Minister and His Work should be allowed to dominate the thinking and actions of presbytery.

For many years it was rarely the case that a commission would vote to recommend that a call not be placed in the hands of a minister. However, now that the lines have been drawn sharply between "liberal" and "conservative" there is danger that the Commission on the Minister and His Work will be used as a weapon against ministers.

A presbytery which contains strong "liberal" elements doubtless will want to receive only ministers who are in agreement with them. By the same token, a presbytery which contains strong "conservative" elements will vote to receive only ministers who are in agreement with them.

In both cases this can be done by an exercise of the power given to presbytery by our Constitution. Section 16-7 (13) gives to presbytery the power to receive ministers. No other court of the Church can set aside that right. When every opportunity has been given to members of a presbytery to question a minister and the vote has been taken to

sustain or not to sustain his examination, the decision is final. Every member of presbytery taking part in the examination is in good standing, and if a majority of the members vote against sustaining the examination the decision is perfectly legal and proper.

The minority in a presbytery may contend that the examination of a minister revealed prejudice. But if this same minister should receive a call to a church in a different presbytery his examination might well be sustained in *that* presbytery by a majority vote. And in *that* presbytery the minority might feel the same way.

Decision Is Final

Neither a synod nor the General Assembly can force a presbytery to receive a minister whose examination was not approved any more than a presbytery can order a local Session to receive a member or members into the church.

This is borne out by Section 107-11: "When a Presbytery divests a minister of his office without censure, or deposes him without excommunication, it shall assign him to membership in some particular church, *subject to the approval of the Session of that church.*"

A complaint can be carried all the way to the General Assembly against the views of a minister but the Constitution makes no provision allowing a higher court to contest the right of a presbytery to receive or not receive a minister who seeks admission.

In accordance with Section 23-2, no man can be placed over a church as pastor without the election of that church. However, a presbytery has veto power over such election. This should be exercised with great discretion because great care has been used in the election of a pastor by the congregation.

From personal knowledge of many
(*Cont. on p. 23, col. 1*)

The Ascension of Christ

ROBERT STRONG, S.T.D.

In conversation with a minister the other day we got to discussing theological subjects. After a while he said in what seemed to be unreserved sincerity, "What a majestic system of doctrine we have!" But while he professes to hold the system of doctrine, he says he has no real enthusiasm for it.

What do such men think they are doing in the ministry, at least in the Presbyterian ministry with its avowed, tremendous doctrinal emphasis? Their effort to interpret the system of doctrine "existentially," as they put it, finds them wandering in the desert sands and deprives the people in the pews of needed spiritual food. "The hungry sheep look up and are not fed."

But yes, there is a majesty and grandeur in historic Christianity. And a marvelous reasonableness.

If God is — and how can anybody really doubt it? — it is altogether reasonable that, having created a race in His likeness, He would take an interest in them and communicate with them. How worthy of such a God to come down to our level and join us, as He did in the Lord Jesus Christ.

In the work of Christ on the cross we see the grandest exhibition of all of the wisdom of God. And then, atonement having been made for sin, how reasonable that Christ should have been raised from the dead. It is impossible to think of anything more fitting or more demanding than such an event and such an attestation of His truth.

Again, how reasonable that, after a period of making Himself manifest to His followers so that they

might know that He was risen indeed and that they might receive their final instructions, He should leave this earthly scene and, as we say when we confess our faith, Christ should have ascended into heaven.

The Ascension

Among other things, the young minister and I talked about the ascension. He was just a little bit flippant about this idea that Christ went up. Likely it was in his mind that from the opposite side of the globe the ascension would have been viewed as a going down. It is, of course, trivial to talk like that.

The point is that the Bible is written in phenomenological fashion. The story is always told from the viewer's angle. That is, from the point of view of a man on the earth's surface. We talk like that today, speaking of sunrises and sunsets. To those who saw Him go, our Lord went up. It means that He went away from this globe.

Thus were terminated the resurrection appearances. It was now obvious to the disciples that they would not see their Master on earth again. They could no longer expect to meet Him in an upper room. They could no longer expect to meet Him as they walked along the Judean roads. They could no longer expect to meet Him at the edge of the Sea of Galilee.

Where Is Heaven?

The old manner of communication between the Lord and His followers was at an end. There would be no more instances of it, except in the extraordinary case of the conversion of Saul of Tarsus. A new

order had begun.

Let us think about the ascension of Christ in an effort to understand some of the meanings the Bible gives us in connection with it.

Who ascended from the earth to that other world, wherever it is? It was the whole Christ, the Theanthropos, as they say in the technical language of theology. That is, it was the God-man who ascended in His whole person.

What kind of an ascension was it? It was a visible ascension. The disciples saw Him go and be lost to view in the intercepting clouds. By the way, that answers a question about His second coming. The angels who came to explain what had happened told the apostles that in like manner the Lord Jesus would return. His second advent will not be quiet or hidden or secret, but will be open and visible and glorious.

Why did He ascend? So that He might transfer His activity from earth to heaven.

What do we mean by heaven? As the Bible uses this term, and as we also use it, the reference sometimes is to the atmosphere — the clouds of heaven.

The Bible uses the term for the starry world; we do also as we say in the evening, "Aren't the heavens glorious tonight?" The expression is used too, for the place where God specially manifests His presence to the souls of the righteous dead.

Yes, God is everywhere. He is present in every point of space. Nor is He limited to the created universe. He is greater than and He transcends the universe. But there occur special manifestations of His presence. He is known by the elect angels. The souls of the righteous made perfect in holiness know Him

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in the bliss of heaven.

Ask me for the celestial coordinates of heaven and I am at a loss. But I can tell you just the same where it is: I am not going to say it is on the other side of the moon. I am not going to say that it is on one of the circling planets. My answer will be both indefinite and highly definite. Heaven is the place to which the risen Christ went in His ascension.

The fact that it was the God-man who ascended assures us that He got there safely. He passed safely through that part of our atmosphere whose temperature is very high. He passed safely through the Van Allen belt with its intense radiation, that invisible canopy which the earth's gravitational field has formed by capturing some of the energy discharges from the sun.

Our Lord passed safely through the vacuum-like conditions between the earth and other celestial bodies where the cold approaches absolute zero. The body in which He ascended was superior to all limitations. And so He ascended safely into heaven.

We are, of course, in the realm of the supernatural. Heat, radiation, the cold of space, flights of meteors, none of these things would impose difficulty upon Him. He ascended to the throne of God; He joined the angels; He came among the souls of those who have been made perfect in holiness to enjoy the bliss of heaven.

Its Necessity

Why was the ascension necessary? The Lord came from heaven, did He not? It is only to be held appropriate that He should return. Until the earth is purified, moreover, it is not suited for Christ's abode in His state of exaltation. The life of the resurrection in its permanency calls for a new earth. Earth's rehabilitation must await the second coming of the Lord.

Christ ascended into heaven also because the Old Testament type, as seen in the work of the high priest, must be fulfilled by Him. I refer to preparations of the high priest on the day of atonement. Taking the blood of the bullock that had been slain for the sins of the people he went with it behind the veil into the holy of holies to present it to God.

Jesus is the final high priest, "a priest forever after the order of Mel-

chizedek." He must present the evidence to God the Father that atonement had been made.

The imagination is overwhelmed to think of what it must have been when the ascended Christ entered the heavenly precincts in demonstration of an accomplished redemption.

What is the evidence that Christ presents to the Father? Not a bowl full of blood, as in the Old Testament ceremony. I think it was the marks in His hands and His feet and the wounds in His side. They evidenced that His blood had been poured out for sinners.

Our Lord had to ascend into heaven also in order to send the Holy Spirit upon the first company of believers. He had said in John 16:7:

"It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you . . . When he, the Spirit of truth, is come, he will guide you into all truth . . . He will show you things to come. He shall glorify me."

The Holy Spirit

One of the great blessings of the Messianic age is the effusion or the pouring out of the Holy Spirit in a measure of fullness. This, the Old Testament time was not privileged to enjoy.

In a sense the Old Testament period was the age of God the Father — it was preparatory. Our Lord's thirty-three years on earth were the age of God the Son — here He was Himself. The Church time is the age of the Holy Spirit. I am, of course, only speaking in terms of emphasis, for the Father and the Son and the Spirit were all at work in each of these three ages.

I am sure we understand why it

Some Stood Firm

There are times when it is necessary to be "negative" and God help the Church when all of its members are willing to be swept along some popular tide. All major football teams have their "defensive team." The Church needs the same thing. There are doctrines and positions which *must* be defended. We exist as a Church today because some of our forefathers stood firm like a rock — often as a minority group. — L. N. B.

is proper to speak of this as the era of the Holy Ghost. Jesus who obtained redemption for men could not be everywhere. His work needs now to be proclaimed and applied. Here is what the Spirit does:

He inspired the New Testament. He has blessed the apostle, the evangelist, the missionary, the pastor. He is still at work bringing home the Word of God to the hearts of men. Our Lord, therefore, had to ascend, so that He and the Father might send the Holy Ghost to empower believers to publish far and wide the good news of the forgiveness of sins.

. . . A Place For You

Finally I suggest that He had to withdraw from this earthly scene and to ascend on high in order to prepare a place for His own. He had promised to do this: "Let not your heart be troubled. Ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also" (John 14:1-3). What a gracious and comforting passage!

Some readers will remember the Winecoff Hotel disaster in Atlanta. A fire started that fateful night in the lobby and soon swept through the whole poorly planned building. Some jumped to their death from upper windows. Some were rescued by police ladders. Many were suffocated as the fire consumed the oxygen in their rooms.

Two teen-age girls, who had come to Atlanta to attend a youth gathering, were found next day in their room suffocated. Do you know how they found them? They had the Gideon Bible open before them to John 14. For the moments of departure they knew just where in God's Word to look.

Yes, the ascension of Christ has precious meaning. It is an integral part of that majestic system of truth which is Christianity. The ascension takes the mind away to that unseen but real place where a crucified and risen Saviour has gone. He is out of our sight but we are not out of His mind. He is acting in heaven in behalf of us who believe on Him and making ready for our coming there in our turn. ☐



The Commission and Fairness

At one point in his discussion of commissions on the minister and his work (see p. 8), Dr. E. C. Scott makes this significant observation:

"A presbytery which contains strong 'liberal' elements doubtless will want to receive only ministers who are in agreement with them. By the same token, a presbytery which contains strong 'conservative' elements will want to receive ministers who are in agreement with them."

This most certainly is true. Men of like minds naturally tend to congregate together. And veterans of church politics are only too well aware of the pulls and tugs going on behind the outward show of unanimity as commissions on the minister and his work seek by every possible means to exercise an influence in favor of some ministers and in opposition to others.

The differences that exist within the Church are recognized by the Church's constitution. By providing that ministers in good standing shall nevertheless be examined when they move from one presbytery to another, the constitution rightly implies that it is quite possible that a minister may be acceptable to one presbytery and not at all acceptable to another.

Presbyteries sometimes go to extraordinary lengths to keep out a minister they consider unsuitable. And the constitution implies that there is nothing basically wrong with such discrimination *in principle*. Things get sticky when unworthy means are used to this end.

We know of commissions that in their zeal have inadvertently given false information about ministers to committees. We know other commissions that have expressly conveyed the impression that pulpit nominating committees must select the pastors they were looking for from a list of names submitted by the commission. We know of a commission in which the chairman occasionally managed to get things done by finding it "inconvenient" to include

members of the commission known to be opposed to a suggested action, in notices given of meetings held.

Most of the time, when the commission on the minister and his work fails to function as intended, the fault lies with human frailty rather than with the system. We all are human and sometimes we are more human than we are spiritual in our approach to our responsibilities within the Church.

The existence of human frailty means that none are without fault. Pulpit nominating committees often are tempted to take the "easy way" and place themselves and their work entirely in the hands of the presbytery's commission on the minister and his work.

They should not do it. ☐

If We Want 'Greater Witness'

The Christian who does not desire a greater and more effective witness for the Church, and for himself as an individual, is not worthy of the name.

Nevertheless, it behooves all of us to consider the *basis* for any effective Christian witness.

It is *not* ecclesiastical organization, as necessary as that is to the proper functioning of the Church.

It is *not* the size of the Church, as much as we work and pray for a great ingathering into the Church.

It is *not* programs, activity and curricula, as necessary as all of these may be.

It is *not* orthodoxy, as important as that is.

The effective witness of the Church centers in Jesus Christ, His death and resurrection. It centers in faith in His Person and Work as revealed in the Scriptures. It depends on the presence and work of the Holy Spirit.

The effective witness of the Church depends on the use of the

Word of God as the Sword of the Spirit and on faith in its integrity and authority. It depends on the fact that all final decisions having to do with either faith or practice must be based on the Scriptures.

All about us there are pressures for ecclesiastical mergers. The merging of the Protestant and Roman branches of the Church is envisioned by some. We already have the opportunity to study some mergers which have been effected in our life time.

Is there evidence that the merger of Presbyterians, Methodists and others into the United Church of Canada has brought about a more effective witness? A study of the current condition of that Church indicates that in matters of doctrine, the lowest common denominator has made it possible for extreme liberalism to prevail in some quarters. The present curriculum for study in that Church is the source of bitter controversy because basic doctrines are held up to ridicule.

There are those who urge Church mergers for the sake of a "greater witness" in the world. Witness to the saving power of Jesus Christ is made effective by the Holy Spirit, not by might or power, and He blesses *faithfulness to the message*.

Let's keep this very clear in all of our thinking and be sure that we ourselves exhibit this faithfulness. ☐

'Christian Violence'

Leftist extremism in its most rabid form struck a dominant theme at the World Conference on Church and Society in Geneva, Switzerland, conducted by the World Council of Churches headed by St. Louis-born Dr. Eugene Carson Blake.

Singing the praises of atheist Red China, advocates of violence who find even Soviet Russia too reactionary to suit their tastes were openly inciting American civil rights groups to revolt.

One of them, Prof. Richard Shaull of Princeton Theological Seminary, opined that naked force is sometimes the only way of achieving desired social changes.

They have even coined a new slogan — "Christian violence" — which, along with "Black Power," "police brutality" and all the rest of the left-inspired clichés, we can expect to hear more of in the months ahead.

"Christian violence"! It has at last come to that, and perhaps we should be glad that the real motivation of such churchmen is finally out in the open, that they are no longer masking their true goals.

"Christian violence"! A contradiction in terms reminiscent of George Orwell's 1984 slogan, "War is Peace." Calling black white, and reiterating it often enough so people begin to believe it, is one of the oldest devices of Communist brainwash.

"Christian violence"! What would the Carpenter of Nazareth, He who overcame the forces of evil by turning the other cheek, say to this? — From the *St. Louis Globe-Democrat*. ☐

Why Be Sectional?

Just across the desk is a story telling of the organization of another congregation of the Reformed Church in America, in the Miami, Fla., area. And that set us to thinking.

Why should the Presbyterian Church US be the only denomination in America with a strictly regional mentality?

Every other denomination we know anything about considers that its mission is to the *whole* country as well as to the whole world. The United (UPUSA) Church, for instance (often referred to as the "Northern" Presbyterian Church), works hard to establish new congregations in the South.

Within a circle of 100 miles from where we sit in Asheville, N. C., there are at least *five* colleges of the UPUSA Church, dozens of churches and hundreds of ministers. This is considered a prime missionary area of the denomination.

The Reformed Church in America has missionary work in Kentucky and in Alabama and at least two RCA particular synods have congregations in Florida. (That's what we said — RCA congregations in Florida belong to at least two synods: Chicago and Michigan.)

But the Presbyterian Church US makes no organized effort to extend its witness outside the bounds of the South. (A few years ago the General Assembly said there was no reason why the Church should not move into other parts of the country, and at the moment the Synod of Texas has a committee studying the matter.)

A LAYMAN AND HIS CHURCH



Thank God For Them

Dr. L. Nelson Bell

Scattered abroad in the land there are thousands of ministers of the Gospel who are earnestly, faithfully and sacrificially preaching the Good News.

They *believe* the Word of God.

They *preach* the Word of God.

They are trying to *live* day by day in such a way that they may exemplify the transforming power of Jesus Christ in that which they say and do.

Thank God for these men!

Viewing with concern the shift away from the Gospel as revealed in the Scriptures, on the part of many; burdened with the evidence all around that moral and spiritual principles are crumbling; distressed over the chaotic world in which we now live — All of these things combine to bring about pessimism.

There are Christians who have lost their vision of Christ and in so doing have let the world crowd in. They have no joy in Him.

There are Christians who are alarmed at the shifted emphasis in the Church — from spiritual to secular affairs, from the saving and keeping power of Jesus Christ to primary concern about people's physical and material welfare.

All of these things exist but they are no excuse to turn away from personal responsibility as Christians. ☐

They are no excuse for running away into a corner, trying to hide from what we see.

Thank God for those ministers who are faithfully performing their work as ambassadors of the King. Men who week after week preach the unsearchable riches of Christ. Men who day by day try to make their Christian faith the basis of holy living.

Don't let these men down!

During our Lord's ministry there came a time when many turned away from Him. To His disciples He said, "Will ye also go away?" Peter's reply should speak to our hearts today: "Lord, to whom shall we go? Thou hast the words of eternal life" (John 6:67b,68b).

Thank God for those ministers who continue to preach Jesus Christ as the way to eternal life. *Woe be to any church member who uses the world situation, or that within the Church, as an excuse to neglect his obligation to God, the Church and his minister.*

These are times when we should encourage those who faithfully preach Christ and Him crucified. They need our support. They need our prayers.

Thank God for them! Don't make their burden greater! ☐

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Why should the Church be so provincial? About four years ago a few congregations in the West showed an interest in becoming members of the Presbyterian Church US but were told, regretfully, that we simply made no provision for membership by congregations geographically removed from the presbyteries to which the congregation would belong.

Why so? Nobody else so restricts themselves. The UPUSA Synod of New York has congregations in Puerto Rico. Other Presbyterian

and Reformed bodies have congregations all over the place.

Now then. Is there any reason why the Synod of Texas, Presbyterian Church US, should not have congregations in California? ☐

• • •

Our spiritual values have sunk so low that we have self-styled Christian atheists masquerading as Christian professors who have the audacity to proclaim boldly that God is dead. — WM. O. MONTGOMERY in *The Defender*.





# SUNDAY SCHOOL LESSON

For November 20, 1966:

## *A Letter to Exiles*

Rev. Jack B. Scott

**INTRODUCTION:** *The Historical Occasion for the Letter* (II Kings 24:8-18; Jer. 29:1-3). The historical background for this lesson is given to us in the Book of II Kings. When Jehoiachin, (called Jeconiah by Jeremiah) had ruled only three months in Jerusalem, he was captured by Nebuchadnezzar. God told Jeremiah soon after this to write to those who had already been taken captive into the land.

Jehoiachin's rule and capture took place in 597 B.C., ten years before the fall of Jerusalem. For those ten years Zedekiah, the uncle of Jehoiachin was made ruler in the city.

During these last ten years, Jeremiah and Habakkuk continued to preach to those who remained in Jerusalem while Ezekiel and Daniel were raised up to proclaim God's truth to those in exile. In both places however, there were false prophets to contend with.

The letter sent to the captives was carried there by Elasah and Amariah who had been sent by Zedekiah to Nebuchadnezzar on another mission.

The content of the letter, the opposition to the letter by the false prophets, and God's punishment on them is the subject matter of this lesson.

**I. THE PILGRIMS' LIFE** (Jer. 29:4-7). The captives were like forced pilgrims or sojourners in a foreign land. We note in verse four that their captivity was part of God's plan to purify and strengthen the remnant.

God's command to them was to settle there and accept this cleansing by captivity as from the Lord. Here they would learn to depend on the Lord only, a thing they had refused to do in Jerusalem. Here was to be the school of faith. Here God would take away their stony hearts of unbelief and give to them hearts of faith (Jer. 32:38-40 and Ezek. 36:26,27).

Because it was God's will that they

**Background Scripture: II Kings 24: 8-18; Jeremiah 29**

**Key Verses: Jeremiah 29:1-7, 10-14**

**Devotional Reading: Romans 12:9-21**

**Memory Selection: Jeremiah 29:7**

be here, it was also His will that they pray to God here for the place in which they dwelt.

The sovereign God would bless Babylon for their sake and promised peace there while His people remained. Prayer is asking God for what He has promised to give. In this case, not to pray for the city in which they dwelt would be to rebel against God's very purpose in bringing them there.

Note that the prayer was not based on the morality of the ruler, Nebuchadnezzar, or on the merit of the people who lived there, but on the promise of the sovereign God Who was Ruler over Nebuchadnezzar.

Not unlike this is the circumstance of every Christian in the world. He is here now as a sojourner, a stranger in the world (I Peter 2:11). His true home is the New Jerusalem which God has promised. So, too, Abraham looked for a city whose maker was God (Heb. 11:8-10). All of God's children have done likewise through all the ages (Heb. 11:32-40). We are *in* the world but not *of* (citizens of) the world.

Consequently, I Peter 1:6,7 tells us also to expect in the world times of trials and tribulations to purify us as were the captives in Babylon (note especially the ordeal of the three Hebrew children and Daniel). Yet, at the same time, they were commanded to pray for the cities in which they dwelt and for those rulers who oppressed them.

Just so are we expected to give respect to the rulers of the world

who are over us, not because they are right or are morally good, but because in God's wisdom He has willed their rule over men (I Pet. 2:11-17 and I Tim. 2:1-3). Read also Romans 13:1-7 which teaches the same truth.

We see that this message got home to some of the captives when we read the words of Daniel in captivity addressed to King Nebuchadnezzar, "Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if there may be a lengthening of thy tranquility" (Dan. 4:27).

**II. THE PILGRIMS' HOPE** (Jer. 29:8-14). The problem of false prophets has always been with the Church. Moses had to contend with them and so did every prophet of God thereafter.

In the New Testament Paul frequently mentions them and warns Timothy, "if any man teacheth a different doctrine, and consenteth not to sound words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is puffed up, knowing, nothing, but doting about questionings and disputes of words, whereof cometh envy, strife, railings, evil surmising, wranglings of men corrupted in mind and bereft of the truth" (I Tim. 6:3-5). The same is to be expected in the last days as Paul again asserts in his Second Letter to Timothy (II Tim. 3:1-9 and 4:3-4).

It is not strange then that Jeremiah had to contend with false prophets in his day. They kept telling the people that this was only a temporary setback and that if the people would follow them, they would soon be back in Jerusalem in power again.

The people refused to see this as the hand of God's judgment on them because of their sins. They would not believe or teach or accept the

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teaching that God could be displeased with them.

Even today judgment is not a popular subject with the modern-day false prophets. They cry out that the Church must follow them into compromise and alliance with others to strengthen the Church. Far from returning to the Gospel they want us to abandon the Gospel and make the Church's message "relevant" to today. This is precisely what the false prophets of Jeremiah's day were doing.

Like the false prophets their modern day counterparts do not realize that it is *because* the Church has abandoned God's Word that God is bringing hard days on the Church, and not because the old Gospel is outdated.

Caution must be used by the Church today to discern the truth from the lies of the false prophets. Both the true and the false come in God's name (Jer. 29:9) but faithfulness to God's Word is *not* a characteristic of the false prophets of any era (Jer. 29:19).

"All things work together for good to them that love God," Paul writes to the Romans and it is precisely this that God tells to the captives in Babylon (Jer. 29:10,11). God's people then were told that after a period of time, 70 years, God would judge their enemies and deliver them. He had made the same promise earlier to Abraham (Genesis 15:14) and again to Jacob (Gen. 46:3,4). In each case, God kept His promise precisely. He is a reliable God.

So too He has promised that He will bring another day of judgment, the last, and in that day He will deliver His church forever. (II Pet. 3:8-13). How wonderful that we have recorded these earlier promises of deliverance and their complete fulfillment. How it should strengthen the faith and hope of God's children today!

More wonderful than the promises of this return was the promise of a new heart, which is implied here (Jer. 29:12,13) and specifically proclaimed in Jer. 31:33,34. We are not only made to be citizens of a new heaven and earth but are also made to be new creatures in Christ Jesus (II Cor. 5:17).

**III. THE PUNISHMENT OF THE UNBELIEVERS** (Jer. 29:15-20). The destiny of the unbelievers, those who refused to listen to Jeremiah and kept believing that God

would not let Jerusalem fall, was quite different. As we saw in a former lesson, Jeremiah chapter 7, God had determined to destroy Jerusalem, and to teach differently was to defy God.

Any time men try to soften the plain teaching of God's Word by saying that it will not be so are but echoing the words of Satan in Eden when he said, "ye shall not surely die."

In the present day too, some would declare that there cannot really be a hell and a lake of fire, they even say that God cannot really destroy the unbelievers and so they teach universal salvation of all men. We may even be touched by their "kindness" when we hear this, but know that it is but a pernicious lie of Satan.

This is what the false prophets of Jerusalem were guilty of and they had many souls on their hands, for when the enemy came they did not give the warning (Ezek. 33:8).

God stored up for these people the sword, famine, pestilence, war, and a curse. The reason was that they did not hearken to God's Word (Jer. 29:19). God could never be blamed. He did all that could be expected and more (Jer. 29:19).

This section closes with a passionate plea to those in captivity not to be foolish as had those who remained behind. "Hear ye therefore the Word of the Lord," he cried. Surely the lesson was clear enough.

**IV. THE SPECIAL PUNISHMENT ON FALSE LEADERS** (Jer. 29:21-32). There remains a pronouncement of special judgment on two leaders of the rebellion against God, Ahab and Zedekiah. They had had time to repent even after the captivity, but refused. So because they were shepherds of the flock of God and proved to be faithless, their punishment was greater.

Their destiny was to be roasted in the fire by the King of Babylon. This was a common means of execution in Babylon. Comparing Daniel, chapter six, we see the great contrast between the three righteous children of the Hebrews who, though cast into the fiery furnace, were preserved and these two who were not preserved. God is able to keep His own but the reprobate He will not spare.

Note the sins of the two in verse 23. They were not only false prophets but full of all kinds of immorality also.

Verses 24 to 32 contain first of all

a prophecy about Shemaiah who had written to those in Jerusalem rebuking them for not punishing Jeremiah who had sent his letter to those in Babylon (that letter from Jeremiah which we have just studied).

The letter Shemaiah wrote is contained in verses 26 to 28. After quoting it, Jeremiah then tells that the letter was read to him. In the latter part of the chapter Jeremiah tells that, in turn, he sent another word to those in Babylon telling them that God would surely punish Shemaiah because he too had caused rebellion. Here we note that those who, in the Church, seek to stop the mouths of those who stand firm in God's Word will not go unpunished by God.

Such a lesson is full of meaning for our own days as it was in the day of Jeremiah. ☐

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## YOUTH PROGRAM

For November 20, 1966:

### *Giving God Thanks*

Rev. B. Hoyt Evans

*Scripture: Luke 17:11-19*

*Suggested Hymns:*

"Now Thank We All Our God"

"Come, Ye Thankful People, Come"

"We Praise Thee, O God, for the Son of Thy Love"

**PROGRAM LEADER'S INTRODUCTION:** Sometimes we wonder whether Thanksgiving has the meaning it should have for the American people. What was originally intended to be a special day for the giving of thanks to God for His wise and loving providence has become instead a day of feasts, parades, and football games.

In the lives of many the sincere giving of thanks to God has been relegated to a place of secondary importance if it is given any thought at all. We have the same reasons for Thanksgiving that those hardy New England Christians had when this tradition was established, and we have many more besides.

The purpose of this program is to focus our attention on some of God's basic blessings and then to look at some of the effective ways we have of expressing our gratitude to God for His goodness.

**FIRST SPEAKER:** We sing a song which includes these words: "Count your many blessings, name them one by one, and it will surprise you what the Lord hath done." In the first place, it is impossible to count God's blessings one by one. There are too many of them.

In the second place, if we really know and understand God, we shall never be surprised at His goodness.

**FOR SALE in Montreat:** Beautiful residential building lot on Kentucky Circle. Water, sewer and electricity lines available, with homes on adjoining lots. L. B. McKeithen, Box 3036, Fayetteville, North Carolina 28305.

It is always rewarding, however, to give serious thought to God's specific blessings. What are some of the chief ways God has made His goodness known to us?

It is obvious that some of us have more and better material possessions and comforts than others. Even with the obvious differences noted, our nation taken as a whole has been blessed with more wealth, comforts, and opportunities than any people who have ever lived.

We have better housing, better clothing, better food, better medical care, better educational opportunities, better jobs and working conditions, and better recreational facilities than have been enjoyed by any people who have ever lived anywhere. These are all the fruits of God's goodness. How frequently have we thanked Him?"

A less tangible but more valuable blessing we have in this nation is the ideal of freedom and dignity which is cherished by our people and guaranteed in our form of government. The constitution provides that the people may choose their officials and that the government is to be the servant of the people, not their master. All citizens are to be given equal opportunity and justice under law.

These ideals and principles have come to us from God through the Bible and through Christian people who have a God-given love and respect for others. How often have we recognized God as the "author of liberty" and thanked Him for it?

The most valuable possession we have is our knowledge of Jesus Christ and the salvation that is ours through Him. If we had all the wealth and all the advantages the world can afford and still had no way to escape the burden and penalty of our sin, we would be miserable indeed. "What is a man profited if he shall gain the whole world, and lose his own soul?"

The joy of being a Christian is that we can have all these things

and salvation too. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life." How often and how earnestly have we thanked God for the gift of everlasting life?

**SECOND SPEAKER:** How do we go about thanking God for all His goodness to us? The first and most obvious way is to speak our thanks to Him. This was the way of thanks chosen by the Samaritan leper, the one of ten whom Jesus healed. Jesus commended him for his words of thanksgiving.

We may be inclined to think that words are cheap, but even so, God desires and appreciates our spoken thanks. What proportion of our praying is used for the giving of thanks? Too often we spend most of our prayer time asking God for things, failing to thank Him for His precious gifts already received.

If you are truly thankful for God's blessings, do not be afraid to tell Him so. "In everything by prayer and supplication with thanksgiving let your requests be made known unto God."

Sometimes we speak of a "thank offering," and indeed this is a valid way of expressing our thanks to God. We need to realize, however, that a gift of our material means made to the Church is not necessarily a thank offering. A gift that really expresses our gratitude must be made freely and gladly from a life that loves God and recognizes His goodness. When we make our gifts because we truly love God, because we appreciate His goodness to us, and because we want to honor Him, this is genuine thanksgiving.

Probably the most effective way of showing gratitude to God is through living a life of obedience and service to Him. If we really



love God and are grateful for His blessings to us, then we will want to be obedient to His will. If our words and gifts of thanksgiving are sincere, we shall see to it that our lives are spent in doing the things that are pleasing and useful to the Lord.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." The most eloquent thank offering we can make is a dedicated life.

PROGRAM LEADER: Another

Thanksgiving Day appears on our calendars. Let us resolve now, having thought again of God's mercies to us, to make not only this coming Thursday, but every day, a day for giving thanks to God.

Closing Prayer.



## WOMEN'S WORK



### Supplementary Circle Bible Study *December: Man by the Pool*

Manford Geo. Gutzke, D.D., Ph.D.

"Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me." So spoke a lame man at the Pool of Bethesda, in answer to a question put to him by Jesus of Nazareth, asking him if he wished to be made well.

Our study is in the first part of the 5th chapter of the Gospel according to John, but the whole chapter is all part of the incident and reading it all will be helpful for an understanding of the miracle itself and what brought it about.

Our study brings into focus a crippled man who had suffered great frustration for many years in addition to his incapacity. At a word from the Lord Jesus this man was healed. And then the Lord made the healing an occasion to teach something to the people of Jerusalem.

#### **A Sort of Shrine**

The place where the incident occurred was unusual in the Biblical account. Apparently it was a sort of healing shrine to the population of Jerusalem. The people believed that at certain times the water of the pool would be troubled by an angel and that the first person to enter the pool when it was troubled would be healed of whatever condition he had.

Now the Gospel writer plainly states that this was the understanding of the people. We are not told whether such healing did or did not take place. And we are not told that the Lord Jesus endorsed the be-

John 5:1-16

lief of the people, nor are we told that He did not endorse it. The point of the story is that the Lord Jesus Christ came to this place where these crippled people were. And He approached one of the multitude who waited by the pool eagerly watching for a disturbance of the water.

#### **No Anticipation**

The incident is unique in the Gospels for several reasons. For one thing it is one of the few times when the Lord Jesus sought out someone to heal. In virtually every other instance of healing mentioned in the Gospels, the afflicted person sought out the Lord Jesus. The leper came to Him and so did the man with a sick daughter. The woman with the issue of blood came to him. But in this case Jesus Christ took the initiative.

There is nothing in the story to suggest that the lame man anticipated being healed by this One who approached him. He was just lying there, with the crowd, and the Lord Jesus sought Him out. Why? Because He was looking for someone to heal? There was a multitude of impotent folk in that place. Why did He not heal the others?

To such questions we cannot give an answer for the Bible does not tell us. But let us remind ourselves again of what the Lord Jesus Christ was about in those days. What was He

doing?

He had come to earth for one principal reason: to die. But His death was not the only thing that He came to do. Had His death been the only reason for His coming, He could have died at any time. He might have died as a young man, or before He had spent three years in a public ministry of teaching and preaching.

It is equally important for us to understand that His public ministry revealed the truth of God and especially the truth about the salvation of God. He wanted to convey something to the people before He died, and He used parables, sermons and acts of healing mercy to help convey this thing. He did not die until His time had fully come. You will remember that on one occasion He said, "Mine hour is not yet come" (John 2:4); and on another He said that His hour had indeed come (John 12:23).

So in the course of His ministry He came to the Pool of Bethesda. Let us be very certain about one thing: The Lord Jesus Christ did not perform miracles just to be fighting disease and infirmity. He performed miracles in order to show something pertaining to the nature, the power, the will and the salvation of God. We don't want to make too much of it but we also don't want to forget that He dealt with only one person out of the whole multitude at that place.

I think the miracle was mainly a prelude to something else. This was the Sabbath day and the Lord Jesus intended to teach something about



the will of God and His own obedience to that will. The miracle "set up" the occasion for His teaching. It almost seemed that He chose this situation because He wanted to accent a particular aspect of truth.

### Why Didn't He Heal All?

The selectivity of the Lord Jesus in this miracle of healing is something we cannot fully understand but there is no reason to jump to the conclusion that it indicated a heartlessness on His part.

There are many things about the will of God that we wonder about and chief among these, perhaps, is the fact that there is so much suffering and sickness in the world, even among Christian people. Sometimes we wonder how God could allow so much suffering in His world.

This is not a question that any of us can answer. But this much we do know: God gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life. And God did this because He loved us.

Let me share with you my own thinking as I came to my own understanding about this question of suffering in the world. When I was a young Christian I once thought that I would take very seriously the promise that if we ask for anything in the name of Christ it will be given (John 14:13). I began to think about people who were friends and loved ones of mine. And I wondered if I might not ask that they

would be spared from sickness and pain. And then I wondered if I might not ask, as well, that they be spared from sorrow and grief. And that led me to wonder if it would be possible to pray that loved ones should not die.

While I was thinking along these lines, it came to me, almost as though the Lord had spoken, this thought: I was asking, or thinking of asking, for blessings that were most surely prepared for those who loved the Lord Jesus Christ: *I was asking for heaven!* And heaven is real. It is a place where there will be no pain, no hurt, no distress or death. But this world isn't heaven! And while we are promised deliverance from all hurtful things, we are not promised such deliverance in this world!

### I Have No Man

Let us return to the story of the lame man by the pool. When Jesus walked up to him, He asked, "Wilt thou be made whole?" That is, "Do you want to be cured?"

Notice the reply of the man. It is a bit wistful: "Sir, I have no man . . ." In other words, "I just cannot manage by myself. I am without the help that I must have if I am to be cured."

To this the Lord replied, "Rise, take up thy bed and walk!" And he did.

I think it is worth noting, in passing, that there is no sign of any expectation of healing on the part of

the man. In our last study we noticed that the woman with the issue of blood did have an expectation of healing and she pressed through the crowd seeking to touch the hem of His garment in that expectation. But this man seemed to be expecting nothing. But he was healed! He did not ask for anything, but he was healed!

Several lessons can be drawn from this story for our benefit. In the first place, the Lord Jesus exercised His power on behalf of those who were in need. They were sick, helpless, crippled, troubled, torn by sin or distress, lonely, lost. Those who felt no need received nothing. Those who were self-sufficient, never knew His power.

But many of those who needed the Lord Jesus Christ were unable to manage by themselves. Some of those who needed Him the most were the most helpless. He went to them. And I think we should remember that many who need Him the most today are also the most helpless. They need to have someone go to them with help.

### Someone Must Help

Further, those who need the Lord Jesus Christ today often must have someone not only go to them but also to help them to go to Him. They could be saved if they came to Him, but they do not (or will not) even come to Him. They must be helped to reach out for Him.

I don't know what holds people back who need help. Sometimes it is pride, sometimes it is despair. So many people desperately needing the Lord's help have lost hope. They have no expectation of being helped. And they will not ask for the help they need.

Does this bring the lesson close to home? I hope so. For I am sure

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## CATECHISM STUDIES

Rev. Paul G. Settle

### REVIEW

QUESTIONS 41 through 82.

1. Where in the Bible does Jesus give us the summary of the Ten Commandments?
2. Who gives the Law to man?
3. Is it a sin to worship God *and* other gods?
4. Are there other gods beside the God of the Bible?
5. Why should we not make statues (images) of God?

4. The Sabbath changed from Saturday to Sunday when Christ rose from the dead. \_\_\_\_\_
5. We must obey our parents, for they receive their authority from \_\_\_\_\_ God. \_\_\_\_\_
6. We believe man's life is sacred because he is created in God's \_\_\_\_\_ image. \_\_\_\_\_
7. It is not a sin to think immoral thoughts. It is only sinful when we *do* immoral deeds. \_\_\_\_\_
8. God requires that men do honest work to obtain money and \_\_\_\_\_ property. \_\_\_\_\_
9. "Little white lies" do not really break the Ninth Commandment \_\_\_\_\_
10. It is impossible for a mere man to perfectly obey \_\_\_\_\_ God. \_\_\_\_\_

### TRUE & FALSE

- |                                                                    | True  | False |
|--------------------------------------------------------------------|-------|-------|
| 1. God's "Name" stands for everything that God Himself is.         | _____ | _____ |
| 2. Men can deny the full truth of the Bible and still believe God. | _____ | _____ |
| 3. God no longer requires us to rest on the Sabbath.               | _____ | _____ |

that you can make the personal application where it is needed. In our church activities we often assume that because the church is there with its open doors and its program of preaching and teaching, those who need help will come for the help offered in the Gospel. But it does not work out that way. Often those who need help also need to be brought to the place of help. They cannot come themselves. And God's people must go out to them with the Gospel offer of salvation.

Like the lame man at the pool, multitudes do not even have it in them to move to the place of healing. They do not even know to ask for help. But as it was done for him when the Lord Jesus Christ went to him, so it can be done for them when God's people are faithful in going to them in the name of Christ.

### Doing The Father's Will

We do not have the time or space in this study to take up the rest of the story, as it follows from verse 17 of the 5th chapter of John. But I would urge you to study this section for yourself.

You will notice that Jesus went ahead to say certain important things about obedience to the Father's will. He had healed the lame man on the Sabbath day and this had brought sharp criticism. But He replied to the criticism by saying that He did what He did because the Father wanted Him to do it. And before He had finished He drove home the truth that He was indeed the Son of God. With the miracle as proof, His enemies could not deny it.

\* \* \* \*

Dr. Gutzke is retired professor of Biblical Exposition at Columbia Seminary, Decatur, Ga., and broadcaster of "The Bible for You." This study is available on tape recording, No. 66-1 (October-March lessons), \$4.00 postpaid. Set of two tapes for the year, \$8.00. Write, The Bible for You, Box 15007, Atlanta, Ga. 30333. ☐

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**PLAIN TALK ON MATTHEW**, by Manford George Gutzke. Zondervan Publ. House, Grand Rapids, Mich. 245 pp. \$3.95. Reviewed by Dr. Albert J. Lindsey, pastor, First Presbyterian Church, Tacoma, Washington.

Here is a refreshing modern day commentary on the first of the four Gospels. The author, with unique ability to speak the language of the common man, presents a section-by-section devotional treatise of Matthew. The book is divided into twenty-three challenging chapters using such subjects as "What God Can and Will Do," "Unbelief and Its Results," "Answer for Man's Greatest Problems," "What Does the Future Hold?" and other similar titles.

Each chapter is divided with an emphasis on the practical aspects and its application to everyday life. Typical is chapter seven "What God Can and Will Do" with sub-titles of "Meeting Your Need," "Creating Something New," "Raising the Dead," "Healing the Hopeless," "Opening Blind Eyes," and "Answering Your Prayer."

The author has an interesting style and continually challenges the reader with personal questions. His clear, sound, Biblical emphasis is most helpful and stimulating. While ministers and church leaders will especially find the book helpful, its value is not limited to any particular group. Throughout its pages the Living Word and the written Word of God are central and honored with due reverence. ☐

**A SERIOUS CALL TO A DEVOUT AND HOLY LIFE**, by William Law. Wm. B. Eerdmans Publ. Co., Grand Rapids, Mich. Paper, 313 pp. \$1.95. Reviewed by the Rev. George B. Hutchins, pastor, Westminster Presbyterian church, Shreveport, La.

This spiritual classic was first published in 1728 and had a profound impact upon the devotional and ethical lives and teachings of men like Samuel Johnson, the Wesleys, and George Whitefield. The impetus of the Evangelical Revival is directly traceable to the influence of this book.

With so much attention being given to the so-called "new morality" the reprint of *A Serious Call* is appropriately timed and its influence should be as welcome by devout Christians today as it was following the first printing.

The writer is clear and imagina-

tive in his logic and expression and is, therefore, effective in setting forth rules of self discipline and suggestions to aid Christians in aspiring to a more devout life. The practical use of this volume is enhanced by its systematic and thorough treatment of the various subjects, the useful index, quotable statements on nearly every page, and the fact that William Law asked no more of his readers than he faithfully lived and practiced himself.

This would be a good book for the teachers of the Covenant Life Curriculum text, *The Christian Life*, to read and study. ☐

**HEROIC COLONIAL CHRISTIANS**, ed. by Russell T. Hitt. J. B. Lippincott Co., Philadelphia and New York. 255 pp. \$4.95. Reviewed by Dr. Cecil V. Crabb, Memphis, Tenn.

The editor of *Eternity* magazine, with three other able writers, has given us a timely, scholarly study of four outstanding leaders of the Great Awakening, the revival in the eighteenth century that did so much for the spiritual and even political unity of the colonies.

Courtney Anderson discusses in a very interesting way Jonathan Edwards, "Rational Mystic." The great preacher, theologian and philosopher, in a way set the theological tone of the whole movement and is its best interpreter.

The editor treats Gilbert Tennent, "Gadfly for Righteousness." He took a leading part in the spread of the revival throughout the Mid-Atlantic Colonies and with his father, William Tennent, was active in educational affairs of the Log College, later the College of New Jersey; and was a controversial figure in the Old Side-New Side controversy over revivals in the Presbyterian Church.

Clyde S. Kilby gives us an interesting history of David Brainerd, "Knight of the Grail," son-in-law of Jonathan Edwards, a man of much religious tension and yet of deep consecration, who gave his life to evangelize the Indians.

Henry W. Coray deals with John Witherspoon, "Son of Liberty," who came from Scotland to the Colonies just before the Revolution. Distinguished president of Princeton and

signer of the Declaration of Independence, he was prominent in the political affairs of the Continental Congress.

These men were different in their personalities and ministries, and yet they had common qualities that have an important bearing on our unsettled theological age. They all had positive theological convictions along Calvinistic lines. Their writings, work and preaching had a distinct evangelistic tone. Finally, they all made a positive contribution to the social, educational and secular life of their day. This is an important point to remember in a day when some more extreme advocates of the Social Gospel leave the impression that it is only today that Church leaders make any worthwhile contribution to secular life.

A study of this able book should impart a helpful perspective to our unsettled doctrinal age. ☐

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**DAILY ASSIGNMENT**, by Jeanette W. Lockerbie. Moody Press, Chicago, Ill. 127 pp. \$1.00. Reviewed by Dr. Cecil V. Crabb, Memphis, Tenn.

Books of devotions are popular today and they are of many types. This is a special kind of inspirational book, adapted to teachers — their problems, temptations, responsibilities, opportunities and special need for spiritual uplift.

These one hundred twenty meditations have a Biblical background. Some of the captions show its relevance: "A Teacher Sent From God," "The Drop Outs," "Aptitude Test," "The New Math," "Hostile Environment and Graduation Day." It should be helpful to all teachers. ☩

**THE BRIDEGROOM**, by Peter Krey. St. Thomas Press, Houston, Tex. 141 pp. \$3.95. Reviewed by Anne C. Wilson, Miami, Fla.

As it must be with any book dealing with Solomon's Song, this volume of meditations is for the mature Christian who earnestly seeks to know more about this often misinterpreted part of God's Word.

Pastor Krey gives beautiful mean-

## WHAT IF . . .



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~~~~~  
ing to the relationship of our Heavenly Bridegroom and His Church, stirring renewed devotion to our Lord through this scholarly but inspired exegesis. What rapture awaits the Christian who will dwell eternal-

ly with Jesus. We see His blessed devotion to His Church and the inexpressible love that exists between the blessed Bridegroom and those who love him as their Saviour, Lord and Friend.

The explanation of the language of Solomon is truly lovely. This book would be a fine addition to the library of the thoughtful devoted Christian. ☩

THE SOCIAL GOSPEL IN AMERICA, ed. by Robert T. Handy. Oxford University Press, New York, N. Y. 399 pp. \$7.00. Reviewed by Dr. C. Gregg Singer, professor, Catawba College, Salisbury, N. C.

This new edition of selections of the writings of Washington Gladden, Richard T. Ely and Walter Rauschenbusch is very timely for the Church in a day of ecumenical interest. It is also very important in that it also brings to our attention the fact that the ecumenical movement and the social gospel have always been closely related and that the union of the Churches has always been the goal of the advocates of the social gospel. For them the

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The great value of this book lies in the fact that it makes the difference between the social gospel and the gospel of the Scriptures so very different that none with intellectual honesty can claim that they are the same. The heresy of these men is there to see. ☩

Commission—from p. 9

nominating committees, much time is spent studying the information which is contained in data forms secured by commissions from the office of General Assembly's committee. There is extended correspondence with those who are listed as references. Trips are made in order to visit churches and worship with the congregations of ministers being considered. All of this consumes a great amount of time and considerable sums of money.

After all of this has been done the members of the nominating committee reach a decision. It would be exceedingly strange if the minister who is their choice is not, in their judgment, the best qualified of those who had been considered. Since he, necessarily, would be in good standing with the presbytery of which he was a member, the nominating committee would anticipate that no obstacle would arise to prevent his reception by presbytery.

Finally, it is to be hoped that members of commissions on the minister and his work will recognize that they have been assigned the im-

portant function of serving as clearing houses of information for nominating committees, and should make their report to presbytery as any other committee does, leaving the decision to the court of the Church which they serve. ☩

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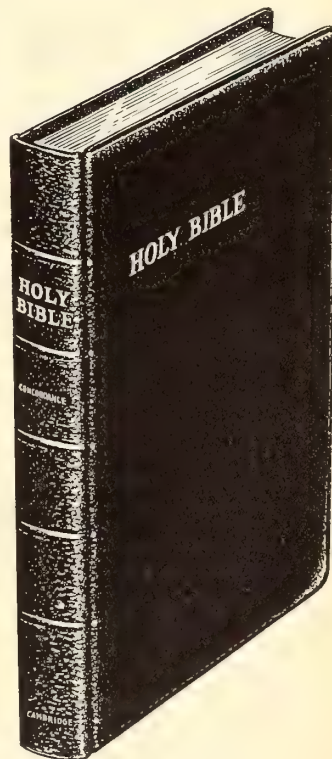
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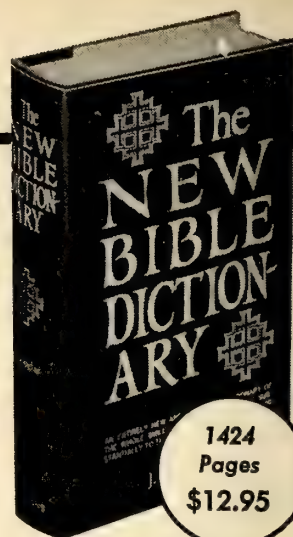
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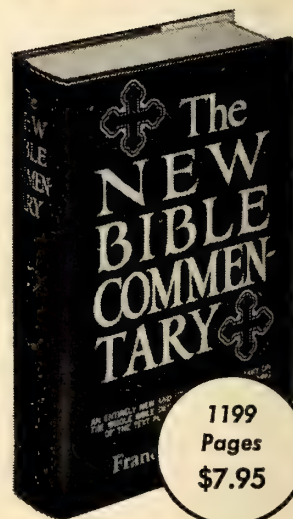
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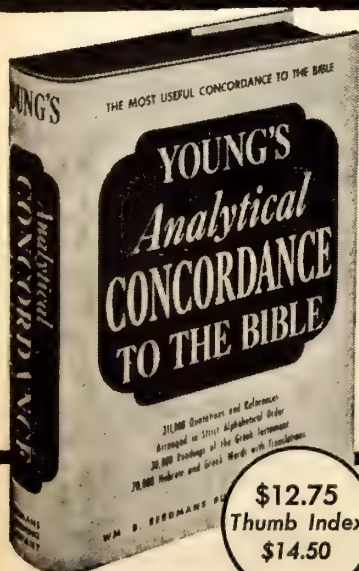
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NOVEMBER 16, 1966

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See p. 8

S. S. LESSON AND YOUTH PROGRAM FOR NOVEMBER 27

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READERS ANSWER CRITICS

I was greatly touched as I read your reply (p. 12, Nov. 2) to the critic of the *Journal* from the seminary. How frank and also how kind you were. It takes "a lot of livin'" to be a Christian, doesn't it? I am so glad you had the opportunity to give such a clear witness.

The *Journal* means so much to the Church. How glad and thankful we are for it! What could we ever do without Dr. Nelson Bell's articles and Dr. Gutzke's help for the circles. Of course I could say much more about the spiritual help which the

Journal gives with every copy.

—Susan Currell
Black Mountain, N. C.

In his letter in the Nov. 2 issue, Gordon Clanton made a sympathetic effort to point out some of the things about the *Journal* which distress many people who read it for news about the Church. In doing so, he has, I believe, performed a valuable service and I hope that the force of what he tried to say to you will not be entirely blunted by the rebuttal which you printed . . .

Mr. Clanton could have made other points which I would like to suggest in the same irenic vein: You overstate your case. Many of your editorial punches are thrown at straw men you make yourself. You are unfair and unkind in questioning the motives of many serious Christians and use guilt by association to discredit them. You print the news which serves or supports your point of view and omit that which does not. Reporting of things you do not like is colored by sarcastic twists and asides. You are self-righteous and smug.

In a previous letter I suggested that Church issues be approached in a spirit of love and not bitterness. . . . I have not felt that what you are doing is going to be helpful in solving some of the long range and difficult issues of the Christian Church.

—Franklin Finsthwait
Alexandria, Va.

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THIS WEEK—

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THE PRESBYTERIAN JOURNAL, a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered to the saints, published every Wednesday by the Southern Presbyterian Journal Co., Inc., in Weaverville, N. C.

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For every valley there are inspiring mountains towering over it, else there would be no valley.

For every low opinion in a vulgar and derogatory manner there are inspiring ones which voice their disagreement without being insulting.

For every so-called religious paper or magazine which seeks to promote the novelties of a sick and backsliding world there are, thank God, still criterions of the true faith as exemplified by the *Presbyterian Journal*.

And so the seminary student whose letter appears in the Nov. 2 issue should pause and ponder.

—W. T. Keener
St. Petersburg, Fla.

MINISTERS

Keith Crim has resigned as a missionary to Korea and will become senior book editor for John Knox Press eff. Jan. 1.

Earl B. Wiggins from West Monroe, La., to the First Church, Malvern, Ark.

James H. Huffaker from Winchester, Va., to the First Church, Danville, Va., as assistant pastor.

J. I. Knight from Montreat, N. C., to the Steel Creek church, Charlotte, N. C., as interim pastor.

William E. Pauley Jr., from Bristol, Tenn., to graduate study, Emory University, Ga.

Charles E. Turner from Carnesville, Ga., to the Brainerd Hills

church, Chattanooga, Tenn.

Charles W. Harwell from Baton Rouge, La., to Mobile, Ala., where he is minister to students.

John M. Purcell from El Dorado, Ark., to Beaumont, Tex.

John Haley from Greenville, S. C., to the Peace Memorial church, Clearwater, Fla.

Lloyd E. Griffith from graduate study, Atlanta, Ga., to Asheville School for Boys, Asheville, N. C., to teach.

J. Waldo Dodson from Madison Heights, Va., to the Ferndale church, Petersburg, Va. and Greenwood church, Chesterfield, Va.

R. E. McClure from Asheville, N. C., to the First Church, Statesboro, Ga. as interim supply.

Robert G. Barron from Tampa, Fla., to the First Church, Florence, S. C., as assistant pastor.

W. E. Lytch from Ruffin, N. C.,

to the McLeod Memorial church, Bartow, Fla.

James C. Thrash from Corpus Christi, Tex., to Kingsville, Tex., and the faculty of the Pan American School.

Harold T. Bridgman from Black Mountain, N. C., to the Brittain's Cove church, Weaverville, N. C., as interim supply.

Thomas E. Henderson from Churchville, Va., to the Green Bank, W. Va., group of churches.

Graham Gilmer (H.R.), Lynchburg, Va., is serving as stated supply of the Pisgah church, Goode, Va.

Robert N. Lominack Jr. from York, S. C., to Amherst, Va., to serve the Amherst and Coolwell churches.

Thomas Q. Johnston from graduate study, Glasgow, Scotland, to the James Island church, Charleston, S. C.

DEATHS

Sidney A. Gates, 59, pastor of the First Presbyterian Church, Columbus, Ga., died unexpectedly while attending a football game, Nov. 4.

Horace H. Hull, 84, Memphis, Tenn., died after a brief illness Nov. 3. An elder in the Second Presbyterian Church, and for many years prominent in Memphis business and civic affairs, at the time of his death Mr. Hull was chairman of the board of directors of the *Journal*. He also was a member of the board of *Christianity Today*, of the Reformed Theological Seminary, and of the Young Life Campaign. Head of the Hull-Dobbs chain of automobile agencies, Mr. Hull gave throughout his life, of time and substance, as the Lord prospered him. He is survived by his wife and two daughters.

• We are grateful for the many letters of encouragement that come to us daily. We thank God for the evidence contained in these letters that the *Presbyterian Journal* is proving a blessing to so many people. So many write to express appreciation for help received from the Sunday School lesson treatment. Others are thankful for our young people's program material. Still others write to thank us for Dr. Gutzke's Circle Bible lessons. These are proving a real blessing to the Women of the Church as evidenced by the many letters of thanks we get. Others are grateful for our up-to-date and reliable news coverage — often from a reporter right on the scene of action. A host of friends write to tell of blessings received from Dr. Bell's, "A Layman and his Church." Clydie comes in for special notes of praise because of her incisive comments on meetings and Church affairs.

• Last but not least is our hard-hitting editor. We look for him to come back swinging next week. It has been a real pleasure for the rest of us to "pinch-hit" for him while he has been covering the World Congress on Evangelism. Readers of

ACROSS THE EDITOR'S DESK



the *Journal* have much to look forward to in the issues ahead since both Dr. Taylor and Dr. Bell have been in attendance on the World Congress sessions.

• We praise God at this time and all the time for so many friends who help us with their prayers, their money and their personal testimony and endorsement of the *Journal* to others. May their tribe increase. We praise God too for our constructive critics and pray that we may profit from this criticism.

• Already, we are having a fine response to our recent suggestion that one of the main needs of our church is prayer for revival. Surely our God is a prayer-hearing and a prayer-answering God. He tells us in James 4:2,3,8,9,10 "Ye have not, because ye ask not, and receive not, because ye ask amiss, that ye may consume it upon your lusts . . . Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and

purify your hearts, ye double minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of God and He will lift you up."

• The "liberal" voices indicate they are very much disturbed by the recent actions of the Permanent Committee on Assembly Operation. In an overture to the 107th General Assembly the Presbytery of Central Texas says, "Whereas the Presbyterian Church in the United States has historically resisted the agglomeration of power in the hands of ecclesiastical office or person. . . ." We recall from days gone by that when we warned against union with churches where "agglomeration of power" was "in the hands of a few" we were ridiculed for our anxiety along that line. Perhaps it really makes a difference "whose ox is being gored."—H. B. D. ☐



Congress Adds Meaning To 'Ecumenical'

BERLIN — As one result of the World Congress on Evangelism, recently ended in this divided city, the word "ecumenical" may take on a new, more evangelical meaning in Christian circles.

Until now "ecumenical" has meant to many people a movement dedicated to the organic merger of churches. Here it took on the added — and many thought the original — significance of unanimity concerning the saving Gospel and the basic commitment of Christians to Jesus Christ.

It was not only that some 1250 leaders in evangelism from all over the world discovered they were agreed in faith and in commission although this happened. It also was that numerous evangelical traditions found themselves talking to each other of cooperation and mutual trust for the first time.

Southern Baptists, for instance, long shy about participation in any cooperative venture with other Churches, were there by the dozen, talking evangelism with Anglicans, Presbyterians and Pentecostals.

The question uppermost in every mind as the congress broke up was this: Will the Gospel in our time break down the walls of separation between men — the spiritual walls standing between Christians and the stone and barbed wire barriers between peoples?

World evangelical leader Dr. Billy Graham, who calls Montreat, N. C. his home, fervently believes that the power of God can do it. And he voiced the sentiment of most delegates when he said that the preaching of the Gospel is the secret of power in the lives of those who hear it and who receive it.

It was this conviction which led

Dr. Graham and the magazine *Christianity Today* to bring this congress into session almost within a stone's throw of the Berlin Wall.

For ten days, under the shadow of the ruined Reichstag, German parliament building burned by Hitler, and in Berlin's plush Kongresshalle, symbol of West Germany's rebirth, the delegates wrestled with the implications of their call to obey the Great Commission of Jesus.

No 'Union' Moves

There was no overt movement to unite denominations, and very little talk of revolution or "relevancy." It was assumed that the timeless Gospel is relevant to man's deepest needs and that the task at hand is to join together in getting the Gospel out.

Observing the congress from the sidelines was the city of West Berlin itself, stirred by the impact of an 8-day crusade by Dr. Graham which immediately preceded the congress.

One feature of the congress program brought together the city and these Christian leaders from over 100 countries. On Reformation Day, October 30, a giant outdoor rally was held in the Breitscheidplatz, or square, surrounding the great Kaiser Wilhelm Church at the hub of modern West Berlin.

Dr. Graham told the thousands who came that the solution Martin Luther found to the problem of emptiness and guilt is the solution for modern man's needs.

"We are here," he said, "to witness to four unchanging spiritual realities: the nature of God, the authority of the Word of God, the plan of salvation, the commission to bear the Gospel to all the earth."

"We have crossed the oceans to consider spreading the Gospel to the world," concluded Dr. Graham.

It probably will be a long while before the full effect of the congress can be assessed. Observers agree, however, that a new stimulus to world evangelization has been given.

Observers also agreed that the evangelical wing of Christendom had placed itself in the forefront of Church movements in our time. ☐



Presbyterians in Reformation Day Rally during the World Congress on Evangelism included (from the left), Dr. R. McFerran Crowe, Lynchburg, Va., Dr. C. Darby Fulton (hidden behind Dr. Crowe), Dr. James Appleby, Union Theological Seminary, the Rev. C. E. Craven, missionary to Taiwan (behind Dr. Appleby), Dr. J. Sherrard Rice, denominational evangelism director, Dr. C. Ralston Smith, now with Christianity Today, Dr. J. Wayne Fulton, Miami, Fla., two unidentified delegates and the Rev. B. Clayton Bell, Dothan, Ala.

Auca Killer Witnesses To God's Power to Save

BERLIN — What is going through the mind of an erstwhile savage jungle killer who has just been airlifted out of the dense Ecuadorian interior, transferred to a sleek jet, whisked to the divided city of Berlin and deposited in the plush luxury of a Hilton hotel?

If the erstwhile savage is Kimo, one of the Auca killers of five missionaries some ten years ago, a free translation of his thoughts would read like this:

"Jesus spoke to my heart and told me to go and tell all those people that they must believe in Him so they can go to heaven."

Here for the World Congress on Evangelism, a world-wide gathering of evangelical Christians, Kimo was accompanied by another Auca, Komi, and Miss Rachel Saint, whose brother Nate was one of the slain missionaries.

Kimo, acknowledged to be the spiritual "elder" of the small congregation of converted Aucas, addressed the 1,300 delegates from over 100 countries in an early session of the congress. He and Komi were being interviewed in their hotel room, with Miss Saint interpreting.

In addition to their testimony of faith in Christ the Indians had comments on more mundane things.

What did they think of the bewildering "outside" world of modern civilization?

"Too cold!" And the immensely tall houses (skyscrapers) were completely unbelievable. They could not understand how such could be built.

Interestingly enough airplanes, tape recorders and cameras were not curiosities to the minds of the Indians. Airplanes they had met before their first contact with the men who flew them. Tape recorders had been used during the years that Wycliffe Translators had recorded, analyzed, then committed to writing their simple language. Pictures they also were familiar with. But,

"Too cold!" It was beyond comprehension that the air could feel as it did in the early Berlin winter.

Asked if they were in a hurry to go back to the jungle, they replied with relish:

"Here you do not know when the sun comes and when it goes. And you do not know where it is all the day long."

What about the soft boots they wore, especially made to fit their feet long accustomed to the bare floor of the jungle?

"No good. I could never climb a tree in these!"

Komi, less talkative than his older companion, is the husband of Dayuma, first Auca to reach the outside world, and the one through whom friendly contact was finally reached with the Indians who previously had killed all visitors. He and Dayuma have two small children, the last a baby girl born blind.

In the blindness of their child, Komi and Dayuma have had both a test of their new-found faith and a dramatic vehicle for demonstrating the power of God to change savage ways. In earlier times the baby would have been thrown away, probably while still alive. Now she is tenderly cared for and has become someone special to the entire tribe of some 90 adults and children.

Said Komi, of his own experience,

"Long ago I had not heard the message of God. After I went to church with the others my heart was still dark. But little by little I was persuaded that God lives. And when I saw how others served God, then I said, I will serve God too. Now I do not live as I lived before." ☩

Ruins Of Famous Church Symbol Of Men's Need

BERLIN — At the hub of bustling, ultra-modern West Berlin stand the carefully preserved ruins of a church, the Kaiser Wilhelm Cathedral, still the center of German Lutheranism.

Into the square surrounding the church, West Berliners poured by the thousands October 30 to join delegates from the World Congress on Evangelism for a Reformation Day Rally, commemorating Martin Luther's first public move, on October 31, 1517. On that day Luther nailed 95 theses (or points for disputation) to the door of the castle church in Wittenberg.

The church around which the 1966 rally was held is a symbol to West Berliners and all Germans of this divided city's death and re-birth. After the World War II battle of



Seated in their hotel room during the World Congress on Evangelism are Auca Indians Komi (left) and Kimo. With them is Miss Rachel Saint, sister of slain missionary Nate Saint.

Berlin, a shell of the foyer and clock tower still stood. This much of the former city has intentionally been kept as it was, the clock faces still scarred, the great stone entrance arches broken and blackened.

Adjacent to the tower an ultra-modern hexagonal shaft rises some 200 feet into the air and behind the ruins a new sanctuary has been built.

The almost-circular church is softly lit through walls of blue glass. Enter it almost any hour of any day and there will be people. They come alone, in pairs, in small knots. Many

of them are teenagers. They enter quietly, take one of the individual chairs and sit listening to the organ a few minutes. Then they walk away.

One wonders what these people who twice within a generation have known world-wide ambitions and shattering defeat are thinking.

A white-haired woman comes in, supported by a companion. She walks with difficulty but in that stolid, German way, to an alcove commemorating the "evangelical martyrs" of the war. Not much

doubt what she is thinking. Somewhere beneath foreign soil lie her men.

In the shadows of a back wall sits a white-haired man, erect, his hands folded with military precision over the handle of his cane. Would he be a former SS trooper, with memories of Dachau and Buchenwald? Or a shoe salesman who last week went forward during the Billy Graham crusade and now sits speechless in the first taste of a new hope?

Two teenagers sit near the center, gazing open-mouthed at the beauty of the building, obviously awed by the hush. Both wear their hair long and both are in jackets so it is necessary to wait until they turn to see that one is a boy, the other a girl. What prompted them to come in? Curiosity tinged with a bit of sport? Whatever it was, the signs of an empty loneliness are now plain on their faces.

It is for such as these that its leaders convened the World Congress on Evangelism. They believe that Christ is the hope of every person and sufficient for every need. They met to devise ways of getting the message about Him to every inhabitant of the earth, God willing. ☐

Delegate Practices What he Preaches

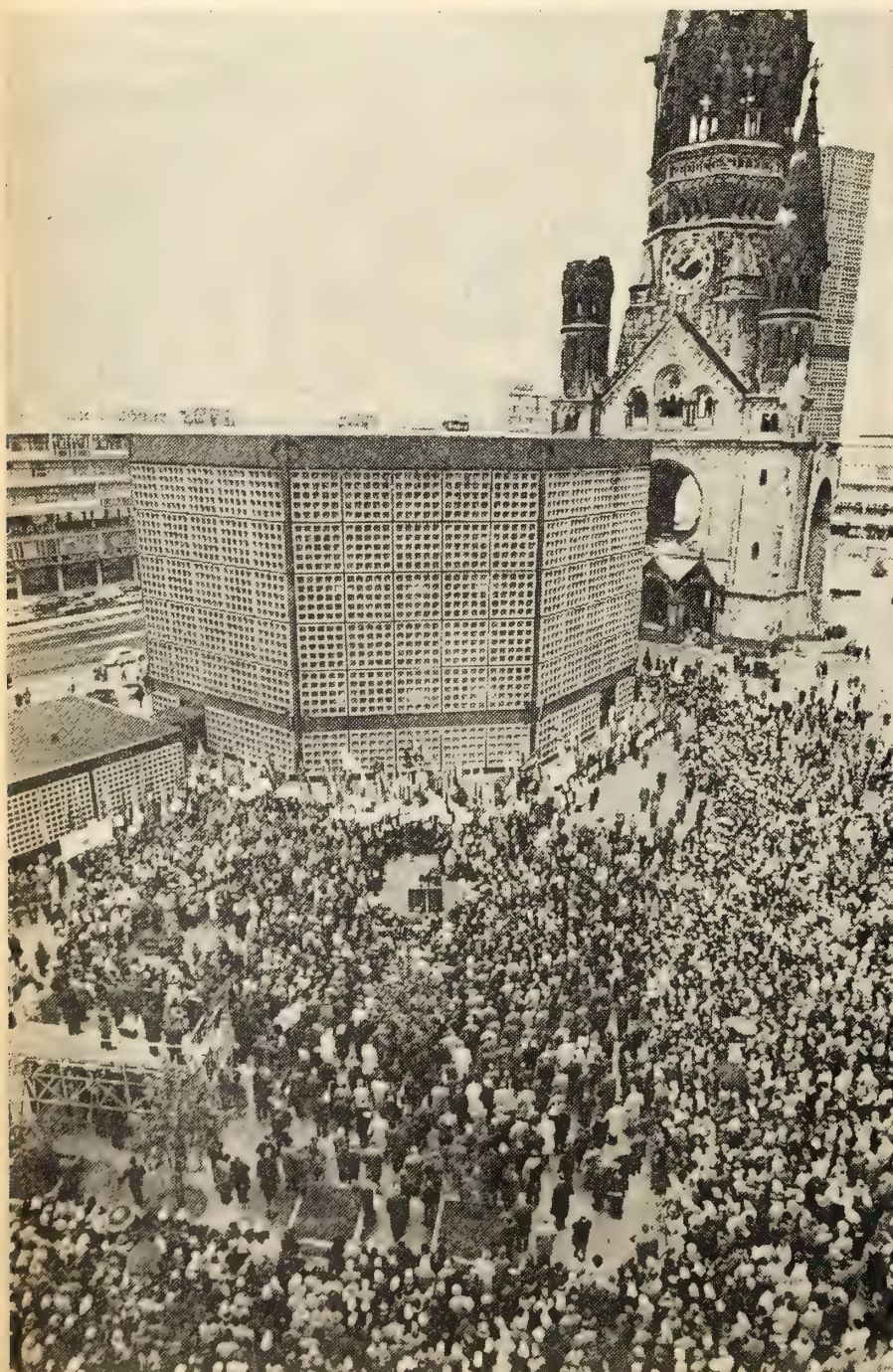
BERLIN — Not all the delegates to the World Congress on Evangelism spent their time at congress sessions and seeing the sights. Some found opportunity to put into practice the business which brought them to this divided city.

Among these was the Rev. William Iverson of Newark, N. J., son of Dr. Daniel Iverson, retired Presbyterian minister now living in Arden, N. C.

The senior Iverson's hymn, "Spirit of the Living God, Fall Fresh on Me," is known around the world. It was sung at congress sessions.

Back home the younger Iverson is responsible for three full-time youth centers. Starting as a sideline to his work as pastor of the First Reformed Church of Newark, the youth aspect of the ministry became so important that he left his pastorate to spend his time behind soda counters, or at tables, talking to the rock-and-roll set.

In Berlin the young minister struck up a conversation with his guide while being shown the awe-



Some 10,000 people rally around the Kaiser Wilhelm church in Berlin for Reformation Day service, October 30.

some interior of the huge Berlin Olympic Stadium.

In front of the Kongresshalle, site of the evangelism conclave, he developed a friendship with a girl who came to the plush civic center as a member of a guided tour.

Both contacts developed rapidly into friendships. On the first Saturday night of the congress Bill Iverson found himself on the "Riverboat," famous discotheque habitually crowded with teenagers.

He did not go alone. In fact, he had a gang. With him was a French guitarist and Christian folk singer who earlier had given delegates to the congress his musical testimony.

And with him were the guide and the girl from the tour.

Oh yes. He also had along four mop-haired young men he first had met at a counter in a Berlin street-side "bar," drinking beer.

By three a.m. the minister had gathered first a laughing, then a serious group of young people. Attracted by the guitar they stayed to hear the message he has for all those he meets:

"Jesus Christ can give real meaning to your life!"

The young people were drawn particularly by Iverson's transparent sincerity and his genuine interest in them. As the girl from the tour said, "I was looking for a way of life offered with authority by someone I felt I could trust. I stayed with you because I felt I could trust you. Now I believe I can trust this Jesus of whom you speak."

At the "Riverboat," Iverson counted some thirty personal interviews before the night was over. Some of the teenagers "turned it off," strolled away. The majority wanted to talk, filled out the brief questionnaire that the minister uses as an "ice-breaker" in his contacts.

Of such as this young minister was the World Congress on Evangelism. Its sponsors hope that the meeting will send out around the world the collective impact of such individual ministries as that of Bill Iverson, evangelist. ☐

• • •

Should not we beware of glibly claiming the guidance of the Holy Spirit for ourselves, or for the Church courts, when there is little evidence of His presence in our own lives, or in the corporate actions sometimes taken?—L. N. B.

Communism Said Threat To Evangelism

BERLIN — Communism was branded as one of the greatest threats to Christian evangelism by both a Chinese religious leader and a former United Nations delegate from South Korea, during the World Congress on Evangelism.

Strong statements citing Communism as an arch enemy of Christianity came during a sectional conference on totalitarianism and Communism as hindrances to the Gospel.

Dr. Helen Kim, roving ambassador of Korea and a former Korean delegate to the United Nations, declared that the "present indications are that there is no surviving church in North Korea."

Dr. Kim said that during 1959 and 1960 the Communist Party in North Korea "liquidated three million people, including all Christians" in North Korea.

Dr. Andrew Ben Loo of Taipei, Taiwan, said in another speech that the figure of five million people liquidated in Communist China is considered conservative.

"Communism looks upon Christianity as its arch enemy," declared Loo, the Southeast Asia representative of the Pocket Testament League Incorporated and Chairman of the China Evangelical Fellowship.

"In all her history, the Church of Christ has never encountered so great and subtle an opponent," Dr. Loo said. "For the last 40 years I have witnessed at close range the coming into power and expansion of Communism in the Far East."

"The true believers on the China mainland today are underground," he said. "Due to intimidation, ridicule and murder, no half-hearted Christian would risk appearing in a place of worship."

Loo chided both critics of the war in Viet Nam and church councils urging admission of Communist China to the United Nations.

He charged that Red China would be "ten times more troublesome in the United Nations than the U.S.S.R.," and that "the delegates from Red China would actually represent only five per cent of the six hundred million people" in China. He said that the other 95 per cent are "slaves who have no right to speak for themselves."

On the Viet Nam question, Loo said it is ridiculous for Christian leaders to propose U. S. withdrawal from Viet Nam. He added that

pacifists play right into the hands of Communists.

A third speaker, describing religious conditions in the U.S.S.R. and Eastern Europe, said that although the Church has had to come to terms with the Communist state, "everywhere the Church is on the offensive."

The Rev. Dr. Arthur F. Glasser of the Overseas Missionary Fellowship in Philadelphia, Pennsylvania, said scarcely a city in the U.S.S.R. lacks a Baptist "prayer house," that evangelism is pursued by friendship, that all Christian activity centers in the church and that the laity is the key to the church's evangelistic zeal.

A plea for the World Congress on Evangelism to issue a call to prayer "for the oppressed believers under totalitarian rule" was made by Samuel Escobar of Cordoba, Argentina, and echoed by others in the sectional meeting.

McIntire Shows Up Refuses To Come In

BERLIN — After the World Congress on Evangelism was half over a new delegation from America showed up and demanded to be admitted.

The last possible visitor, delegate and press representative had been crowded into congress facilities and officials had begun regretfully to turn others away. At least 50 requests for press credentials had been unfilled.

Dr. Carl McIntire, with others, showed up at the beginning of the second week and demanded, 1) press credentials, 2) the opportunity to present a statement to the congress, and 3) a list of delegates.

The list of delegates was available to all. Dr. McIntire was offered accreditation as an observer. He turned it down, saying that to enter as an observer would put him in the same category as the Roman Catholics and Jewish observers who had come to the congress.

He was offered a day-by-day visitor's pass. He turned that down too.

His delegation, including Mrs. McIntire, accepted visitor's passes, and attended congress sessions. He did not, telling a small crowd in front of the building at one point that he had been "locked out." ☐

Thanksgiving Day ordinarily is set aside each year by proclamation. It is a civil, not a Church holiday. The nation is called to thank God for His manifold blessings during the past year.

The first observance is commonly traced to 1621, in the Plymouth colony. It was more like a harvest festival, like those held in England. In the following years, other observances were held.

Congress recommended days of thanksgiving during the Revolutionary War, and in 1784 for the return of peace. George Washington appointed such a day in 1789, after the adoption of the Constitution. His proclamation read:

"Whereas it is the duty of all nations to acknowledge the Providence of Almighty God, to obey His will and to be grateful for His benefits and humbly to implore His protection and favor; and whereas both houses of Congress . . . have requested me to recommend to the people of the United States a day of public thanksgiving and prayer . . . I do recommend and assign Thursday the 26th of November next to be devoted by the people of these states to the service of that great and glorious Being who is the Beneficent Author of all the good that was, that is, or that will be."

Thanksgiving Day has been proclaimed regularly since 1863 when President Lincoln set the last Thursday in November for the observance. In 1939, Franklin D. Roosevelt left the traditional day for the next to the last Thursday in November, to give more time between Thanksgiving Day and Christmas. In 1941, Congress made the fourth Thursday a legal holiday, and we have been keeping that date ever since.

Thanksgiving has become one of the great religious holidays of America, and there is good reason why it should be that. We have blessings beyond number. Americans should certainly give thanks for the affluent life most of us enjoy, and because we have such a remarkably high standard of living, as compared to other nations.

But as Christians we recognize special reasons for giving thanks.

The author is pastor of the Ripley, Tenn., Presbyterian Church.

There are so many things in Christ to be thankful for! —

Christian Thanksgiving

REV. JOHN C. WINGARD

Let us reverently attend the Scriptures and notice some reasons why, as Christians, we should be thankful. First, we are told to *rejoice in the Lord*.

This appears in such a passage as I Peter 1:1-9. In verse six we rejoice in salvation, and in verse eight we rejoice in Jesus Christ. Look at the description of our rejoicing. "Ye greatly rejoice . . . Ye rejoice with joy unspeakable and full of glory."

Salvation is a treasure. When we are saved, we are in Christ Jesus. Believing, the means unto our salvation, has as its object Jesus Christ. We do not see Him, yet we believe in Him. And, believing in Him, we are in Him, and He in us.

As Jesus said in John 15, "Abide in Me." So we abide in Him, and He refreshes us and fills us and produces fruit through us. It is no wonder that we rejoice and have joy unspeakable.

"Rejoice in the Lord," is the admonition of Philippians 3:1. It is repeated and extended in Philippians 4:4 to become, "Rejoice in the Lord always: and again I say, Rejoice." Whatever Paul's circumstances and memories of hardship, the Holy Spirit was able to speak through him, advising Christians to rejoice in the Lord.

In the Lord we have all the necessities to live more abundant lives. Peter questioned the Lord, "To whom shall we go? Thou hast the words of eternal life" (John 6:68). In our Lord, we have the Way, the Truth, and the Life. Jesus said, "My peace I give unto you; not as the world giveth, give I unto you" (John 14:27). So Paul wrote, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this

grace wherein we stand, and rejoice in hope of the glory of God" (Rom. 5:1,2).

Abundant Life

It really does not matter whether the ship is sailing through briny water or fresh, if there is plenty of palatable, pure drinking water aboard. Jesus Christ is our elixir of life. And we can even face death and the grave with rejoicing, if we are in the Lord. "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be unto God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:55-57).

When we have received spiritual abilities — all graces of God — we can certainly be grateful. However, the Lord Jesus told His disciples, "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven" (Luke 10:20).

Because God Saves

So we rejoice in our salvation, that we are born again, that we are abiding in Jesus Christ. But we also have reason to be thankful that *other people are saved*.

Luke 15 teaches us evangelism. There we are assured of God's care for the lost. This chapter also teaches us to rejoice for saved sinners. "Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance" (v. 7). "There is joy in the presence of the angels of God over one sinner that repenteth" (v. 10).

When the prodigal returned

home, his father called for a festival. Why? "This my son was dead, and is alive again; he was lost, and is found" (v. 24). How natural is the brother's attitude, and how different from what the father desired!

Worth More

According to the evaluation of God, you and I, individually, are worth more than many sheep, or many sparrows. One particular soul is worth more than the world and all that is in it. How wonderful when people are yielded to God and belong to Him, souls and bodies and all! Remember how the Lord Jesus received thieves and murderers and harlots? When they believed and repented He took them just as He received the rich and socially prominent and respectable, when they placed their trust in Him.

C. T. Studd knew fame in England as a cricket player. But he gave up fame to pioneer as a missionary in China, India, and Africa. Norman Grubb quotes a confession of his early Christian life in his biography:

"Instead of going and telling others of the love of Christ, I was selfish and kept the knowledge to myself. The result was that gradually my love began to grow cold, and the love of the world began to come in. I spent six years in that unhappy backslidden state."

Later, C. T. Studd wrote to a younger brother: "Oh! if you have

never tasted the joy of leading one soul to Jesus, go and ask our Father to enable you to do so, and then you will know what real true joy is."

It is the Christian's duty, yes, and privilege, and more, joy, to bring others to Jesus Christ. We can also rejoice in the work we do together as we support our representatives on the mission fields, whether missionaries, or evangelists, pastors, or teachers. People are being led to Jesus Christ and He is being introduced to them. People are being saved, so we rejoice.

Special Favors

Third, I suggest that we Christians rejoice for *special benefits and favors from God*. Let us look at some of those listed in the Bible.

"Charity . . . rejoiceth not in iniquity, but rejoiceth in the truth" (I Cor. 13:6). "If a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another" (Gal. 6:3, 4). "What then? notwithstanding, every way, whether in pretense, or in truth, Christ is preached: and I therein do rejoice, yea, and will rejoice" (Phil. 1:18). "Let the brother of low degree rejoice in that he is exalted: but the rich, in that he is made low: because as the flower of the grass he shall pass away" (James 1:9, 10).

As we look at those verses we cannot help but notice the variety of the gifts of God. God provides truth, responsibility, the ongoing

ministry of proclamation, and suitable position for every one of us in life.

Are there any "common," "everyday" blessings for the Christian? No, they are all special, for they come from God and redound to His glory.

But wait, there is an unusual blessing. That is, we do not usually call it a blessing. But hear the word of God: "We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope . . ." (Rom. 5:3-5).

"Tribulation" includes persecution for Christ's sake. In the early days opposition to Christianity arose quickly. Disciples were jailed and beaten: "And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name" (Acts 5:41).

Tribulation includes infirmities. Paul had a thorn in the flesh. He prayed about it. "And He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness" (II Cor. 12:9).

Perhaps we ought to include the chastening from our Lord also: "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:11). Yes, by all means, let us include chastening, and be thankful for it.

Brethren, let us as the psalmist exclaimed, "bless the Lord at all times: His praise shall continually be in my mouth" (Psa. 34:1). ☐

Fifteenth in a series of articles on the Person and Work of Christ —

Christ on His Throne

ROBERT STRONG, S.T.D.

Anyone who reads the New Testament carefully must be impressed with the way the writers are at pains to make us understand this: That our Lord, having died and

ascended into heaven, did not cease to take thought of His Church but continued to care for His people. He rules over the kingdom which is His Church.

We read in the Book of Hebrews that the Son of God, having by Himself purged our sins "sat down on the right hand of the Majesty on

high." Again, our Lord Jesus Christ is "able to save to the uttermost all that come unto God by Him, seeing that He ever liveth to make intercession for them." Verse 24 reminds us that our Lord, unlike the earthly high priest, did not go into a sanctuary made with hands but has entered heaven itself "now to ap-

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pear in the presence of God for us."

We call the first court of our denomination the Session. The word means "sitting." I suppose the term came to have this use because when the elders are meeting they are sitting down together; hence they are in session. The word "session" is applied to our Lord in heaven because He is said to be sitting on a throne at the right hand of His Father.

What a scene of glory that must have been when Christ the victor returned from the battle against sin and death bearing salvation in His hands. When He entered heaven's court, He was acclaimed by angels and by the saints and by the Father and the Holy Spirit.

Then did the God-man take the highest station to sit on the right hand of the Majesty on high. From there He exercises all that authority, dominion and power which, before He left His disciples, He said had been committed unto Him.

Christ is seated upon a throne. Christ is active on that throne. He rules. When we speak of the work of Christ as a finished work, we have reference to what He did on the cross. There can be no repetition of the sacrifice which He made.

In a true sense the work of Christ is a finished work, but in another sense the work of Christ is an unfinished work. From His throne in heaven He sees to it that the benefits of what He accomplished on the cross are being made available to sinners.

Among the very first things our Lord did when He took the throne with His Father was to send into the world the Holy Spirit. Thus were the disciples empowered to bear witness. Thus was achieved the writing of the verbal teaching He had given. Thus came the other fully inspired books of the New Testament to give adequate development to the doctrine and duty that were to obtain in this age of the new covenant or of the Church. Thus was provision made for the spreading abroad throughout the earth of the good news of salvation.

From His heavenly throne our Lord rules over the Church. By His Word and by His Spirit He grants to men the knowledge of Himself. He recalls the Church from paths of wandering. He grants seasons of refreshing. He fulfills His promise that the gates of hell will

not prevail against His cause.

On that heavenly throne our Lord is engaged also in intercession. There He fulfills the Old Testament announcement that the Messiah would be a priest upon his throne. The priestly work of Christ continues in His making intercession for His own.

The Intercession

Intercession is a pleading in behalf of others. How does our Lord do this? Is He constantly saying, "Father, grant this child of mine Thy pardon. Father, grant this other child of mine help in his trials?"

I rather think that His intercession consists in His presence at God's right hand. Hebrews puts it that way when it speaks of Christ having gone into the heavens "now to appear in the presence of God for us."

His presence in heaven is evidence that the ground has been established upon which favor may be shown to those who don't deserve it. His presence testifies to Calvary. The marks of His anguish, suffering, and death are borne by Him still. He is, as Revelation describes Him, "the Lamb as it had been slain."

What else is our Lord's intercession addressed to? He intercedes in our behalf when accusations are raised against us by Satan. Is this not a meaning to draw from the conversation between our Lord and Peter at the table on holy Thursday morning? Peter had said that if all else forsook Jesus he would not. Our Lord told Peter that he would the same night thrice deny Him.

Jesus said that Satan had desired Peter that he might sift Peter as wheat. But Peter's Lord had prayed for him that his faith would not utterly fail and that he might be

turned back again to the path of service to Christ.

Conscience also accuses the Christian. Who among us will not admit that he is an unworthy and inconsistent Christian? We sin — we leave undone commanded duty and we fail in our efforts to obey. All of us, like Paul, will admit that in ourselves, in our flesh or sinful natures, there does not dwell a good thing. All of us will readily admit that if we were to receive our just deserts we would be cast off and rejected.

It is necessary that someone continually plead our case; the First Epistle of John reminds us that we have an advocate with the Father, Jesus Christ the righteous. For our encouragement Romans 8:33, 34, comes also to mind: "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

In effect the Lord Jesus says to His Father, "I died for him, I died for her. I covered with my blood those great transgressions. I made up for all those deficiencies. I am their surety. I am their Advocate. Still extend to these erring children of Thine the gracious forbearance and forgiveness I have merited for them."

Seated at the right hand of God, our Lord Jesus Christ also presents to the Father all the worship and service of His people, purifying and commending it. Who attends church and renders perfect worship?

With all good intentions to devote ourselves to the glory of God in worship we find our minds straying, we find our motives complex, we find some inner murmuring of rejection or unbelief.

Who renders service in the cause of Christ in perfect conformity to God's will? He teaches a class, but is his preparation exhaustive, his prayer for the members faithful and fervent, his follow-up loving and consistent? He takes an office in the church, but does he carry out his vows to the very letter?

He accepts ministerial ordination, but does he, as Paul charged Timothy, give himself wholly to the doctrines of the faith, provide an example for the believers in word and manner of life? In love and in spirit and in faith and in purity? Is he instant in season and out of season,

Horse, Then Cart

Theoretically, if the Church were to manifest great concern for social justice and were to redeem some section of society from its bonds, notable growth of the Church would follow. This, however, is not what one usually finds. The social reformations in England did not give rise to the Baptist and Methodist churches. It was the other way around.—DONALD A. MCGAVRAN in *Eternity*.

does he preach the Word with reproof and rebuke and exhortation with all longsuffering and doctrine?

All of our works of service, performed though they may be in faith and with high motive, require purification at the hands of Christ that they may be accepted in the sight of the God whose infallible eye discerns the tiniest flaw. That is what our Lord is accomplishing as, in effect, He says to the Father:

"My servant meant that well. She is doing it for Me. Accept the cup of cold water given in My name. The witness-bearing performed for Me, the service in the church rendered on My account, the honest life lived in the community, they are doing these things for Me and for My honor. Though their service comes short and lacks perfection, gracious Father, accept it as an offering made to Thee; through My merit accept it."

Our Strength

Hebrews 7:25 expresses these ideas most encouragingly: "He is able to save to the uttermost all that come unto God by Him, seeing he ever liveth to make intercession for them." The phrase "to the uttermost" could be translated "perfectly." Here is a major basis for our great Presbyterian assurance of the perseverance of the saints.

Let those who will despise doctrine. Let those who will seek a least common denominator accommodation with other religious groups. For our part we insist on the importance of the system of doctrine. We shall continue to draw strength and comfort from the great truths of our Presbyterian faith.

This is one of them, that the gracious Saviour having died for us and having been raised from the dead and having ascended to the right hand of Majesty is of firm intention to bring His own at last to be with Him. He is able perfectly to save them that come unto God by Him.

And so, Christian, though your faith be small and often frail, Christ will not fail you. Though you are often filled with a sense of personal unworthiness, if truly your trust is in Jesus, He knows you and He will have you at last to be with Him where He is. And if your worship and service bear marks of defilement, He accepts them and presents them to His Father in evidence of your commitment to Him; He will

present you also before that throne of Majesty at last. The doctrine of the perseverance of the saints could be better called the pre perseverance of the Lord. He will not let us go.

This is our assurance and we are able to pick ourselves up when we have fallen in the way. This is our prompting hope, the expectation that when life's day is done there will be for us an entrance into glory. This is our strength, and we are greatly helped to do our duty. We are the Lord's both now and forever. The continuing intercession of Christ for us is the guarantee the Scripture extends as basis for our confidence.

Always Effective

We do well to remind ourselves of the reasons why the intercession of Christ in our behalf must be effective. There is first of all the dignity of His person. Such a one as He will not be denied the things He asks. This we began to learn when we heard Him pray in His high priestly prayer:

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for Thou lovedst me before the foundation of the world" (John 17:24).

There is the merit of His atoning sacrifice. When He persists in behalf of His people, it is all-availing. Scripture calls the blood of Christ a precious thing; it is so in our eyes, and even more is it so in the eyes of the heavenly Father who sent His Son into the world to die for sinners. The plea enforced by such an act of obedience and self-denial is certain to be effective.

There is the wisdom of His requests. As He did always those things that pleased His Father, so He would speak always those things that were given Him by His Father. No less now does He ask in the wisdom of deity.

There is the fervor of His requests. The prayers of Christ are offered with an intensity of which only He could be capable. He is no less earnest now as He prays for His own.

How strange it is that some would approach God through a saint or an angel. We honor and respect the virgin Mary and the apostles, the archangel Michael and God's messenger Gabriel. But why should

we go to them when one who is higher still is our advocate? And in any case they are finite beings, unable to know our thoughts or our words. It is useless to go to them. It is then, disrespectful to Christ to pay the homage of prayer to a creature. With such an intercessor as the Lord Jesus, we could have no need of another.

Joseph's is one of the great stories of the Old Testament. None has higher appeal either to young or older. The favored son, despised by his brothers, sold as a slave, promoted to be Potiphar's steward was falsely denounced. Thrown into prison he interpreted the king's dream and was exalted to the place of authority second only to Pharaoh. He presided over the gathering of the surplus in the seven plenteous years and as prime minister of Egypt portioned out the grain in the lean, following years.

Joseph was so appreciated by Pharaoh that whatever he asked of the king was granted. So the best place in the land was given to the family of Joseph, and as long as Joseph was at court this favor continued. But when a king arose who remembered not Joseph, the prosperity of Joseph's family came to an end and his people groaned in the bondage of slavery. Joseph was effective while he lived.

In our behalf One greater than Joseph is alive forevermore. At the right hand of the Ruler of the universe, our Joseph is Jesus Christ. What He did will never be forgotten. His presence will be the constant reminder in heaven of an accomplished redemption and of an obligation to pour favor on those for whom Christ acted in His atoning work.

On account of Him the smile of heaven is ever directed toward the redeemed. Because He is there in our behalf, the grace of heaven will never be withdrawn from those for whom Christ died.

Let the Christian, therefore, serve on, pray on, keep steady in His heavenward course. He serves a king Who has him in His mind. He serves a great high priest who makes continual prayer in his behalf. He serves a Saviour who wills to have him at last where He has gone before, there to behold His eternal, His unending glory. ☩

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God holds us responsible not for what we are, but for what we could be. — *The Banner*.



Helping the Needy

"So long as human nature is what it is, some will always be rich and some poor, because some are diligent and some idle, some are strong and some are weak, some are wise and some are foolish. We need never dream that by any arrangement, either civil or ecclesiastical, poverty can ever be entirely prevented. The existence of pauperism is no proof whatever that states are ill governed, or that Churches are not doing their duty." So said Bishop Ryle.

The Bible makes it very clear, particularly in the Book of the Acts and the Pauline Epistles, that Christians owe it to fellow Christians to help provide for them in their need. Nowhere do we find that the Church should enlist the aid of the state in works of social betterment. That is the duty of Christians, acting as "salt" and "light" in the areas of their particular influence.

On the subject of poverty Bishop Ryle makes this further comment: "It is much easier to give temporal than spiritual help, for we have our reward in thanks, and gratitude, and the praise of men. To honor Christ is far harder, and gets us no praise at all."

Relief of suffering and need must be *in Christ's name and for His sake* if it is to be Christian in either motive or effect. ☐

A Sign of His Return

We've seen it several times of late: "Historically speaking, the age of the missionary is drawing to a close."

All over the world a mounting hostility against the white man is making it harder and harder for missionaries to do their work where countries are stretching their muscles in new independence. Sober churchmen believe that we may even witness the day when missionaries, as we have known them since William Carey, will be no longer.

We were reading one such pessimistic

evaluation of the modern scene when suddenly the words of the Lord came to mind: "This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt.24:14). Of course! The one "sign" of the return of Christ for which His disciples were especially to watch was that the Gospel would have been taken around the world.

There is nothing in Scripture to indicate that the whole world must be brought to Christ before He returns. To the contrary. The Scriptures suggest plainly that the human situation will become worse and worse, with proportionately fewer and fewer obedient to the Gospel . . . even in the Church. But the Gospel will be taken everywhere *for a witness* unto all nations.

The end of missionary work will mark the end of an era, they say. Indeed it might be just that. It might mark the end of the age. ☐

COCU a Fact In Student Work

They say hope springs eternal in the human breast. But there is little pleasure, these days, in waiting for one's hopes respecting the organized Church to be fulfilled.

Somehow the pendulum of the times, especially in the Church, seems to continue swinging on the side of one's fears rather than one's hopes.

Just five years ago concern was expressed that student work in the Presbyterian Church US was succumbing to the wiles of the new theology of "secularism." "Slander!" cried student leaders.

Just five years ago a board executive denied to a General Assembly's standing committee, with some heat, that student work on college campuses was anything but Presbyterian and Reformed.

Those who warned that Presbyterianism might come to less than nothing in student work were called prophets of extremism.

It is this sort of thing, perhaps, that brings more distress to some than the trends of the times in themselves: What's happening is unrecognized, or denied, until it has become an accomplished fact.

To bring matters up to date, the Board of Christian Education has just voted to phase out the Westminster Fellowship as the official student organization of the Presbyterian Church US, and to bury distinctive Presbyterian work on college campuses by joining the United Campus Christian Fellowship, an amalgamation of several denominations mostly of the COCU group of Churches.

At the various levels of the Church we still are talking about the validity of Presbyterian US participation in COCU (the Consultation on Church Union, or "Blake-Pike" plan).

In student work we already have made the final decision to form the United Church.

This action by the Board of Christian Education is only advisory. Each synod is responsible for its own student work through its Campus Christian Life Committee. The pattern of the work varies from synod to synod.

Hopefully, a few synods will reject the decision by the top Assembly agency. They are within their rights to do so. ☐

Non-Christian Books From John Knox Press?

In a significant action the Board of Christian Education of the Presbyterian Church US has voted to ask the General Assembly for authority to publish books by non-Christian as well as non-Presbyterian authors. Said the board's announcement:

"In view of present talks between Protestants and Catholics, and the insight of Jewish scholars in Old Testament studies, the board believed that authors from these disciplines may have something important to say to readers of John Knox books."

We recognize that "dialogue" with persons outside the Presbyterian and Reformed tradition is important. Few would insist that truth begins

and ends with the Reformed tradition.

Non-Christians may have things to say worth listening to. But is it necessary to bring them into the Church at the expense of Christian benevolence gifts, in order to hear what they have to say? ☐

Why It's Hard to 'Co-Exist'

"I have been intrigued by your references to *two Churches* within the denomination, and I think you are basically right. We have Christians who think differently about serving Christ in the Presbyterian Church. But are differences of opinion any reason to say that we may not co-exist?" So wrote a thoughtful reader in a letter across the desk.

How much a Christian can tolerate, of an ecclesiastical climate not of his making, and upon which he seemingly has no influence, and which is increasingly hostile to some of his basic convictions, is a pressing question for many in Church courts today, from the Session to the synod level.

Perhaps we can illustrate the reason why differences of opinion may ultimately raise serious questions about "co-existence."

We have before us a report on a youth conference, lately held. The young people were mostly of college age, but a sprinkling of high schoolers attended. In one lecture on "Sex and the New Morality," a minister of the Church said:

"In the encounter between persons, Christian love determines what we must do. Christian love is the only law of God to which we must be obedient in each situation. This may mean that we break what seems to be another law of God or of the state. But there is no other law to which we must be obedient absolutely and in all directions than Christian love."

It seems clear to us that the question of "co-existence" is raised acutely when evangelical Christians face the real prospect that their young people will be taught such as this when they go to camps and conferences sponsored by their denominations.

It is not merely that two Churches exist "side by side" within a de-

A LAYMAN AND HIS CHURCH



Shifting the Emphasis

Dr. L. Nelson Bell

A few weeks ago we drove across the continent. The roads were wonderful, and many sections of the interstate highways are now completed.

But at one point there was a necessary detour, and on that detour we took a wrong road. Soon we realized that a mistake had been made. *Turning around* we went back to the place where we had gone left when we should have turned right. We then left the *wrong* road and returned to the right one.

When the Church shifts her primary emphasis from the message of salvation through Jesus Christ—from accepting Him as Saviour from sin and making Him Lord of life — *she has taken the wrong road.*

When the Church becomes more concerned about the material well-being of men than about their eternal destiny — *she has taken the wrong road.*

When the Church becomes more concerned about the surroundings of the prodigal in the far country than about bringing him back to his Father through faith in Jesus Christ — *she has taken the wrong road.*

In great segments of the Church today we seem to be emphasizing the wrong road. Some say this is not an "either/or" situation — that the Church must be concerned about the salvation of souls and social engineering at the same time.

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nomination, but rather that the representatives of one increasingly influence the thinking of the other. In this situation the evangelical Christian faces the real prospect that evangelical Christianity may disappear in his experience.

The time has come when evangelical Christians *must* begin exploring ways to stand together in defense of the testimony of the Gospel. ☐

But there are two answers, both of which are valid. First, it is an obvious fact that *many* who are so concerned about "the social implications of the Gospel" deny the *spiritual* implications of that same Gospel. These denials even go to the point of decrying man's need of personal salvation. This view, whether admitted or not, is universalism, and it is cutting the nerve of evangelism and world missions.

Secondly, it is neither the mission nor the responsibility of the Church, as such, to become involved in social planning. This is the calling and duty of individual Christians in the society of which they are a part.

Between these two concepts there is a great gulf fixed, having to do with both the nature and mission of the Church. Does she exist in the world to "change society" in the name of and by the use of ecclesiastical power? Or does she exist to preach and teach the unsearchable riches of Christ by Whom alone men become new creatures and thus "salt" and "light" in society?

Social improvement is a by-product of the Gospel, not its primary objective.

Let us beware of taking the wrong road and in so doing becoming involved in the secular and materialistic bogs from which, in fact, Christ came to rescue man! ☐

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It looks like a great thing when a monk renounces everything, goes into a cloister, and lives a life of asceticism, fasts, watches, and prays . . . on the other hand, it looks like a small thing to cook, clean and do other housework. But if God's command is there, even such a lowly employment must be praised as a service to God, far surpassing the holiness and asceticism of all monks and nuns. — MARTIN LUTHER.





# SUNDAY SCHOOL LESSON

For November 27, 1966:

## *A Daring Faith*

Rev. Jack B. Scott

**INTRODUCTION:** Properly, no better introduction to this entire section can be found than in the words of the closing verse of the thirtieth chapter of Jeremiah. "The fierce anger of the Lord shall not return, until He have executed and until He have performed the intents of His heart: in the latter days ye shall understand it."

There was much contained in these two chapters which would have been hard for Jeremiah and those who heard him to understand. The future restoration pointed to was the glorious redemption in Christ Jesus.

Concerning this very thing Peter wrote in his first epistle, "concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you: searching what time or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them. To whom it was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preached the Gospel unto you by the Holy Spirit sent forth from heaven."

### **I. THE PROMISE OF FUTURE RESTORATION (Jer. 31:1-40)**

**A. To Whom the Promise is Given (31:1-6).** Here God calls Himself the God of all the families of Israel. In verse two the families are more fully defined as the people left of the sword who found favor.

Clearly this last reference points to the remnant which, as we noted in the lesson on Isaiah 6, is the holy seed. Consequently they are those who are in Christ.

If we need further proof of this we need only to turn to the New Testament. Paul shows in Romans 9:6ff that the true Israel to whom the promise of redemption is given by the prophets is not the nation of

**Background Scripture: Jeremiah 31, 32**

**Key Verses: Jeremiah 32:2, 6-7, 9-17**

**Devotional Reading: Jeremiah 31:1-16**

**Memory Selection: Jeremiah 31:10**

fleshly descendants from Abraham, but the children of promise.

Again in the same chapter Paul shows that it is the remnant that shall be saved (Romans 9:27). The true Israel then, the Israel to whom the promises contained in this chapter are made, is the people of a faith like Abraham's (Rom. 4:16). This is of course what Paul stressed in Galatians 3:7-9.

Nor does Jesus teach differently in John 8:39-47. There Jesus refutes the idea that the promises of God concerning salvation were directed to the fleshly descendants of Abraham. He teaches instead that it is those who have a faith like Abraham's faith that are the real children of Abraham. That is, they are true children of promise, the children of God.

The eternal purpose of God is seen in His words of Jeremiah 31:3, "I have loved thee with an everlasting love." We see here what Paul later affirmed in Eph. 1:4: God's purposes to establish for Himself a people was an eternal purpose, established before the foundation of the world.

**B. The Promise of Return (31:7-9).** The promise is given in terms of a return. That began to be fulfilled when God brought back a remnant after 70 years of captivity in Babylon, but found its fuller meaning in the coming of Christ. Calling the weak and helpless (Jer. 31:8) to Himself, He led them back

to God from whose presence man had been expelled in the day Adam sinned.

Jesus Himself declared His mission in terms of Jeremiah 31:9, leading them by the rivers of the water of life (John 4:10-14; Rev. 21:6; 22:17). This promise will come to fruition in the New Jerusalem of God (Rev. 22:1-2).

The straight way reminds us of Jesus' words in Matthew 7:13,14.

**C. The Promise and the Nations (31:10-14).** The message is to go forth to the nations and the isles afar off, wherever the remnant of Israel (the true Church) is. God will save some then out of every nation and people, as He promised Abraham long before (Gen. 12:3). He will save a people for Himself.

There is a missionary ring to this passage. It should not be assumed that this is just a warning to the nations, but is also to be taken as Good News to those who will believe in the Good Shepherd (Jer. 31:10). God will bring His own back to Himself.

The one stronger than man is more than any one nation, such as Babylon, for as Paul said, our wrestling is not "against flesh and blood but against the principalities, against the powers, against the world-rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places" (Eph. 6:12).

God will set us free from the bondage to sin and will make us satisfied with His goodness. Mourning will be turned into joy, not temporary delight, but that joy which results from one coming to know the Lord as his Saviour.

**D. The Promise of Conversion (31:15-20).** This passage expresses the doctrine of conversion as clearly as any in the Old Testament. "Turn thou me, and I shall be turned; for thou art the Lord my God. Surely after that I was turned, I repented." Here we see clearly that it is God's work.

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Jesus says the same thing in John 3 as He declares that men must be born of the Spirit to enter God's kingdom. Conversion is not the work of man but God's work in man, turning him from his evil life to God and to faith in God's Son.

The passage also contains an Old Testament prophecy concerning the Messiah (v. 15). Matthew quotes it in Matthew 2:18, as being fulfilled at the time of the murder of the children of Bethlehem by Herod the Great. It has been argued by some that Matthew twisted the Scripture here in saying that it applied to the incident of the murder of the Bethlehem children.

However, what could be more appropriate than that Rachel should be said to be weeping, she who was buried just outside the city of Bethlehem. The fact that the weeping was heard in Ramah which is far to the north simply emphasizes the extent of her grief. She wept so loudly that it could be heard to the extremes of the land.

God's message to the grieved of that sorrowful day in Bethlehem is seen here in verses 16 and 17: "Refrain thy voice from weeping and thine ears from tears . . . there is hope for thy latter end."

What could have more comforted the bereaved mothers of that day in the face of the seemingly meaningless evil deed of Herod than to have been shown this verse! And to have been assured that though their children died, yet the Redeemer, promised so long ago, had been spared and would live to save them and their children!

E. *The Restoration in Terms of Material Blessings* (31:21-30). In this section we see the blessings of the restoration primarily expressed in material terms. A return to the land from which they were driven is promised, prosperity where there had been want. Jeremiah 31:28, reminds us of Jeremiah 1:10.

The word Jeremiah preaches is not only judgment but also constructive to the building up of the people. And what is credited to Jeremiah's ministry in the first chapter is shown to be God's work in Jeremiah 31. This points up the fact that God's Word preached is God's work performed.

F. *The Restoration in terms of Spiritual Blessings* (31:31-34). That which the prophets had called for, the people simply could not do. Of their own initiative they could not change though they ought to. The

Word preached concerning warnings and judgment served to condemn. But it could not stir their stony hearts to repentance.

So, God declares now through Jeremiah that the answer will come from God. What God has demanded He will supply. Salvation by grace is not new, but the administration of it will be in the new covenant. Until Christ's coming the salvation is promised, and those who believed God's promise were saved by trusting in Him to save them.

Since Christ has come and the Holy Spirit has been sent, redemption has been applied to God's people who have and who do trust in Him. Sin is forgiven now on the basis of what Christ has done for us.

Before, it was forgiven on the basis of what Christ would do. But whether one comes before or after the cross, all are saved by grace through faith, which is a gift of God (Eph. 2:8).

Our advantage today is great. How great we cannot know, but Peter expresses this advantage quite clearly in I Pet. 1:9-12.

In Jer. 31:33,34 there is stated for us the impact of the work of the Holy Spirit in the life of the believer. Paul says the same thing in Romans 8:15,16. God's Word will be put into the hearts of God's children, and they will all know the Lord. This shows us what it means to be born again of the Spirit.

G. *The Surety of the Blessing* (31:35-40). God stands all of His promises contained in this chapter against His Sovereignty, His Almighty Power demonstrated in creation and providence, and His infinite greatness. If He is not Infinite and Almighty, then these promises cannot be sure, but if He is, then they are certain.

How majestically He teaches then the sureness of all He has said. The very person of the infinite and almighty God stands behind every Word He has spoken.

Paul, perhaps thinking of this very promise, breaks into a similar hymn of praise and confidence in Romans 8:31-39, "if God is for us, who is against us?"

II. *THE PRESENT EXTREMITY IN THE LIGHT OF THE FUTURE RESTORATION* (Jer. 32:1-44). We now come to a testimony of Jeremiah's faith in God's promise, demonstrated in a very practical way. The time of the testimony is

the very latter part of Zedekiah's reign, the 10th year. Soon Nebuchadnezzar would take Jerusalem (32:2).

We are told that Jeremiah was in prison at the time for prophesying God's truth, namely, that God would give Jerusalem into Nebuchadnezzar's hands.

A. *Zedekiah's Accusation* (32:1-5). He accuses Jeremiah of treason against God's people. Jeremiah is thought to be teaching that evil will win in the end and that the Church cannot survive. This is not, of course, what he taught, but what he was accused of teaching.

B. *God's Answer* (32:6-44). God's answer came to Jeremiah in the form of an experience he had in following God's command.

In verse 8, he tells of God's command to him to buy a field in Anathoth, and this in the face of God's clear Word that soon all the land would belong to Nebuchadnezzar.

Jeremiah obeyed the command. However, it was not without questions in his own mind as to what it could mean as we see in verses 17-25.

God's answer is found in the section of verses 26 to the end of chapter 32. God is justified in sending Nebuchadnezzar to take the land, for the people have disobeyed God, but God will not leave the matter there.

In verses 36 to 44, He promises to bring the people back again into the land, and this is the significance of His command to Jeremiah to buy property. It is to signify God's good intent to bring His people back in spite of what is now happening.

This is the answer God gives to Jeremiah and in turn Jeremiah's reply to Zedekiah who accused him of being a prophet of doom.

Jeremiah's act was a great act of faith. It was an illustration of what James taught in James 2:18-23. Faith that justifies is faith that works. True faith produces works that glorify God as did Jeremiah's work here. ■ ■ ■

It does not occur to many people that what they call "tolerance" is really sheer lack of conviction. Indeed, tolerance is a virtue only if a man believes something very strongly, yet respects the rights of others to disagree. — LEIGHTON FORD in *Eternity*.





## YOUTH PROGRAM

For November 27, 1966:

### *The Bible's First Question*

Rev. B. Hoyt Evans

*Scripture: Genesis 2:15-17 and 3:1-6*  
*Suggested Hymns:*

"My Faith Looks up to Thee"  
"I Am Thine, O Lord, I Have  
Heard Thy Voice"  
"Trust and Obey"

**PROGRAM LEADER'S INTRODUCTION:** When the first question mark appears in the Bible it is Satan who is asking the question. We are all aware that it was Satan who was speaking through the serpent. The book of Revelation refers to Satan as the serpent.

The question which Satan asked of Eve was not an honest question, but one which was calculated to cre-

ate doubt. He knew that God had spoken, he knew what God had said, and he knew that Eve knew. The question was designed to make Eve doubt the truthfulness and the goodness of God. Unfortunately for Eve and for us, Satan succeeded perfectly in carrying out his purpose.

The question which Satan asked is still a very live question. People are still being tempted to doubt the truthfulness of God's Word. They are still being tempted to question God's goodness. Now, as well as at the first, these doubts are inspired and these questions are raised by Satan.

**FIRST SPEAKER:** The basic fact we are dealing with is that God has spoken. There *IS* such a thing as divine revelation. There is such a thing as God's making known His truth and His will to mankind.

Deists and modern religious liberals contend that man has to dig out the truth for himself. Contrary to this idea, our Presbyterian Constitution teaches that God Himself reveals, or makes known, His truth and His good pleasure.

God has spoken in nature. "The heavens declare the glory of God and the firmament showeth his handiwork." "Ever since the creation of the world his invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made." As we observe God's works we are aware of His glory and power.

God also speaks to us in conscience. The inner conviction we have that we ought to do some things and ought not to do others, that we ought to believe some things and ought not to believe others — this is God's direction of us.

Because of our sinfulness the voice of God in nature and conscience is not sufficient for our needs, so He has spoken to us in the Scriptures. The Scriptures are the inspired word of God, the word of God written. Because of our weakness and sinfulness

God has spoken to us in our own language.

The Bible is truly God's infallible message to us. It is far more than man's interpretation of God's acts in history. It is what God wanted us to know. He, therefore, guided men to write down His message so that what they wrote was what He intended should be said.

God also speaks to us in the person and works of Jesus Christ. Jesus said, "He that hath seen Me hath seen the Father." When we read of Christ's mighty miracles we know of the power of God. When we hear His teachings, we know of the wisdom of God. When we observe His life, we know the goodness of God. When we think of His sufferings and death, we see the love of God. When we look at Christ as the God-man we know what we ought to be and we are given a glimpse of what we can become by His grace.

**SECOND SPEAKER:** As it is unmistakably true that God speaks to us, it is equally true that we can depend on the truthfulness of what God says. God, who is truth itself, assures us of the truthfulness of what He has said. The most convincing testimony to the truthfulness of God is His own word of assurance.

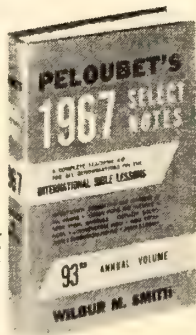
We also have the testimony of people who have put their trust in God and have found Him to be trustworthy. When someone whom we have found to be honest tells us something, we believe it because of the character of the one who has testified. Literally millions of people have trusted their lives to the Word of God, and have found His word to be true and His promises to be faithful. Surely their testimony means something to us.

God's word, then, is true in spite of what may seem "right" to perverted man. When the testimony of good men agrees with the testimony of a good God as to God's truthfulness, why are we tempted to believe a sinful man who casts doubt

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## CATECHISM STUDIES

Rev. Paul G. Settle

on God's honesty?

As a matter of fact, we have no justification for taking a man seriously when he speaks about right and wrong, truth and falsehood, until his life is changed by God. What God says is true and nothing which disagrees with what God says can be true.

**THIRD SPEAKER:** What God says to us and what He requires of us is based on, and in keeping with, His goodness. Goodness as well as truthfulness is an essential characteristic of God. Everything God says and does is consistent with His goodness.

The Bible tells us that "God is love." This is an essential quality of His nature. He loves us not because we deserve it but because it is His nature to love. Since God is both good and loving, His dealings with us are characterized by both of these things. "We know that all things work together for good to them that love God, to them that are the called according to his purpose."

This good and loving God has a good and loving purpose for our lives. The events of our lives are not determined by chance but by our wonderful God who is good, loving, and powerful. God not only loves us and desires for us that which is good, He is able to bring His purposes to pass. This is our security. We know that evil cannot overcome us and it cannot frustrate the purpose of God.

When we doubt the goodness and love of God, we dishonor Him and we rob ourselves of the comfort and peace that comes to those who have surrendered their lives to Him Who loves them and is able and willing to do for them that which is good.

**PROGRAM LEADER:** "Hath God said?" is still Satan's question. He continues to tempt people — especially young people — to doubt the truthfulness and the goodness of God. Whenever we yield to this temptation we are grieving God and bringing misery on ourselves. When we doubt God we are being the "children of Eve," but when we trust His goodness, love, and power we are the children of the "second Adam," Jesus Christ. "As many as received Him to them gave He power to become the Sons of God, even to them that believe on His name."

*Closing Prayer.*



**83. Q. Are all transgressions of the law equally heinous?**

**A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.**

Everyone is a sinner. But some sin in a worse way than others. The very nature of some sins make them worse than others.

"Aggravation" means those things we do to make our sins worse. For instance, we may make a sin worse by repeating it, or by committing it at a certain time or place.

"Heinous" means hateful. In God's eyes, some sins are "great," "greater," "grievous," or "presumptuous." That is, they are more hateful to God.

\* \* \* \*

**TEST YOUR UNDERSTANDING**

Consider the following statements. Are they true or false?

- The children of Israel committed again and again the sin of idolatry. Did this make their sin worse?
- It was worse for Moses to disobey God than for one of the children of Israel to disobey.
- It is always sinful to lie. It is worse to lie directly to God as did Ananias and Sapphira.

**SEARCHING THE SCRIPTURES**

Relate Psalm 68:17,32,56 to our discussion above.

\* \* \* \*

**84. Q. What doth every sin deserve?**

**A. Every sin deserveth God's wrath and curse, both in this life, and that which is to come.**

Even though sins are not all the same in God's eyes, there still is no sin so small that God does not see

it and punish it. We cannot judge. God certainly will judge every sin and every sinner. Every sin receives the same "reward." Every sin brings "death." Every sin brings upon itself the wrath and curse of God.

"Wrath" speaks of the holiness in God that causes Him to hate sin. God's "curse" is His judgment or condemnation of sin.

Don't forget that the penalty for sin, if not paid, passes with us from this life to the next. Unforgiven sin is punished forever in Hell.

\* \* \* \*

**TEST YOUR UNDERSTANDING**

Define the following terms:  
Death, Wrath, Condemnation,  
Penalty, Hell.

**SEARCHING THE SCRIPTURES**

Read Ephesians 5:6; Galatians 3:10; Matthew 25:41.

**GOOD BOOKS**

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## BOOKS

**UNGER'S BIBLE HANDBOOK**, by Merrill F. Unger. Moody Press, Chicago, Ill. 930 pp. \$4.95. Reviewed by Dr. J. M. McNair, pastor, First Presbyterian Church, Sarasota, Fla.

To give a review of Unger's Bible Handbook is like trying to review a whole library of Biblical data — for it is a Biblical library in one volume. It is one of the very best on the market today.

It contains so much in such a concise form that a student will find himself turning to it constantly. It not only provides a wealth of useful helps in Bible study but provides them in such a way that it makes these helps so easy to find. I have found it to be a great time saver in supplying a ready reference. It is a concise commentary on the entire Bible, containing the latest discoveries in archaeology, giving much information on the historical background of the Scriptures, much Church history, and a sufficient number of diagrams, charts, illus-

trations, maps, and other aids to a study of God's Holy Word.

In my opinion this handbook is one of the most useful volumes anyone could have in his Biblical library. It is surprising how much valuable information has been gathered in one volume. ☐

**FORERUNNERS OF THE REFORMATION**, edited by Heiko A. Oberman. Holt, Rinehart and Winston, New York, N. Y. 333 pp. \$7.95. Reviewed by Dr. Richard V. Beesley, Wheaton College, Wheaton, Ill.

*Forerunners of the Reformation* is a contribution to the history of the period just prior to the religious renaissance which was the 16th century reformation. Prior to this book, the documents of such influential thinkers as Jan Hus, John Brevicoxa, Gabriel Biel, Cardinal Cajetan, Desiderius Erasmus and others were available only to scholars and only in the original languages. This collection of documents from such think-

ers, translated into English, puts an important era more at the disposal of college and seminary students. Seminars in church history should be richer because of this work.

Obviously, the book is not one for those who do not possess an interest in history or pre-reformation studies. But for those who are attracted to this period, this collection of documents and the editorial notes are most helpful and useful.

The editor, Dr. Oberman, is director of the Institute for Reformation Studies at Tübingen and was formerly Winn Professor of Ecclesiastical History at Harvard. Late medieval thought, thought still limited in its appeal, is made available to many additional people because of Dr. Oberman's efforts in producing this source book. ☐

**DIALOGUES WITH GOD**, by O. Thomas Miles. Wm. B. Eerdmans Publ. Co., Grand Rapids, Mich. 185 pp. \$2.25. Reviewed by Dr. Richard V. Beesley, Wheaton College, Wheaton, Ill.

*Dialogue With God* is a book of prayers which are beautifully worded and grouped according to topics. The prayers are unique in that they

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Here are the 1966 passages:  
 Nov. 24 \_\_\_\_\_ Psalm 145  
 Nov. 25 \_\_\_\_\_ Psalm 110  
 Nov. 26 \_\_\_\_\_ I Kings 17  
 Nov. 27 \_\_\_\_\_ I Kings 18:1-19

are frank, honest and fervent. The elements of faith and doubt and human emotion are all brought into play. Naturally, some of the prayers are "better" than others. I have found several of them useful in my personal devotions and can see how they call for realism and meaningfulness in our entrances before God's throne of grace. ☩

**THE FORGOTTEN SPURGEON**, by I. H. Murray. The Banner of Truth Trust, London. Paper, 223 pp. \$1.00. Reviewed by Dr. Cecil V. Crabb, Memphis, Tenn.

The author of this interesting volume does not so much attempt to give us a complete biography of the great minister, but to treat Spurgeon as a theologian and a controversialist. He dwells at some length on three great controversies of the middle and later nineteenth century and the vital part which Spurgeon played in all of these.

In the first one, Spurgeon stood without compromise for evangelical Calvinism against the Arminian theology of many churches and even of the great evangelistic movements of that day. In the second or Baptismal Regeneration contention, he opposed the Tractarian movement of the Anglican church with its drift toward sacramentarianism. In the last or Down-Grade controversy Spurgeon opposed many of the churches including the Baptist Union, from which he resigned as a protest against their compromise with the Truth. This volume is pertinent for a time of great theological controversy like ours. ☩

|         |                  |
|---------|------------------|
| Nov. 28 | I Kings 18:20-46 |
| Nov. 29 | I Kings 19:1-18  |
| Nov. 30 | Hebrews 12       |
| Dec. 1  | Psalm 2          |
| Dec. 2  | Psalm 16         |
| Dec. 3  | Psalm 22         |
| Dec. 4  | Psalm 40         |
| Dec. 5  | Psalm 45         |
| Dec. 6  | Psalm 89:1-18    |
| Dec. 7  | Psalm 89:19-37   |
| Dec. 8  | Psalm 89:38-52   |
| Dec. 9  | Psalm 95         |
| Dec. 10 | Psalm 118        |
| Dec. 11 | Isaiah 9:1-7     |
| Dec. 12 | Isaiah 11:1-10   |
| Dec. 13 | Isaiah 42        |
| Dec. 14 | Isaiah 64        |
| Dec. 15 | Daniel 7         |
| Dec. 16 | Ezekiel 47:1-12  |
| Dec. 17 | Micah 4          |
| Dec. 18 | Micah 5          |
| Dec. 19 | Zechariah 9:8-17 |

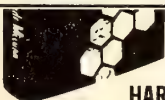
|           |                |
|-----------|----------------|
| Dec. 20   | Malachi 3:1-12 |
| Dec. 21   | Luke 1:1-25    |
| Dec. 22   | Luke 1:26-38   |
| Dec. 23   | Luke 1:39-56   |
| Dec. 24   | Luke 1:57-80   |
| Christmas | Luke 2:1-20    |

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## Merge!

"Merge!" "Merge!" "Merge!" That is the watchword of the Churches. Have you ever wondered if the drive toward Church union is not simple fatigue resulting from searching for the truth? We are looking forward to the day when we can have common worship. But will it be worship with much content?

A faith without content is no faith at all. It is the essential element of faith — content — which will be sacrificed in mergers. Certainly there are a lot of petty details which every denomination could easily sacrifice. If it is the small details which keep us apart then we should merge.

Denominations did not start accidentally. There are valid historical reasons behind every group. Most of the time someone was dissatisfied with the faith and practice. That the dissatisfaction grew into a denomination is proof enough that needs were being met.

If some of the large American denominations merge it will not create less groups. It will create more.

The world is looking for a faith that makes sense, not a super Church. We are putting too much energy in the wrong places.

When you merge one irrelevant Church with another irrelevant Church, what do you have?

—James R. Green  
Kingsport, Tenn., *News-Times*

S. S. LESSON AND YOUTH PROGRAM FOR DECEMBER 4

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## MAILBAG

### URGES REJECTION OF NO. 3

Presbyteries of the Presbyterian Church US are voting on amendments to the Book of Church Order passed by the last General Assembly.

Number 3 among the amendments is to section 16-10 of the Book of Church Order, which presently reads that in a meeting of presbytery, "ministers in good standing in other presbyteries, or in any *evangelical Church*" may be invited to

"sit as visiting brethren."

The proposed change passed by the Assembly which took the Church into COCU (the Consultation on Church Union or Blake-Pike plan) would change the word "evangelical" to "Christian," allowing any "Christian" clergyman to be invited to sit in presbytery as a brother.

Now let us analyze the proposed change. An evangelical Church is one that believes in the Gospel approach to religion. And an evangeli-

cal Christian is a Bible-believing Christian. But to many modern churchmen, "Christian" means any one who belongs to any recognized church of any description, regardless of belief about Jesus Christ or the Gospel or the Bible.

Under the new plan not only would Roman Catholic priests be invited to sit as visiting brethren in meetings of presbytery, but also any one the court decides in its own mind is a "Christian."

Evangelical Presbyterians should certainly vote against this change in the constitution and send their reasons for doing so to the General Assembly as a testimony. It is time for all Bible believing Presbyterians to stand up for Christ and let the leaders of the Church know where they stand.

"There seems to be more fear of city hall" in Presbyterian circles these days than of heaven. If we stand up and vote against the change suggested for section 16-10 the Assembly may not listen but heaven will rejoice for sure.

—(Rev.) William H. Rose  
Mount Olive, Miss.

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**THE PRESBYTERIAN JOURNAL**, a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered to the saints, published every Wednesday by the Southern Presbyterian Journal Co., Inc., in Weaverville, N. C.

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### JUST TO ENCOURAGE

I don't know exactly how to put into words what I want to say, but I do want to thank you and your staff for the *Journal* and the evangelical stand it takes.

As you know, a university campus, today, is a difficult place to live as a Christian and grow in faith. And I have found that so often when one is a Presbyterian, today, he is "tagged" automatically with the liberal beliefs that are rampant in our Church. Constantly I am told, when I take a stand for Christ and the Bible: "You must be a Baptist or a Missouri Synod Lutheran!"

This is where the *Journal* comes in — it is so reassuring to know that there still is a large voice in the Church that speaks for Jesus Christ unashamedly. I am sure there are many other Presbyterian US kids on secular campuses across the US who feel the way I do, so please keep up the good work!

—Wayne Herring

Mississippi State University

Letters written just to encourage are the best kind of all.—Ed.

### VIRGIN BIRTH IS UNIQUE

As to the Presbyterian minister who refuses to accept the Virgin Birth



(editorial, Nov. 2): The birth of Isaac and John the Baptist were miracles, but were not virgin births. In the same category was the birth of Samson. The births of Jacob, Esau and Samuel were answers to prayer, but these men were not born to virgin mothers. All these men had a human father.

But the Lord Jesus Christ was conceived by the Holy Ghost and born of the virgin Mary, as Matthew and Luke plainly tell us, and as corroborated by the apostle Paul.

—John T. Houston  
Mooreville, Miss.

## MINISTERS

James M. Ammons from Stuart, Va., to the Olivet church, Charlottesville, Va.

Donald L. Bell from graduate study to the Huffman church, Birmingham, Ala.

Carlos S. Buck from Austin, Tex., to the First Church, McAllen, Tex.

John D. Campbell Jr. from Wilmington, N. C., to the First Church, Milledgeville, Ga.

Thomas C. Clay from Winchester,

Ky., to the First Church, Weslaco, Tex., eff. Dec. 1.

George Dixon Gravely from Tuscaloosa, Ala., to the First Church, Albertville, Ala.

Ralph E. Hoffman from Union, Ky., to the Inglewood church, Nashville, Tenn.

Frank W. Leeper from the UPUSA Church, to the Brucewood church, Covington, Ky.

Joseph D. Small III from the UPUSA Church to the Towson, Md., church.

David Verner Voss, from the UPUSA Church to a new work at Purcellville, Va.

Thomas G. Sauer from the UPUSA Church to the Fairfield-Harmony and Streetman churches, Fairfield, Tex.

W. Chester Keller from Charlotte, N. C., to the Community church, Atlantic Beach, Fla.

Herbert Bailey from Augusta, Ga., to Columbia, S. C., to help in establishing a new church.

F. Edward Watson from Marshall, Tex., to the Grand Avenue church, Sherman, Tex.

William M. Clark from Bristol,

Tenn., to the First Church, Orlando, Fla., as associate minister. W. A. Macaulay from the ARP Church to the Natural Bridge, Va., church.

Gayle W. Threlkeld from De Funiak Springs, Fla., to the First Church, Shelbyville, Ky.

Jack Spears, recent graduate of Columbia Seminary, has been ordained and installed pastor of the Shaw View church, Sumter, S. C.

John I. Fowler from Prescott, Ark., to the Hardin-Jefferson church, Sourlake, Tex.

Percy Burns, recent graduate of Austin Theological Seminary, has been ordained and installed pastor of the Third Church, New Orleans, La.

## DEATH

Raymond W. Rien, 72, Taylorsville, Miss., died Oct. 12. He served churches in Mississippi and Alabama prior to his death.

## ELDER

Homer H. Hackney, the only elder of the Jellico, Tenn., church, and active in denominational affairs, died Oct. 26.

• The World Congress on Evangelism is over and the delegates have returned home to Brazil, Australia, Puerto Rico, Viet Nam, India, Pakistan, Congo — or to whichever of the almost 100 other countries besides these they came from. We join them in the fervent prayer that the impact of such a gathering on behalf of the historic Gospel of Jesus Christ will be felt by the world, but also by the Church.

• Interest in what happened in Berlin has not been evidenced thus far by the major denominations. Over 100 newsmen covered the congress and it received major attention in the secular press, once or twice hitting the front page of the *New York Times* (which is something). But only one news representative from any of the major denominations came to Berlin, the editor of the *Church Herald*, official magazine of the Reformed Church in America. The secular newsmen were almost unanimously sympathetic to the congress. Even a hard-bitten unchurched reporter recognizes the

## ACROSS THE EDITOR'S DESK



"genuine article" when he sees it.

• Thinking to bring back a sample of the "flavor" of the congress, we got our hands on a tape of Dr. Oswald C. J. Hoffman's (the Lutheran Hour) message to the congress, delivered on Sunday morning. If you want to hear what the delegates were talking about, and incidentally secure a message suitable for a men's club program, or a family-night gathering, let us hear from you. We would be willing personally to copy this tape for you for a modest consideration, say \$5.

• Walking down the hallway of the Kongresshalle one morning, we happened to hear a commotion in one of the restrooms. The door opened and a distinguished-looking bearded delegate marched out. As the door closed behind him we

saw a simple "D" inscribed on it, for "Damen." That's "Women." (We showed this note to one of the lady reporters. She said, "I made the same mistake. I was in a hurry and walked into a door marked 'H' thinking of 'Her's.'" That's "Herren," for "Men.")

• In order to carry full congress coverage in this issue we have skipped a week in Dr. Strong's splendid series on the person and work of Christ. The final article in the series, on our Lord's second coming, will appear next week. Meanwhile, the whole series is being printed in book form and may be secured from the Trinity Presbyterian Church, Felder Ave. at Hull Street, Montgomery, Ala., or from the business office of the *Journal* in Weaverville, N. C. Only \$1. ☐





## Polity Draft for New Church Prepared

CHICAGO — Approval was given by the Joint Committee of 24 to the first of the proposed constitutional documents it will circulate within the Reformed Church in America and the Presbyterian Church US.

The draft form of government will be mailed in January to all RCA pastors with enough copies for consistorymen of their congregations and to all Presbyterian US ministers with copies for their elders.

Tentative approval of the document was given at an earlier fall meeting in Newark, but the final draft was accepted with some amendments at a meeting here.

Still awaiting the endorsement of the committee as a whole are the drafts on witness and structures (organization of boards), liturgy and theology. Subcommittees are still at work in these areas.

The form of government, generally following the current Presbyter-

terian US *Book of Church Order*, differs at several important points from the procedures now prescribed in the RCA or the Presbyterian Church, or both.

Ordination vows will be substantially changed, if the draft becomes a part of the proposed new denomination's constitution. Instead of the first two questions now asked of Presbyterian ordinands, the following will be asked: "Do you sincerely believe the Gospel of the Grace of God in Christ Jesus as revealed in the Holy Scriptures of the Old and New Testaments, and as truly set forth in the doctrinal standards of the Presbyterian Reformed Church in America?"

Officers would thus no longer be asked to affirm that the Bible is "the Word of God, the only infallible rule of faith and practice," nor would they be asked to "sincerely receive and adopt the Confession of

Faith and Catechisms of this Church, as containing the system of doctrine taught in the Holy Scriptures."

The next vow in the current Presbyterian ordination was retained with slight amendment: "Do you promise that if at any time you find yourself out of accord with any of the fundamentals of the doctrinal standards you will on your own initiative make known to your presbytery the change which has taken place in your views since the assumption of this ordination vow?"

### Rotation Required

Another important change provided for in the draft is the requirement that all elders and deacons elected after the merger will be chosen for limited terms of service. Officers chosen for indefinite terms before the merger will be allowed to continue in active service if the congregation desires, but rotation will be obligatory in all subsequent elections.

The draft form of government provides for no board of deacons. Elders and deacons will combine to form the consistory, which is not a court of the Church. The session, composed only of elders, will be a court.

A new office, that of "general pastor," will be provided for those presbyteries desiring to have a "pastor to pastors." He will not be allowed administrative responsibilities, however.

Calls for new ministers will still be voted by congregations as a whole, but nominees for those calls will be named by the consistories, instead of by nominating committees elected for that purpose by the congregation. The consistory will be required to consult with the presbytery's committee on ministers and pastoral relations before asking the court to put the call in the man's hands.

### New Seminary Ties

Candidates for the ministry will be governed by some of the elements now present in the RCA system but absent in the Presbyterian procedure. Seminaries will be more



## THE CHURCH OVERSEAS

VIET NAM — A new clinic on a hill outside the city of Pleiku will make medical services available to long neglected Vietnamese mountain tribes.

The Evangelical Clinic is a joint project of the Evangelical Church of Viet Nam and Viet Nam Christian Service. The latter represents the cooperative efforts of Church World Service, the Mennonite Central Committee and Lutheran World Relief. The highlanders to be served by the clinic are victims of the war, of continued discrimination on the part of other Vietnamese and their own superstitious attitudes towards sickness.

In addition to the clinic, VCS will sponsor an extension team to work with tribal villages throughout the area on public health and sanitation projects. In Pleiku the VCS training center is teaching boys from the

tribes new methods for improving agriculture. Construction is also under way for a 20 bed hospital to expand the facilities of the small clinic.

Director of the clinic is Dr. Christopher Leuz. He and his wife, who is a nurse, were assigned to carry on medical work in the area and supervise construction of the clinic and hospital.

"Although the clinic was proposed primarily for the tribal people, its services will be available to those in need regardless of race or religion," said Dr. Leuz at the dedication.

These mountain people in the Central Highlands came originally from the Tibetan highlands and have their own culture and language. They have not mixed with the Vietnamese who live on the plains. ☐



closely related to the General Assembly, and candidates will be required to attend "Assembly approved seminaries" unless the presbytery gives specific permission to attend one not related to the Assembly.

## Subgroup on Theology Reports its Progress

CHICAGO — Theological documents being prepared for the Joint Committee of 24 may be ready for circulation in the Churches by next summer, the panel learned at its meeting here.

The Rev. Norman Thomas, co-chairman of the 24 and a member of its subcommittee on theology, reported on a recent Atlanta meeting in which theologians from both the Reformed Church in America and the Presbyterian Church US accepted drafting assignments. Their deadline is next March 1.

Subcommittee chairman is the Rev. Marion Boggs, former Presbyterian US Assembly moderator.

The existing doctrinal standards of both Churches will be prepared for publication by men from the respective denominations. The Presbyterian documents will be annotated by the Rev. Ernest Trice Thompson, retired Union Seminary professor now on the faculty of Austin Seminary.

Also on the subcommittee from the Presbyterian side are J. Rodman Williams of Austin Seminary, Shirley Guthrie of Columbia Seminary and Grover Foley of Louisville Seminary.

RCA men on the panel include Vernon Kooy, John W. Beardslee III and James C. Eelman of New Brunswick Seminary, Eugene Osterhaven and Richard C. Oudersluys of Western Seminary and Winfield Burggraaff of the denomination's Board of Education staff.

Also to be prepared are a historical introduction to the standards, a "postlude" or statement of contemporary application, and a document by which the merged Church would commit itself to formulation of a contemporary confessional statement. ☐

A seminary approved by the Assembly will be one which (a) is financially supported by at least two of the synods with its board named by the synods and the Assembly; (b) has at least one-tenth of its board named by the Assembly; (c) reports annually to the Assembly; and (d) acknowledges the right of the Assembly to make recommendations to it but not to overrule its actions.

Candidates will also be required to submit a document similar to the RCA "professorial certificate" from his seminary attesting not only to his academic attainments but also to his fitness for the ministry.

## Delegated Synods

The draft also specifies that all synods (now "particular synods" in the RCA) will be delegated bodies instead of having each church represented by its pastors and elder commissioners. The presbyteries will send to synods three times the number of commissioners they are entitled to send to the General Assembly.

Amendment procedures will also be different from Presbyterian practice. The doctrinal standards can be amended by a three-fourths vote of the presbyteries now, but the draft calls for only the approval of two-thirds of the lower courts. Union, which now requires the approval of three-fourths of the presbyteries, will be possible under the draft with the affirmative vote of two-thirds.

While a majority of the presbyteries can now amend the *Book of Church Order*, the draft would require two-thirds to approve changes.

One of the time-honored practices in the RCA, the quarterly "solemn inquiry" by the elders as to the spiritual health of the congregation, is required in the draft. It also requires the presbytery to annually inquire of the sessions whether they are faithfully performing the duties prescribed for them in the constitution. The reference to "catechizing" of the young people now in the RCA questions was deleted, however.

In addition to approving the draft

form of government, the committee gave tentative approval to a set of agreements that would be an important part of a proposed plan of union. Among them is a procedure by which any congregation can withdraw from the merged Church by a vote of two-thirds of the members present and voting at a properly-called meeting.

Effects of the Presbyterian US participation in the Consultation on Church Union (the "Blake-Pike" merger talks) were discussed briefly at the meeting here, but the members delayed until a scheduled January session the drafting of its recommended answer to the questions on COCU sent to the Presbyterian US Assembly by the last RCA General Synod.

This meeting was open to representatives of the press, but the next one will be an executive session.

Eleven of the twelve RCA members participated in the meeting here, while seven of the twelve Presbyterians came. ☐

## Inter-Varsity Slates '67 Missionary Meet

CHICAGO — Dates have been announced for the next Inter-Varsity Missionary Convention, a triennial event sponsored by the Inter-Varsity Christian Fellowships of Canada and the United States.

Convention Director Eric S. Fife disclosed here that the gathering of collegians has been scheduled Dec. 27-31, 1967, at the University of Illinois (Urbana).

Two of the principal speakers will be returning to the Urbana platform. Popular with the 7,000 persons attending in 1964, they are the Rev. J. R. W. Stott of All Souls church, London, England, and C. Stacey Woods, general secretary of the International Fellowship of Evangelical Students.

A movie of the 7th Inter-Varsity Missionary Convention is now in the final stages of preparation and will be available Jan. 1 to persons wishing to show it to local groups. Additional information is available from Inter-Varsity headquarters, 130 North Wells, Chicago 60606. ☐



## Evangelical Merger Proposal Stirs Talk

BERLIN — Among other things the delegates to the World Congress on Evangelism were talking soberly about, was the message of Dr. Martyn Lloyd-Jones of England, to the British National Association of Evangelicals, assembled a week before the congress convened.

In an address described as "an impassioned appeal," Dr. Lloyd-Jones called on evangelical Christians in Britain to leave their denominations and form a united evangelical Church.

According to observers, his address "caused a great stir among the crowded congregation." The chairman of the meeting, Dr. John R. W. Stott, took the unusual step of following the message with a statement in which he said that he believed both history and the Scriptures showed that Dr. Lloyd-Jones was in error on this subject.

While in Berlin for the evangelism congress, Dr. Stott said privately that he made his remark because he could see in the British audience men "sitting on the edge of their seats, ready to leap up at the invitation of the speaker."

In his address Dr. Lloyd-Jones had traced the development and growth of the ecumenical movement, describing the modern passion of the denominations as being for Church union rather than evangelism.

"Now," he said, "they are prepared to throw everything into the melting pot in order that a new World Church may come out of it. They are prepared to make accommodations and new arrangements. . . . There is also a new attitude toward Rome."

Deploring the fact that evangelical Christians have the reputation of being opposed to the union of Christians, Dr. Lloyd-Jones said that those who took the Bible and the Gospel faithfully must also develop a zeal for coming together.

"There are two major questions to which evangelicals must address themselves at once," he said. "The first is — are evangelicals content to go on being nothing but an evangelical wing to the Church? The whole movement at present is towards a national Church that will eventually include the Roman Catholic Church.

"There are experts who could produce a formula that would satisfy everyone, because each would in-

terpret it in his own way. Could evangelicals be content with such a paper Church?"

The second concern, according to the speaker, is — "Where are the evangelicals to start in this whole matter? Are they prepared to try to modify the existing situation or are they prepared to start afresh and go back to the New Testament to find what is the true Church?"

"I make an appeal to you evangelical people this evening," he concluded. "What reasons have we for not coming together? Why is it that we are so anxious to hold to our inherited positions?"

"Some say we would miss evangelistic opportunities if we left the denominations, but I say, 'Where is the Holy Spirit?' Surely He will honor the truth if we come together." ☐

## New Billy Graham Film Premiered At Congress

BERLIN—"For Pete's Sake," a 90-minute color film produced by World Wide Pictures was shown three times during sessions of the World Congress on Evangelism at Berlin's Kongresshalle.

The movie tells the story of what happened to a young man named Pete Harper after his "decision for Christ" during the Billy Graham Denver (Colorado) Crusade, showing how he related his conversion to the daily business of living.

Pete, a service station operator, is married and has a 10-year-old son. Other characters are Leo, a friend with an acid tongue, and Harvey, a Negro pump attendant who sings an unforgettable song about "The Man," and somehow makes faith a working commodity.

There are also teenagers, rebellious, daredevil, headstrong, often mean — but behind their behavior something that reaches out for big answers, something shy and real and lovable.

The film talks to young people at their level. It sugarcoats nothing, not even death.

When the new convert, Pete, fills out his Bible lesson, he reacts like many might react, saying: "This is kid stuff," but he finished it anyway because he is genuinely trying to "make this thing go." ☐

## Church's First Duty Is To Preach The Gospel

BERLIN — The idea that the Church's first duty is to reform society is utterly false, and those who say that modern man is not "guilt-laden about sin" are mistaken.

So stated speaker after speaker to the 1,200 delegates and observers gathered from 104 countries in Berlin's modern Kongresshalle for the first World Congress on Evangelism.

The Rev. John R. W. Stott, rector of All Souls Church, London, put it this way: "The Church's commission is fundamentally to preach the Gospel . . ." and to "let redeemed individuals free from the guilt of sin influence the society in which they live and work."

On the possibility of world evangelization, the Anglican clergyman said the task might seem to be getting harder and the goal more remote, "but as modern means of mass communication increase, and as the Church humbly seeks fresh spiritual power, the task once again appears possible."

A German professor, in a subsequent message to the congress, which was sponsored by the theological journal *Christianity Today* as a tenth anniversary project, said correct doctrine and proper proclamation do not guarantee the penetrating power of the Gospel.

Dr. Walter Kunneth, professor of New Testament at the University of Erlangen, scored as hindrances to evangelism what he called "weak and doubting faith — yes, even the unbelief of those who call themselves Christians."

"Failure to prove the faith and a denial of neighbor love become a constant offense to the world round about," Dr. Kunneth charged.

Man's totally lost condition outside of Christ was strongly stressed in congress sessions.

"God has no need of marionettes," said Dr. Leon Morris, principal of Ridley College in Melbourne, Australia. God pays men the compliment of allowing them to live without Him if they so choose. But if they live without Him in this life they must also live without Him in the next."

Other speakers considered such topics as self-containment, parochialism and isolation in citing hindrances to evangelism.

Registration figures showed that a total of 418 delegates and observers



from the "younger churches" attended the Congress.

These men and women, representing the fruit of the Christian missionary work of recent centuries, joined those from the older churches to define Biblical evangelism and to expound the relevance of Christ's Gospel to the world.

Added to these were 693 delegates and observers from older churches (292 from Europe; 373 from North America; 28 from Australia and New Zealand) bringing the total to 1,111. Observing and reporting events was a press corps of 102 from 15 countries. ■

## Tourists in Red Zone Get Lecture on Politics

BERLIN — On a bus trip to Wittenberg, a group of delegates to the World Congress on Evangelism were confronted by a challenge and given a lesson in political science by their East German guide.

Wittenberg, home of Martin Luther, already is sprucing up for a year-long festival in 1967, commemorating the 450th anniversary of the opening shot of the Reformation.

The castle church, on whose door Martin Luther nailed his 95 theses for disputation, the city church in which he preached 30 years, the home given him and his family by the Elector of Saxony and the home of Phillip Melancthon, his theological successor, are all carefully preserved in Wittenberg. All are getting a refinishing, at the expense of the East German regime, in whose sector Wittenberg is located, looking towards a great influx of tourists next year.

The East German government denied a visa to the entire congress for a Reformation Day rally in Wittenberg. Individual members of the congress, however, and one or two groups, were able to secure clearance for a visit to this shrine of Lutheranism.

Largest group managing to make the 80-mile trip through "Checkpoint Charlie" in East Berlin and down the autobahn to the seat of German learning for nearly 300 years, rode a chartered bus. One of the requirements accompanying the visa was that an East German guide be used on the tour.

He was waiting on the sidewalk, a discreet block away from the border checkpoint. He swung aboard, introduced himself briskly, took the

bus on a quick circle of the show-place streets of East Berlin before directing the driver to the expressway leading to the southwest.

A university graduate in languages, the guide also was a past master at diplomacy. And an expert in political science.

He parried leading questions lightly, kept up a running commentary on the benefits of collective farming as the bus rode along, interrupting with statistics of industrial growth and factory production in the towns along the way.

In Wittenberg he turned the tour over to a local guide better versed in Lutheran lore.

On the return trip he once again became an inexhaustible fountain of statistics: so many television sets per hundred units of population, so many patients per doctor under socialized medicine.

The lesson in political science came when a passenger asked him if he thought the political picture in East Germany would change under free elections.

"Free elections," he replied easily, "do not bring about social change benefitting the people. Hitler came to power under free elections. The industrial monopolies in America developed under free elections.

"How many of those who voted for a more 'democratic' way of life in the 1964 elections in America were voting for developments that have taken place under President Johnson, including the escalation of the war in Viet Nam?" he asked.

There was no effort to pretend a free way of life for the Communist regime. He simply suggested that way was better.

"Are you a religious person?" someone asked. Emphatically he shook his head.

Religion has had its place in the evolution of man, and still plays an important role in human relations, he thought. But it is not a place that can be expected to continue permanently in a progressive society.

It was for such as this guide that the World Congress delegates came together in this divided city to consider their call to make disciples of all men in the Name of Jesus Christ.

The difficulty of the task was accentuated by a congress display — a "population clock" on which a counter ticked off a net increase of over a million and a half in the world's population during the period of congress. ■

## New Evangelism Call Issued by Association

BERLIN — Arthur M. Climenhaga, executive director of the National Association of Evangelicals, with offices at Wheaton, Ill., announced a formal call to a year of special evangelism emphasis across the United States.

One of 1200 participants in the ten-day World Congress on Evangelism held here in Berlin, Dr. Climenhaga briefly outlined the "call" as a way to help implement the purposes of the World Congress. He said his organization will develop workshops and training programs on a theology of evangelism and strategies for evangelism.

A particular call was given to the 41 member denominations, plus the additional affiliated congregations and organizations related to the National Association of Evangelicals. An invitation was also extended to all evangelical Christians to join in the emphasis.

The NAE will mark its twenty-fifth anniversary at a convention scheduled for April 4-6, 1967, at Los Angeles. ■

## Followup to Congress Scheduled by Alliance

NEW YORK (RNS) — The Christian and Missionary Alliance has scheduled a Leadership Conference on Evangelism for Atlanta, Ga., Nov. 28-Dec. 1.

The Rev. L. W. Rippert, home secretary of the Alliance, described the conference as a follow-through of the World Congress on Evangelism held in Berlin.

"It has been designed primarily for the denomination's pastors to promote evangelism," he said.

The Alliance is planning a year of intensive evangelism beginning with its General Council in May, 1967, at Hartford, Conn.

Present at the Berlin congress were nine national presidents of Alliance-founded church associations throughout the world. ■

• • •

In these days when Christians of every confessional stripe experience the impact of the ecumenical movement, we must know where we stand and what we believe.—From *Torch and Trumpet*.





## THE CHURCH AT HOME

### Extension Board Asks New Name, Restructuring

ATLANTA, Ga. — Within a year of putting one reorganization into effect the Board of Church Extension has approved another major restructuring of its work. The changes will go to the 1967 General Assembly of the Presbyterian Church US with a request that it approve a new manual and a new name: "The Board of National Ministries."

The board also officially opened the way for its representatives to explore fuller cooperation with the United Presbyterian Church USA in "border synods."

In another significant action the board voted a \$150,000 loan to the Church Extension Committee of Potomac Presbytery to support the "ecumenical" ministry being planned for the metropolis of Columbia City, Md. The community's religious affairs are being developed

by a group set up by the National Council of Churches and the Maryland Council of Churches. At the board's last meeting it agreed to a "covenant relation" to the group but no financial obligation was announced then.

The restructuring and new name, if approved by the General Assembly next June, will become effective Sept. 1, 1967.

Four program divisions will be created: Parish development, Christian witness, Christian social service, and chaplains and military personnel. Two service divisions will also be a part of the new structure: budget and finance, and interpretation and research.

Under its most recent restructuring the board had divisions of field services, evangelism, homes and Christian welfare, chaplains and military personnel, and education and research.

The division of field services, which would become "parish development" under the new manual, was known as "home missions" until 1966. The new description says it will have to do with "establishing, relocating or merging local parishes and special ministries."

The board's action on border synods was taken after it approved a paper which points out that "provincialism has no place in the categorical imperative of the Gospel" and that "the time has come for a bold new strategy."

Continuing, the paper said, "There has been a growing feeling on the part of many Presbyterians of both branches of the Church that a uniting effort through the formation of union churches might be a very wise and statesmanlike step."

Executive Secretary John F. Anderson presented a "state of the Church" report in which he noted "severe tensions that could be destructive or constructive, depending on how they are handled."

The board also:  
— Concurred with action taken by the General Commission on Chaplains and Armed Forces Personnel which protested Pentagon waivers of

the graduate educational requirements for the Church of Jesus Christ of Latter Day Saints; and agreed that a letter be sent to the president of the United States conveying the board's action and concern.

— Looked with favor on a preaching mission to the nation, in joint sponsorship with the Board of World Missions, which would bring ministers from overseas fields to preach around the Assembly. This is pending formal approval of the Board of World Missions which meets later.

— Honored Dr. Claude H. Pritchard, who has headed Presbyterian US home missions work for 30 years, and Dr. Lawrence A. Davis, who has been an executive in the denomination's evangelism program for the past seven years. Dr. Pritchard is the board's secretary of the division of field services. Dr. Davis is consultant to the division of evangelism and for the past 2 1/2 years was that division's acting secretary. Both men will retire Dec. 31. ☐

### R. E. Chilton Appointed Glade Valley President

GLADE VALLEY, N. C. — Robert E. Chilton will become president of Glade Valley School next summer. The appointment of the Mt. Airy educator was announced here at the fall board meeting by Chairman J. A. Crumpler of Mebane.

The boarding school is operated in this mountain community by Orange and Winston-Salem presbyteries. Its last president, who has retired, was Dr. Price Gwynn.

Mr. Chilton is presently serving as academic dean of Surry Community College in Mt. Airy. He taught in the schools of his native Winston-Salem after graduation from Appalachia State Teachers College. He has also served as principal of the Clemmons High School, principal of the Mt. Airy Junior High, director of instruction in the Mt. Airy school system and assistant superintendent of the Chatham County school system. He worked in industry for one four-year period as field engineer for Western Electric.

He holds a master's degree from the University of North Carolina and is a candidate for a Ph.D. degree at the Chapel Hill institution. He has served as a deacon in the Mt. Airy First Church. ☐

### Assembly Fund Director Sees \$9 Million Soon

ATLANTA, Ga. (PN) — Presbyterian Development Fund collections are expected to reach the \$9 million mark by the end of the year.

This is the forecast of Dr. P. D. Miller, PDF director, who said the total on October 31 stood at 8 1/2 million.

Dr. Miller also said he expects the total to reach the original \$12 million goal, based on indications that payments will continue through 1967 and into 1968. The original plans were for the payment of pledges to be spread over the period of 1963-66.

Contact with churches in nine synods and 43 presbyteries constitutes the basis for Dr. Miller's optimism. He said the two temporary field workers, Dr. Bob S. Hodges Jr. and Dr. James W. Witherspoon, found that many churches had made pledges with plans for payment to continue through 1967.

A campaign in 1963 resulted in more than \$15 million being pledged to the Presbyterian Development Fund to be allocated to eight denominational boards and agencies. ☐



# One Race

# One Gospel

# One Task

As participants in the World Congress on Evangelism, drawn from 100 nations and gathered in Berlin in the Name of Jesus Christ, we proclaim this day our unswerving determination to carry out the supreme mission of the Church.

On behalf of our fellowmen everywhere, whom we love and for whom our Saviour died, we promise with renewed zeal and faithfulness to bear to them the Good News of God's saving grace to a sinful and lost humanity; and to that end we now rededicate ourselves before the Sovereign King of the universe and the Risen Lord of the Church.

We enter the closing third of the twentieth century with greater confidence than ever in the God of our fathers who reveals Himself in creation, in judgment, and in redemption. In His Holy Name we call upon men and nations everywhere to repent and turn to works of righteousness.

As an evangelical ecumenical gathering of Christian disciples and workers, we cordially invite all believers in Christ to unite with us in the common task of bringing the Word of Salvation to mankind in spiritual revolt and moral chaos. Our goal is nothing short of the evangelization of the human race in this generation, by every means God has given to the mind and will of men.

We recognize the failure of many of us in the recent past to speak with sufficient clarity and force upon the Biblical unity of the human race.

All men are one in the humanity created by God Himself. All men are one in their common need of divine redemption, and all are offered salvation in Jesus Christ. All men stand under the same divine condemnation and all must find justification before God in the same way: by faith in Christ, Lord of all and Saviour of all who put their trust in Him. All who are "in Christ" henceforth can recognize no distinctions based on race or color and no limitations arising out of human pride or prejudice, whether in the fellowship of those who have come to faith in Christ or in the proclamation of the Good News of Jesus Christ to men everywhere.

We reject the notion that men are unequal because of distinction of race or color. In the name of Scripture and of Jesus Christ we condemn racialism wherever it appears. We ask forgiveness for our past sins in refusing to recognize the clear command of God to love our fellowmen with a love that transcends every human barrier and prejudice. We seek by God's grace to eradicate from our lives and from our witness whatever is displeasing to Him in our relations one with another. We extend our hands to each other in love, and those same hands reach out to men everywhere with the prayer that the Prince of Peace may soon unite our sorely divided world.

We affirm that God first communicated the Gospel of redemption, and not man; we declare the



saving will of God and the saving work of God only because we proclaim the saving Word of God. We are persuaded that today, as in the Reformation, God's people are again being called upon to set God's Word above man's word. We rejoice that the truth of the Bible stands unshaken by human speculation, and that it remains the eternal revelation of God's nature and will for mankind. We reject all theology and criticism that refuses to bring itself under the divine authority of Holy Scripture and all traditionalism which weakens that authority by adding to the Word of God.

The Bible declares that the Gospel which we have received and wherein we stand, and whereby we are saved, is that "Christ died for our sins according to the Scriptures; and that he was buried; and that he rose again the third day according to the Scriptures" (I Corinthians 15:3-4). Evangelism is the proclamation of the Gospel of the crucified and risen Christ, the only Redeemer of men, according to the Scriptures, with the purpose of persuading condemned and lost sinners to put their

trust in God by receiving and accepting Christ as Saviour through the power of the Holy Spirit, and to serve Christ as Lord in every calling of life and in the fellowship of His Church, looking toward the day of His coming in Glory.

Our Lord Jesus Christ, possessor of all authority in heaven and on earth, has not only called us to Himself; He has sent us out into the world to be His witnesses. In the power of His Spirit He commands us to proclaim to all people the good news of salvation through His atoning death and resurrection; to invite them to discipleship through repentance and faith; to baptize them into the fellowship of His Church; and to teach them all His words.

We confess our weakness and inadequacy as we seek to fulfill the Great Commission; nevertheless we give ourselves afresh to our Lord and His cause. Recognizing that the ministry of reconciliation is given to us all, we seek to enlist every believer and to close the ranks of all Christians for an effective witness to our world. We long to share that which we have heard, have seen with

the eyes of faith, and have experienced in our personal lives. We implore the world Church to obey the divine commission to permeate, challenge, and confront the world with the claims of Jesus Christ.

While not all who hear the Gospel will respond to it, our responsibility is to see that every one is given the opportunity to decide for Christ in our time. Trusting our Lord for strength and guidance, we shoulder this responsibility.

Finally, we express to Evangelist Billy Graham our gratitude for his vision of a World Congress on Evangelism. To the magazine *Christianity Today* goes our debt of thanks for bringing it into reality. As we return to our many fields of labor for Christ we promise to pray for each other; and we extend our love and affection to the whole wide world of men in the matchless Name of our Saviour.

Issued by the Executive and Sponsoring Committees  
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4 November 1966

*The story of an exciting look behind the Iron Curtain —*

# Where It Costs . . .

THE EDITOR

**L**ife in East Germany is hard enough for the average citizen. What special price does an evangelical pastor pay for the privilege of bearing a public testimony to his religious faith before a Communist regime?

It was my rare and somewhat exciting experience to get an answer to that question first hand, and across the Berlin Wall.

Through a contact from West Germany with access to East Berlin, guarded meetings were set up with two Protestant pastors, one from East Germany, the other from East Berlin. For each the price of service to God behind the Iron Curtain has been a high one.

Between West and East Berlin

travel is quite easy — if one has the proper credentials. An elevated train runs every ten minutes. It seldom crosses the border during the day without a passenger complement of several dozen. During rush hours traffic becomes heavy and the customs gates seethe with the hundreds coming through.

## ***It May Cost Your Life***

These are West Germans, but not West Berliners. Citizens of the Republic with proper documents may move freely back and forth. An astonishing proportion of those who do are teenagers.

West Berliners, on the other hand, are given the privilege of crossing

the border only on rare occasions, such as at Christmas, when thousands visit relatives during temporary liftings of the strict ban.

East Berliners, of course, take their lives in their hands to cross the line. Two men tried it in an armored truck the day before we met our appointments in the East. They made their plunging way almost to freedom through "Checkpoint Charlie" before crashing to a stop on the concrete tank traps. Captured, they were led away to an unknown fate.

Following directions carefully memorized, another American and I left the elevated at Friedrichstrasse in the Eastern sector. Downstairs we declared our cameras and



the money we carried to the customs officers and made our casual way several blocks to a small doorway over which was written, "Hotel."

My American friend, who lives in West Germany on an assignment, had been over the route before. It was a West German friend of his who knew the pastors we were to meet. This man had crossed the line earlier in the day. If all was well, our first contact would be waiting for us inside the hotel.

It was and he was.

After introductions we went to an alcove in the dining room, where we sat and talked over a surprisingly good meal of beef and sauerkraut. It was a public place and there were several other guests. We took care not to draw attention to ourselves. The others paid us no attention at all.

The pastor we had come to meet lived and served some 50 miles away and it had taken precious fuel to bring his ancient car to the rendezvous. He was quite young. The car had belonged to his predecessor—in East Germany the cheapest automobile one can get costs triple the Western price and the waiting period may be as long as seven years.

For pastors of Protestant churches, there is virtually no hope of buying new cars.

### He Stayed Deliberately

Just five years in the ministry, the pastor had been finishing his theological training when the Wall went up. At the time he was engaged to a girl whose family enjoyed the comforts of the West. But the conviction had grown upon this quiet young man that his place of service was in the East, the sector of his birth.

He said goodbye to his fiancée, turned his back on the free world and crossed the line.

Now he ministered to several small churches in a land where it costs to be a Christian.

What price?

He is married now, but as yet has no children. When children come, their chances of education beyond grade school will be very slim. He knows of no evangelical pastors whose children have been admitted to high school.

One of the pastors we met later has a son in the West whom he does not expect to see again. He sent him over as the only way he could assure for him a higher education.

If he should receive a package from the West containing contraband goods (almost anything of value would be considered contraband), the package would be confiscated and it, or its value after auction, would be sent to North Viet Nam, "to aid the brave people fighting against aggression."

His salary is the equivalent of \$100.00 per month, but he does have travel expenses paid by the state church which allow him to drive a hundred miles a week, covering his several parishes.

He is not allowed to hold public meetings in addition to those regularly scheduled in the program of his churches, and no private meetings of any kind.

His members know discrimination as to job opportunities. No active church member may hold a civil service or public position, such as teacher, civic administrator, policeman.

One of his parishioners is in the theological college, studying for the ministry. Surprisingly, the number of students for the ministry is on the increase, and some 100 attend the seminary serving the State Lutheran Church in East Germany.

Regular courses in theology and pastoral work are taught in seminary, but it also is required that

Marxism be a part of the curriculum.

The pastor believes there is reason to suspect that among those teaching in the seminary are at least one or two committed to State Socialism.

### Some Are Marxists

What is the difference between East German officials and Russian officials in their attitude towards these restrictions?

The pastor thought that in practice little difference appears between the Russian and the German overlords. To be sure the whole system stands because of Russian authority and it is common knowledge in the East that Soviet military might is concentrated in larger amounts and better equipped in East Germany than on any of the other far-flung frontiers.

But the pastor shrugged his shoulders. "Russian Marxists, German Marxists. They are the same."

Did he need anything that we might give him? Very little. We could offer him no Western money — it would be a prison offense to possess Western marks or dollars. He could use religious goods such as altar cloths or vestments.

Oh yes. His wife did not have a winter coat.

We intend to see that he gets these things. Our West German contact will take them to him.

After about two hours, we left the hotel and crossed East Berlin by tram to an apartment complex where another Lutheran minister waited with a friend.

We climbed several flights of stairs and sat in a comfortable but sparsely furnished living room. The interview went much as the other had gone.

Over by the window our first friend stood gazing out across empty lots and gaps between drab buildings into the distance where dim outlines across the Wall could be seen. He gazed so intently and so wistfully for so long that I walked over and asked, "What are you thinking?"

Without hesitation he replied. "In thirty-five years I can go back."

In thirty-five years he would be sixty-five. At that age all restrictions on travel to the West are lifted. ☐

• • •

Walk softly, speak tenderly and pray fervently. — T. J. BACH.



"In thirty-five years I can go back."



# My Escape from The Dog House

HENDERSON BELK

Every good husband knows there comes a time in a man's life when he somehow finds himself in the doghouse. For the moment, at least, we are not concerned with how he gets there. Suffice it to say that one momentous week in 1958 I could look back to my brief stay in the doghouse with gratitude and thanksgiving. I had planned a simple way of escape, not realizing the eternal consequences. But then, life has a way of springing surprises on us.

In Charlotte, North Carolina, where I live, Billy Graham had come to town. I had absolutely no interest in him or his message. But when a friend invited my wife and me to her home for a discussion of the Crusade — already three weeks along — I could see a possible way of escape from the doghouse, so I agreed to go. While there I heard a young man tell an interesting story, one that became the first link in a chain to bring me to my senses. His story fascinated me.

Upon his release from the Army, he had obtained work with the R. G. LeTourneau Company in Longview, Texas. He wasn't there long before he realized it was a Christian organization, at least in its leadership.

## It Was An Act

"Honey," he said to his wife, "if we're going to get anywhere with the LeTourneau Company, we're going to have to act like Christians." So they began their act, and did

*The author is one the South's leading business men, from Charlotte, N. C. A delegate to the World Congress on Evangelism, this is his testimony.*

such a good job of it that before long he became a Sunday School teacher. One day he boldly asked his class, "How many of you aren't saved?" Eight hands shot into the air. He found himself at a loss for words. *What would he tell them?* To his great relief, he noticed the chaplain of the LeTourneau Company up near the front of the class.

"Wouldn't you like to come up here and take over the meeting?" he asked. The chaplain agreed, thus getting the young man off the hook. Impressed by the enthusiasm of the new employee of the firm, the chaplain invited him later to a Gideon meeting. While there, the devotional discussion centered around one verse of Scripture, Romans 10:9. "That if thou shalt confess with thy mouth the Lord Jesus (Jesus as Lord) and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Then the chaplain asked the group what they thought of the verse, after he had reread it and changed the word heart to head.

The new employee, following in his own Bible, quickly noticed the change. "You misquoted it," he said.

"Do you know," the chaplain said, "that's the trouble with so many people today. They have a head knowledge of Jesus Christ, but they've never actually received Him in their heart."

## He Was Uncomfortable

The young man realized the chaplain had spoken directly to him, intentionally or otherwise. He began to feel uncomfortable. But he returned home without bringing up the matter further. As the evening wore on, however, he became more

and more bothered. He knew he had never really committed his heart and life to Jesus Christ. After his wife went to sleep, he picked up his Bible and began to read that verse over and over again. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart . . ." Finally with full conviction having settled upon him, he dropped to his knees and knelt beside his bed.

"I don't understand even this one verse," he prayed, "much less the whole Bible. But what little bit I do know, I know that I need to be saved from my sins." Then and there he asked Jesus Christ to come into his heart and life and save him. The best he knew how, he received Jesus Christ as his own personal Saviour. Then came the assurance of sins forgiven and everlasting life.

Now, as I listened to him tell his story, I sensed that the experience was very real and precious to him. Though I was in no wise under personal conviction at the time, still I was deeply impressed with the sincerity of his story.

## But Something Happened

A few days later, a large textile manufacturer — a personal friend — likewise found himself confined to the doghouse. Several of us conferred together in an effort to discover some means of freeing him from his plight. Eventually we landed upon a plan. All of us would go with our wives to the Billy Graham Crusade! That surely would do the trick.

As we sat and listened to the evangelist, to my amazement our manufacturer friend became deeply moved. Tears streamed down his face.



"You know," he said, "I want to have a personal talk with this man Billy Graham."

Several nights later we managed to get a brief appointment with the evangelist after the meeting. Obviously nervous, my friend asked if I would go with him. *This is the least one can do for a friend*, I thought, so I accompanied him.

After talking with the manufacturing executive for a while, Billy Graham realized he was under conviction.

"Let's just kneel right here and pray about this," he said. Then he began to lead in a prayer of confession and repentance. My friend followed him, and there was no mistaking his sincerity of purpose. Even as they prayed, I realized that in my own life I had to make a decision.

That evening Graham had spoken from two verses of Scripture: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matthew 7:13,14). The evangelist had a way of painting a gripping verbal picture of the life on these two roads.

### Get Off The Wide Way

"You don't have to do a thing to get on that broad road," he explained. "You're on this road when you're born, and you just go with the crowd. You have to do something to get on the straight and narrow road: you have to receive Jesus Christ as your Saviour. You can't be on both roads at the same time, for they go in opposite directions."

In that moment of decision, I knew I was on that broad road that leads to destruction, and I needed to get onto that narrow road that leads to everlasting life. As we left the little room, we ran into Dan Piatt, one of the counseling leaders.

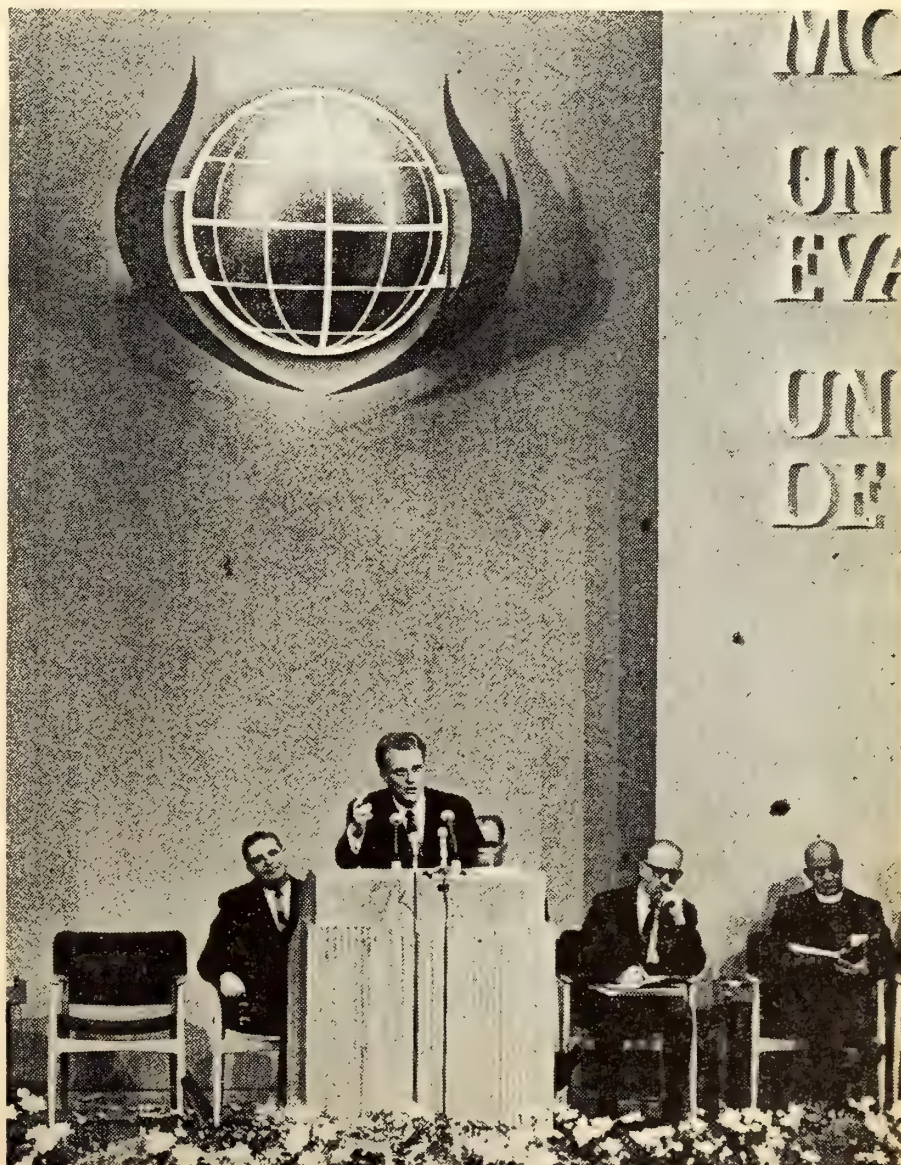
"Dan," I said, "what about coming by the house tonight? We'd like to talk to you." He agreed, and seven of us spent an hour or two with him. Before the evening was over, all seven of us had received Jesus Christ as Saviour and Lord of our lives. In my own case, three things in particular had brought me to this moment of decision.

First of all, another layman had been faithful in giving his own personal testimony. Secondly, a min-

ister of the Word had preached the Gospel message. And finally, I later learned that many others, including my mother and father, had been praying for my conversion. This led me to the firm conviction that nothing happens until prayer starts. Prayer changes things — and people.

Not all come to the Saviour under the same circumstances. The young

man discharged from the Army was all alone by his bedside when he surrendered his heart and life to Christ. The textile manufacturer was with a minister of the Gospel when he received Christ. In my own case, I was with a group. You can be outdoors or indoors. The only important thing is to receive Jesus Christ as Saviour. ☐



Honorary Chairman Billy Graham addresses over 1200 lay and clerical participants in the World Congress on Evangelism. At the left is Chairman Carl F. H. Henry, editor of "Christianity Today." Above the leaders is the Congress symbol.





## The Berlin Story

Go around the world tapping the outstanding evangelical leaders in the field of evangelism; bring them together in West Berlin for ten days of earnest consultation; fill them with suggestive thoughts on the subject of winning people to Jesus Christ and give them plenty of opportunity (in four languages) to speak their own minds — and you have the World Congress on Evangelism, just concluded.

Who came? The outstanding evangelist among Maori tribesmen in Australia; the best known Hindu evangelist; missionaries from various parts of the world whose chief interest is evangelism; the head of the Wycliffe Translators; the head of Campus Crusade for Christ; the head of the Fellowship of Christian Athletes; top men in Overseas Crusades, Latin America Mission and other missionary sending agencies; the presidents of Moody Bible School and of other evangelical institutions.

Also Dr. Frank Laubach of literacy

fame; and Dr. Ford Philpot, outstanding Methodist evangelist; and Dr. Bob Pierce of World Vision; and Dr. Kyung Chik Han, pastor of the largest Presbyterian church in the world; and Dr. Theodore Epp of Back to the Bible; and Oral Roberts.

Continue the list until you have more than 1,200 men of similar or greater distinction from over 100 countries and you will have the company which gathered in Berlin to give fresh impetus to the Great Commission in our time.

While the difference between such a gathering and those of more ecumenical organizations was not accented, and the negative note was not heard, one could not help but noticing that names associated with evangelism in National Council of Churches and World Council of Churches circles were missing in Berlin.

These were noted evangelicals for whom "evangelism" called to mind the eternally lost condition of men

and the power of God in the Gospel to save from death and hell.

About the need, the message and the effect these men were agreed. About methods they cordially disagreed. One believed that home visitation for personal work was the only way to reach multitudes outside the churches. Another believed that home visitation was in order to bring people to the place where they could hear the Word of God preached.

But they were agreed that without a strong social concern the preaching of the Gospel has a hollow sound. If any thought that the primary purpose of evangelism was to change the structures of society, he kept his opinion to himself. But speaker after speaker reminded the congress that changed men change society.

Observers straining to catch a concern for political oppression, or to hear a call to alleviate poverty were disappointed. The population explosion was dramatically accented in a display in which a huge counter ticked off the birthrate in the world while the congress was in session. But the purpose of the display was emphasized to be a reminder of souls needing salvation, rather than of mouths needing feeding.

Lest any should think that this indicated indifference on the part of delegates to poverty and oppression, the congress was reminded that some had come half way around the world with less than a dollar in their pockets, and several invited guests did not come at all because they lived under oppression.

In other words, the congress was preoccupied with Biblical evangelism.

What did it accomplish?

No pronouncements were issued, no resolutions were passed. A "sense of the assembly" message was approved by applause but not by a formal vote (see p. 9, this issue).

Congress backers and participants will feel that Berlin was worthwhile if the organized Church hears once again its marching orders: "Go ye into all the world and preach the Gospel to every creature." ☐

## Crime Due To Poverty?

"We will not be able to do anything worthwhile about the mounting crime rate in America until we have solved the problem of poverty,"

## Evangelicals Still In Majority

Despite overwhelming evidence to the contrary, most members of the major denominations still think that the larger part of Christian work in the world is being done by and through the so-called "ecumenical" movement represented by the National Council of Churches, the World Council of Churches, etc.

"Ecumenical" bodies may report the largest numbers in the U. S., but there are other ways of evaluating Christian work going on in the world.

For instance, the number of missionaries at work, sent out by American churches.

In Latin America, the total number of missionaries from denominations associated with the National Council of Churches is about 1,850. (The Presbyterian Church US claims

about 225 of these, mainly in Brazil and Mexico.)

But the Evangelical Foreign Missions Association of the National Association of Evangelicals reports about 1,840 missionaries from its various denominations. The Interdenominational Foreign Missions Association has about 1,845 missionaries on its list. There are some 2,703 representatives of unaffiliated missions. And some from the ICCC.

With allowances for dual membership in the above missionary sending societies, a total of 8,330 missionaries serve in Latin America.

The National Council of Churches and its related agencies, with 1,850 represent a very small part of that total!

The thing to remember is that Christian work is not all in the "ecumenical" movement. ☐



said President Johnson in a speech delivered in October. But our crime rate will "shrink significantly," he continued, when we have "done something about our 32 million poor people."

With all due respect to the Chief Executive of these United States, the view expressed above is not supported by the testimony of historical experience. And, for the sake of the multitudes of religious leaders who seem to be framing their religious convictions according to the same pattern, neither is the view supported by the teachings of Scripture.

It is one thing to support justice in the name of the Gospel. It is another thing to support charity as a means of changing human nature. Unfortunately too many religious people have been confusing the two.

A Christian will most certainly stoop to help his mistreated brother lying by the side of the road, after the manner of the Good Samaritan. But the Christian will not perform his ministry of mercy, or healing, or generosity in the expectation that these *redeem*, or *save*, or *evangelize*. Only confusion results when we undertake the relief of poverty, under the impression that we thereby are being faithful to the primary intent of the Great Commission.

You may succeed in reducing the number of people who steal because they are desperate from starvation by winning the war on poverty (that is, if radical socialism can be made to work here when it has never worked anywhere else). But you will have little effect on the crime rate, generally.

For one thing, very few people are desperate from starvation in these United States. ☐

## The Object of Interest: A Lost and Dying World

A final thought from the World Congress on Evangelism: There will be no renewal of the Church in our time until signs appear that Christians are once again aware of a *dying* world.

The call to renewal is not a call to recognize the need to do something about poverty and disease and oppression. These things must be recognized and the renewed Church will take an interest in doing something about them. But renewal itself is a spiritual thing and spiritual life is given in recognition of the

## A LAYMAN AND HIS CHURCH



### Out of Berlin

Dr. L. Nelson Bell

The writer had the privilege of attending the last four and a half days of the World Congress on Evangelism in Berlin and unquestionably it was one of the greatest experiences of his life.

The concluding address, "Stains on the Altar," was the most effective message we have ever heard from Billy Graham, and we have heard many. Speaking to himself and to all of us present it was a call to self-examination, confession and rededication to Jesus Christ.

The "stains" were descriptive of those failings among Christians: only partial surrender to Christ, disobedience to His call, an impaired devotional life, a message trimmed and accommodated to man and therefore devoid of power, a lack of compassion for the suffering and needs of others, unconfessed personal sins which rob the Christian of his witnessing power, failure to forgive our brothers in the Lord and to exercise towards them love, patience, gentleness, courtesy, living with jealousy and envy in our hearts, and failure to pray one for the other.

Hearts were deeply stirred and at the conclusion of the message the 1,200 delegates were on their knees in prayer. These were merely short sentence prayers, offered in a score of languages and one could but think of Pentecost.

The delegates, from over 100 countries, left Berlin and scattered out across the world with a new sense of calling and urgency. They went with a clarified emphasis and a renewed faith in the power of the Gospel. Some deepened convictions were:

- That the Gospel of Jesus Christ is the only power available to save

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facts of spiritual life and death.

When the Church is once again able to speak with conviction about men lost and bound for eternal hell without Jesus Christ, she will experience renewal, and not before. ☐

individuals and the world situation.

- That this Gospel is still relevant and as powerful as in the First Century, A.D.

- That the Gospel must be preached trusting solely in the presence and power of the Holy Spirit.

- That the Holy Scripture, the Sword of the Spirit, carries a supernatural power in proclamation and in personal application.

- That denominational and organizational problems are secondary and of minor importance.

- That spiritual power and spiritual unity transcend all organizational matters.

- That urgency must be the watch-word of evangelism.

- That the Christian must catch a new vision of the privilege and power of prayer.

- That with the world's population explosion God has also made available television and radio so that the Gospel message may be made available where there is no other witness.

One of the most dramatic demonstrations at the Congress was the "population clock" which ticked day and night for 10 days and 13 hours during the meeting, showing second by second on a computer the growth of the world's population. Allowing for deaths which took place during this same time, the population of the world increased by 1,764,216 souls during the meeting.

The Congress was a demonstration of true ecumenicity — the oneness of those in Christ, a spiritual unity which transcends all organizational, national and racial barriers. One secular news reporter said he came as a skeptic but that the Christian love to be seen everywhere had completely changed his own attitude.

Much will be written about the World Congress on Evangelism in the months to come. Various delegates will report the impact in various ways. For this writer it was good for him to have been there. ☐



SUNDAY SCHOOL LESSON

For December 4, 1966:

Prophecies of Peace

Rev. Jack B. Scott

INTRODUCTION: This lesson introduces the Christmas season. Peace is associated with this season in the minds of most people, believers and unbelievers alike. The kingdom of this world has taken over the "slogan" of peace from the Christmas story and, of course, has perverted it into the human ideas of peace. The world even credits this idea to the angels who first announced, "peace on earth."

However, they fail to recognize that the angels really said not "peace on earth" but "peace on earth to men of good will"; that is, in men who are well pleasing to God. This means peace to men whose hearts are right with God!

Early in Christ's ministry the Father from Heaven declared (Matt. 3:17), "this is My beloved son, in Whom I am well pleased," thus setting forever the course of peace. Outside of Christ there can be no peace in men because outside of Christ there is no man well-pleasing to God!

I. THE KINGDOM OF MAN DESCRIBED (Isa. 9:2-7).

A. *Darkness* (Isa. 9:2). If one word is used more frequently than "sin" in the Bible to describe man's works and man's spiritual condition, it must be "darkness." Here the people of the kingdoms of men are described as "the people that walked in darkness." "Walk" itself is a word very often used to describe the life and conduct of men in the world.

Proverbs 4:19 is noteworthy, "the way of the wicked is as darkness: they know not at what they stumble." Compare Ecc. 2:14, "the fool walks in darkness."

Similarly, in the New Testament John the Apostle records, "he that walketh in the darkness knoweth not whither he goeth" (John 12:35). And again in I John 2:11, we are told that he that "walketh in darkness knoweth not whither he goeth,

Background Scripture: Isaiah 9:2-7; 11:1-9

Key Verses: Isaiah 11:1-9

Devotional Reading: Isaiah 9:2-7

Memory Selection: Isaiah 9:7

because the darkness hath blinded his eyes." All men, no matter how much "enlightened" by the learning of men, are spiritually in darkness unless they trust in Jesus for the forgiveness of their sins.

It is more than the "walk" of man that is in darkness, his very nature is darkness. Jesus said, "men loved darkness rather than the light, for their works were evil" (John 3:19). Connect this to Romans 13:12,13 which describes some of the sinful works of man which are called works of darkness.

In addition, the Bible teaches us that the contrasting kingdom of darkness and the kingdom of light center around the personalities of Satan and God, respectively. Satan is called in Eph. 6:12, "the world ruler of this darkness" and in Col. 1:13, "the power of darkness," in contrast to the Kingdom of Christ. In I John 1:5, God is described by way of contrast to Satan as "he in whom is no darkness."

Finally, darkness also represents to us something of the horror of hell. Jesus Himself uses this likeness when in Matt. 8:12 he says, "the sons of the Kingdom shall be cast forth into the outer darkness." This darkness Jude mentions in verse 13 of his short epistle.

B. *Shadow of Death* (Isa. 9:2). Death is also a word which aptly describes man's condition spiritually in the kingdoms of this world. Darkness and the shadow of death are coupled in Psalm 107:10 as in Isaiah 9, to describe the condition of sinful, hopeless men. Compare Jer.

13:16.

Sin and death are directly related in Scripture as we see in Romans 5:12 and Rom. 6:23. That the death described is *spiritual death* cannot be denied when we read Eph. 2:1.

C. *Yoke of Burden* (Isa. 9:4). The yoke of the burden of sin is also a graphic picture of man's condition in the kingdoms of this world. Lam. 1:14 gives us a vivid portrayal of this picture: "the yoke of my transgressions is bound by His (God's) hand."

We may also take notice of Paul, in Gal. 5:1, speaking of the *burden* of the law which only increases and cannot relieve man's sin.

D. *Staff of His Shoulder and Rod of His Oppressors* (Isa. 9:4). Both of these terms recur in Isaiah's writing. Note especially Isa. 10:5 and 24. Here is seen the down-trodden condition of men due to the cruelty of man to man in this world.

Men enslave and force under bondage other men. They have from the beginning and shall to the end of the kingdoms of this world. Oppression of man against man is part of the result of the sinful nature in all men.

E. *War* (Isa. 9:5). Finally, of all the oppressions and trials which men of this world endure, none seems so to express the hopelessness of it all like war. The armor of the armed man, the tumult, and the garments rolled in blood, are all fit descriptions of this basic characteristic of man's history, *war*.

From the earliest recorded history until today, war has been the basic stepping stone of man's history. The powerful ones conquer and oppress the weak until they themselves degenerate in strength and are conquered and oppressed by others.

II. THE KINGDOM OF GOD DESCRIBED (Isa. 9:2-7). How great is the contrast between the kingdoms of this world, whose god is Satan, and the Kingdom of God!

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A. *Light* (Isa. 9:2). The contrast is as great as that between darkness and light. First, we hear Isaiah cry out, "O house of Jacob, come ye, and let us walk in the light of the Lord" (Isa. 2:5).

Again in Isaiah 60:20 he says, "the Lord will be thine everlasting light, and the days of thy mourning shall be ended." Contrast this to the everlasting outer darkness of man's kingdom.

More than any other New Testament writer, John uses the figure of *light* to describe God and His kingdom. John 1:4,5 reads, "in Him was life and the life was the light of men. And the light shineth in the darkness; and the darkness overcame it not."

Jesus Himself used light to describe his own nature, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12). Compare John 9:5 and 12:36.

Nothing so impressed Paul as his own encounter with that light when he was yet living in darkness (Acts 9:3).

To those in darkness then, the darkness of sin and death, God offers light, in and through Jesus Christ, the light of the world.

B. *Joy* (Isa. 9:3). Joy too is a recurring word used to describe the state of those in God's Kingdom who have life in Christ and are relieved from the oppression of sin.

Jesus' desire for His own believers was that they might have joy like His own (John 15:11). He therefore sent His Spirit to dwell in the believers in order to produce in them fruit of the Spirit, which includes joy (Gal. 5:22).

The shadow of death, the staff of the shoulder, and the rod of oppression lose their horror for the Christian because Jesus turns fear into joy.

Perhaps the psalmist best describes this transformation in Psalm 23: "yea though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; *thy rod and thy staff*, they comfort me." How greatly this contrasts with the rod and staff in the hands of men of the kingdoms of this world.

C. *Christ's Shoulder* (Isa. 9:6). For the yoke of burden in verse four, Christ offers His shoulder to relieve that burden of sin and oppression. Matthew 11:28-30 expresses this truth so beautifully, "take my

yoke upon you and learn of me."

On Christ's shoulders rest not only our burdens, but the government of the universe. Jesus mentioned this kingdom in John 18:36. Compare also II Tim. 4:1 and II Pet. 1:11. Like Isaiah, they make quite clear that the kingdom is *Christ's* kingdom and is to be contrasted to the kingdoms of this world.

D. *Peace* (Isa. 9:6,7). We have seen how war describes the history of the kingdoms of men. Here we note how perfectly peace characterizes the kingdom of Christ. He is called here the Prince of Peace and His government is described in terms of everlasting peace.

Jesus promised peace to his own, not the world's kind of peace which is based on human treaties and alliances which are soon broken, but Christ's kind of peace — peace with God and the peace of Christ (John 14:27).

Such peace is described by Paul in Romans 5:1, "being justified by faith we have peace with God." The fear of outer darkness and sin and death are done away through trust in Jesus.

This peace is given to all in Christ (I Pet. 5:14). It is the peace that passes all human understanding because man cannot make this kind of peace. It is from God. It is the peace promised long before when God spoke in Eden after the sin of Adam (compare Gen. 3:15 and Rom. 16:20).

This peace does not guarantee a peaceful world in which to live now. In fact, just the opposite can be expected, but it does promise peace in the midst of tribulation: (John 16:33).

According to Isaiah 11:4, Christ will in the end smite the earth with the rod of his mouth. He will slay the wicked along with Satan, the prince of this world. Then that peace on earth shall come, a new heaven and new earth, for the old shall pass away (Isa. 11:6-9).

CONCLUSION. It is vain to expect peace on earth among sinful men; therefore, Isaiah 9 which we have studied in detail, is the proper interpretation of Isaiah 11. Verses 6-9 of Chapter 11 can only apply to the kingdom of Christ in heaven, not to any earthly condition among men of this world.

First the Gospel, preached and believed, then peace in the hearts of believers. Finally, after the judg-

ment of Satan and unbelievers in the last day, a new heaven and new earth shall be where only Christ's kingdom endures.

Only as hearts are made right with God can there ever be any peace. Each man must find peace with God and be a part of His kingdom here and now. Then and only then can he be at peace with men.

While he lives in this world, he will be at war with the world and the prince of this world (Eph. 6:10-20), but in the end Satan and his kingdom will be destroyed and all who belong to that kingdom shall perish (Rev. 20:7-15). But Christ's Kingdom shall endure forever (Rev. 21:1-4). ☩

• • •

It is interesting to note that many ecumenical enthusiasts lose sight of what genuine ecumenicity is and accord their recognition only to those who hold their particular views of the Church.—L. N. B.

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YOUTH PROGRAM

For December 4, 1966:

The Life of Worship

Rev. B. Hoyt Evans

Scripture: Romans 12
Suggested Hymns:

"O Worship the King"
"Take My Life, and Let It
Be Consecrated"
"So Let Our Lips and Lives
Express"

PROGRAM LEADER'S INTRODUCTION: It is hardly possible to overemphasize the importance of our private devotional life and our church-going habits. If we are not faithful in these conventional ways of worshipping God, it is virtually impossible to live a satisfactory Christian life.

As important as private devotions and public worship are, we have something quite different in mind when we speak in this program of the life of worship. We are not thinking merely of saying prayers, reading the Bible, and attending religious services. We have in view the whole of life as it is spoken of in Romans 12:1-2:

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service; and be not conformed to this world, but be ye transformed by the renewing of your mind that ye may prove what is that good and acceptable and perfect will of God."

FIRST SPEAKER: Such all inclusive worship as that described in Romans 12:1-12 must have an adequate *motive*. It does. Paul sums it up in five syllables: "the mercies of God." This is what he has been writing about in the previous eleven chapters of Romans — all the wonderful things God has done and is doing for us in Jesus Christ.

Because of our experience of these mercies of God toward us we can be adequately moved to worship and serve Him with our whole being: heart, soul, mind, and strength. "We love him because he first loved us."

We are talking, of course, about Christian worship by those who have been justified and transformed and who will be glorified by the grace and power of God.

Worship, then, is not a means of earning favor or salvation, but it is a glad expression of gratitude to Him who has already saved us. "Were the whole realm of nature mine, that were a present far too small. Love so amazing, so divine, demands my life, my soul, my all."

SECOND SPEAKER: In our conventional understanding of the word "worship," we speak of an *act* of worship. In the worship of the Old Testament, the offering of the sacrifice was the central act. Christ is our fully sufficient sacrifice for all time, so it is no longer necessary that there be sacrifices which involve the shedding of blood.

The kind of sacrifice that is now acceptable to God is the dedication of life to Him. A heap of dead bodies would not be pleasing to the Lord, but our living bodies, when dedicated to Him, are pleasing. Our acceptable act of worship, our worthy sacrifice, is the rational, deliberate decision to dedicate our lives to Him.

Is it surprising that the Bible speaks of offering our bodies to the Lord instead of our souls? We ordinarily think of worship as the most purely spiritual activity there is. Why, then, does the Bible speak of bodies instead of souls or spirits?

As a matter of fact, the two go together. If our bodies are honestly dedicated to God, so are our souls. We cannot draw a sharp line of distinction here between the physical and material on the one hand and the spiritual on the other. "Where your treasure is, there will your heart be also."

It is quite possible, however, to deceive ourselves into thinking that our souls are dedicated to God when in reality they are not. An old gentleman whose car had a conventional

transmission shifted from second gear to neutral as he started down a steep hill. He had intended to shift to high. The engine raced as he sped down the hill, but there was no real connection between the engine and the drive shaft. When the car reached the bottom of the hill and started up the other side it quickly slowed to a stop while the engine raced on.

The driver's mistake became apparent. His intention had surely been sincere, but he had actually failed to do what needed to be done. A person may honestly feel that he has made a decision of full dedication at some time in the past. Perhaps he has, but there is a way of knowing for sure how genuine and how effective that decision was. How was his life affected by it?

THIRD SPEAKER: Worship is not merely an act of decision and no more. The act of decision issues in observable activity, a transformed life and transformed living.

The activity of the Christian is not to be conformed to the world. The world around us is not to be allowed to dictate our standards. Our world is where we live: our homes, our community, our school. This is our arena of worship in the inclusive sense we have been talking about. We must not think that because our community is, generally speaking, a church-going community we can shift our consciences into neutral and simply do what everyone else is doing.

Even though our surroundings are more wholesome than they are in many places, this does not excuse us from thought and responsibility. The fact is that not all the people in our homes, or community, or school will be doing the same things.

If some do much less than their best in their school work, this does not mean that we can. If some are dishonest and gossipy, it does not mean that we may imitate them. If some cheat, we are not justified in



CATECHISM STUDIES

Rev. Paul G. Settle

doing so. If some are foul-minded and foul-mouthed, there is no excuse for our being so. If some abuse their bodies and have no respect for the reputation or character of others, we have no call to be like them.

We must not let shabby conduct, even average or better than average conduct, draw the pattern for ours. The only acceptable pattern is the Lord Himself.

If we really want to worship God acceptably every day, then our lives must be conformed to His will. This means praying for a knowledge of His will, searching the Scriptures, and seeking the counsel of experienced Christians.

It means being obedient to the will of God as we already know it: making the very best use of our opportunities and abilities, loving other people as God has loved us, being pure and honest in word and thought, trusting the Lord day by day, and speaking faithfully to others about Him.

PROGRAM LEADER: Worship in this all-inclusive sense is a wonderful way to live, but it is not easy. We cannot do it in our own strength. It is certainly not a matter of keeping a set of rules, even though they should be good rules. The Bible says we must be transformed, and that is something only God can do. A young man had decided to go to Africa as a missionary. Quite naturally he felt that he had made an act of serious dedication. But he was surprised to receive a letter from his aunt, who had long been a missionary in Korea, advising him to rededicate his life to the Lord each day if he hoped to live a strong spiritual life in Africa. Many years afterward the same man testified he had found that in Africa or anywhere the Christian life can be lived only by daily rededication.

Christ implores us, because of His matchless mercies, to dedicate our lives to Him, body and soul. Then we are to live out that dedication day by day in loving obedience to His will by means of the strength which He freely supplies. This is worship.

Closing Prayer.



• • •

You cannot tie the ends of civilization together with ropes of sand. — UNKNOWN.

85. Q. What doth God require of us, that we may escape His wrath and curse, due to us for sin?

A. To escape the wrath and curse of God, due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.

We all are sinners. Every sin will be punished by God. How can we escape this punishment?

Our escape is found in Jesus Christ. He obeyed God's law for us. He died to pay the penalty for our disobedience. Through His life and death and resurrection we are set free from the guilt and penalty of our sin. How does this freedom become ours?

1. Through faith — trusting in Jesus Christ alone for salvation.
2. Through repentance — recognizing, hating, and turning away from our sins.
3. Through "the . . . use of all the means . . . — reading the Bible, praying, and partaking of the sacraments.

• • • •

TEST YOUR UNDERSTANDING

- | | T | F |
|--|---|---|
| a. Some sins are not punished. | — | — |
| b. Jesus pays for our sins. | — | — |
| c. We are saved by faith and good works. | — | — |

SEARCHING THE SCRIPTURES

Memorize Ephesians 2:8-9.

• • • •

86. Q. What is faith in Jesus Christ?

A. Faith in Jesus Christ is a saving grace, whereby we receive and rest upon Him alone for salvation, as He is offered to us in the gospel.

God sets the terms, or conditions, which we must meet if we are to be saved. The first requirement is faith.

Faith receives certain facts as true, then acts upon them. Saving faith believes that Jesus is the Son of God — that He died for sinners — that He did all that is necessary to satisfy God's justice and holiness — that He pays the full penalty for sin and that He actually saves God's people.

Then faith trusts in Christ alone, receives Him as Saviour, and commits one's life to Him as Lord.

* * * *

TEST YOUR UNDERSTANDING

Unite the references with their truth: Faith:

- | | |
|-----------------------------|-----------|
| 1. Justifies | Eph. 2:8 |
| 2. Saves | Rom. 1:17 |
| 3. Gives victory | Rom. 5:1 |
| 4. Gives life | Heb. 11:6 |
| 5. Makes us children of God | Gal. 3:26 |
| 6. Enables us to please God | I Jn. 5:4 |

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BOOKS

THE WRATH OF HEAVEN, by Calvin R. Schoonhoven. Wm. B. Eerdmans Publ. Co., Grand Rapids, Mich. 187 pp. \$4.95. Reviewed by Dr. Cecil V. Crabb, Memphis, Tenn.

Two subjects that are not much discussed today are the wrath of God and heaven. In this scholarly, timely work the assistant professor of Biblical interpretation of Fuller Seminary treats these two vital themes in their relationship.

The popular conception of heaven is that it is a peaceful, idyllic place of perfect bliss. Contrary to this notion, the author holds that it is a place where the wrath of God is exercised; where Satan and his cohorts operate; where there is personal incompleteness and tension; and that it is subject to temporality and change. But the fact remains that the more popular picture of the heavenly realm as a place of perfect bliss is very much with us and that it is supported by some parts of the Bible, notably the last two chapters of the Book of Revelation.

The author points out that in apocalyptic literature several heavens are mentioned. Paul writes that he was taken up into the third heaven. But the real solution of this

apparent paradox of heaven, as the author holds, is to be found, not in the spatial dualism of Greek thought with its rift between the transcendent idea and material things, nor in the purely eschatological dualism of the Old Testament, but in the Biblical distinction between the present age and the age to come built on the death, resurrection, ascension and parousia of Christ.

In any dogmatic speculations about the nature of heaven we should bear in mind that many of our facts are based on apocalyptic literature that has its own peculiar canons of interpretation. This is a timely, scholarly work that should prove of value to those who are especially interested in a detailed study of the nature of the celestial realm. □

THE HISTORY AND RELIGION OF ISRAEL, by G. W. Anderson. Oxford University Press, New York, N. Y. 210 pp. \$3.75. Reviewed by Dr. Charles E. Kirsch, pastor, Calvary Presbyterian Church, Baltimore, Md.

This handbook, written by the Professor of Old Testament Literature and Theology at the University of Edinburgh, is a summary and reconstruction of the history and religion of Israel from the point of view of radical higher critical principles. It is a volume in the series known as the New Clarendon Bible. In two respects it differs from the original corresponding work in the series, for the history and religion in this new book are not treated separately but together in so far as this is possible, and, whereas the historical narrative in the older work ended with Ezra, in this it is continued as far as the Maccabean Revolt.

The author's view of the reliability of the history of the Old Testament is indicated early in the book. A few quotations reveal this: "The books of the Old Testament are by far the most important sources of our knowledge of ancient Israel." "But the Old Testament records need to be handled with discrimination. They come from widely different periods; and most of them are complex works composed of many strands." "Further, it is important to recognize that the different elements in the material do not all have

the same literary character. . . . The stories about Adam and Eve are not based on historical reminiscence or record, but are intended to depict and interpret man's relationship to his environment and to God; the patriarchal narratives are based on historical reminiscence and have a historical core which has been overlaid and in part transformed in the long process of transmission; the account of David's court may safely be regarded as a historical record, contemporary or nearly so with the events which it describes. The test of literary character is a necessary preliminary to the evaluation of historical reliability."

These quotations should be sufficient to enable the reader to judge whether or not he would find much of value in this book. If one is seeking for a quite different account of the history and religion of Israel from the traditional one, he can find it in this volume. □

THE SECULARIZATION OF MODERN CULTURES, by Bernard E. Meland. Oxford University Press, New York, N. Y. 163 pp. \$4.75. Reviewed by the Rev. Donald Austin Dunkerley, pastor, Hope United Presbyterian Church, Tarrytown, N. Y.

Secularization in modern form is, "a condition of life that steadily invades the processes of society and family life, feeding upon the apathy and indifference of people to historic sensibilities and religious principles. . . . Conceivably this form of secularization is a by-product of a mode of existence that has been created by a well-meaning and much needed concentration upon the concern with physical well-being."

This profound analysis of modern secularization by a Professor Emeritus of the University of Chicago Divinity School is written with a deep concern for historic and religious "sensibilities." It will thus be appreciated by thoughtful evangelical readers and, it is hoped, will be stimulus for our own reflections on the changing world situation.

The author's insights are deep and valuable. The following is an example of those that are particularly significant: "The current mood of revolt goes deeper than a reaction against a religious tradition or establishment. Basically, it turns out to be a rejection of all historically formulated absolutes, whether religious, philosophical, or political in nature." □

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THE SAVIOUR AND THE SCRIPTURES, by Robert Paul Lightner, Presbyterian and Reformed Publ. Co., Philadelphia, Penna. 170 pp. \$3.75. Reviewed by Dr. W. J. B. Livingston, pastor, First Presbyterian Church, Hampton, Va.

Dr. Lightner is Assistant Professor of Systematic Theology and Chairman of the Department of Theology at Baptist Bible Seminary, Johnson City, N. Y. The book is a revision of his doctor's dissertation presented to the faculty of Dallas Theological Seminary and Graduate School of Theology under the title "The Bibliology of Christ."

What is Jesus' view of the Bible? The author writes: "Christ and the Bible are the two impregnable forces upon which Christianity stands or falls. This is true because God has given us our ultimate authority in Scripture, and Christ is the central theme of Scripture. It is very popular to talk about both of these doctrines. Not all of the talk, however, is true to the Bible's testimony about itself and Christ. The truth is that both of these cardinal doctrines of Christianity are under severe attack today. It is my firm conviction that the present cries of a return to the theology of Jesus and Biblical theology are for the most part not genuine. Very frequently non-conservatives, and all too frequently conservatives, have desired to claim the Saviour while at the same time deviating in varying degrees from His view of Scripture. One hears much these days about the words and deeds of Jesus. Away with Paul, give me Jesus — this is the cry. Jesus and Paul are not in conflict. Paul's view of the inspiration of Scripture expressed in 2 Timothy 3:16 finds perfect agreement with Christ's view expressed in Matthew 5:17, 18 and John 10:33-35. Let us return to the teachings of Jesus but let us not forget what He taught about the Scriptures. You cannot have the Saviour unless you accept His view of the Scriptures also. He will not be divided. His teaching is not open for picking and choosing."

And also:
"Since Christ taught that Scripture was of divine origination it is not difficult to see how He taught the inspiration of Scripture. Through the citation of specific passages the fact has been established that Christ accepted and clearly taught the verbal plenary inspiration of Scripture."

(Cont. on next page)

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... Three of the major chapters of the work were devoted to contemporary views of Scripture as they compared with Christ's view. It has been established that neo-orthodoxy falls far short of accepting the view of Scripture endorsed by the Christ it claims to exalt. Neo-liberalism also differs drastically in its doctrine of Scripture with the teaching of Christ. . . . Neo-evangelical subjectivity has been exposed in its emphasis upon certain portions of Scripture as though they were more inspired than others, in its hesitancy to accept verbal inspiration, in its failure to acknowledge the Bible's teaching of its own inerrancy and in its tendency to relegate parts of Scripture to matters of faith and life as inerrant and other parts as not necessarily inerrant."

Then:

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of Scripture is the same view which the apostles and early Church accepted and proclaimed. It has been demonstrated that no one can rightly claim Christ who does not adopt His view of Scripture. If what He said about the Scriptures was not authoritative how is one to decide when and to what extent anything He said is authoritative?"

A TIME FOR BOLDNESS, by Gary M. Jones. Broadman Press, Nashville, Tenn. 112 pp. \$2.50. Reviewed by Dr. Horace L. Villee, pastor, First Presbyterian Church, Columbus, Miss.

Here is an interesting book by a minister of the Presbyterian Church US who came to this country from Wales in 1947. He received his higher education from Arkansas College, Batesville, and Union Theological Seminary in Virginia. The influence of a godly home life as a lad, plus experiences during World War II, brought him to an awareness of God which led him into the ministry and which are reflected in fourteen brief chapters each with a message directed at helping one search his own heart and find his right relationship with God.

His closing chapter on "Men Sent From God" speaks of enemies "clamoring at the gates of the kingdom of God," and concludes "our most dangerous enemy is the humanist," who, among other things, "goes about doing good, not because of the mercies of God, but because man should interest man." The opinion is ventured that "the reason that suave humanists can lead us astray is that we have not fastened our minds on the vital tenets of our Christian faith."

Your reviewer began reading this book primarily to satisfy his curiosity concerning what the writer considered "A time for boldness," and found it to be the kind of book you don't want to put down until it is finished!

• • •

An Associated Press story reporting on recent church union talks in Dallas, Tex., spoke of the proposed church as "truly Catholic, truly evangelical and truly informed." We doubt if it will ever happen. A church is usually conformed, periodically reformed, seldom informed and hardly ever transformed. — *Eternity Magazine*.

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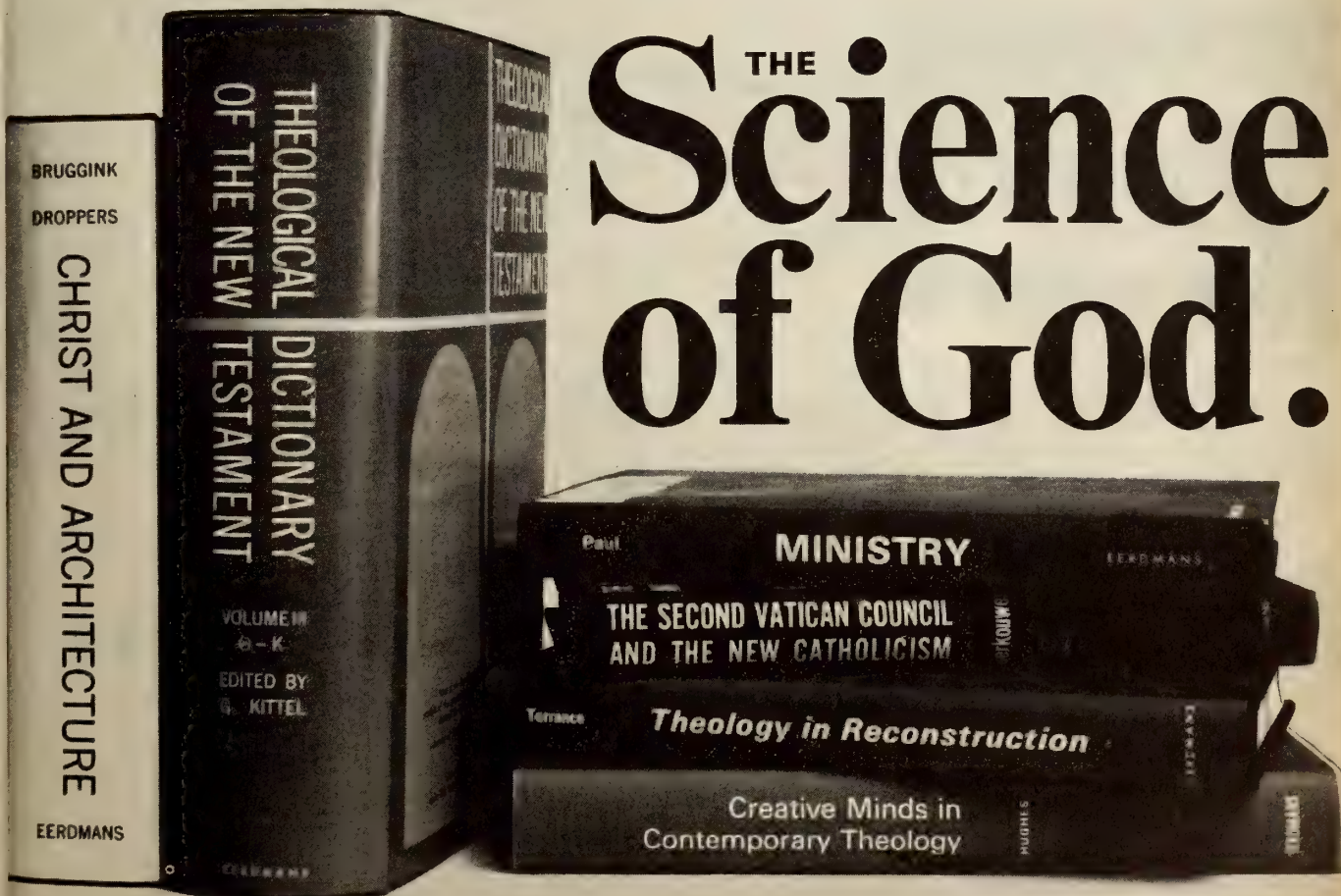
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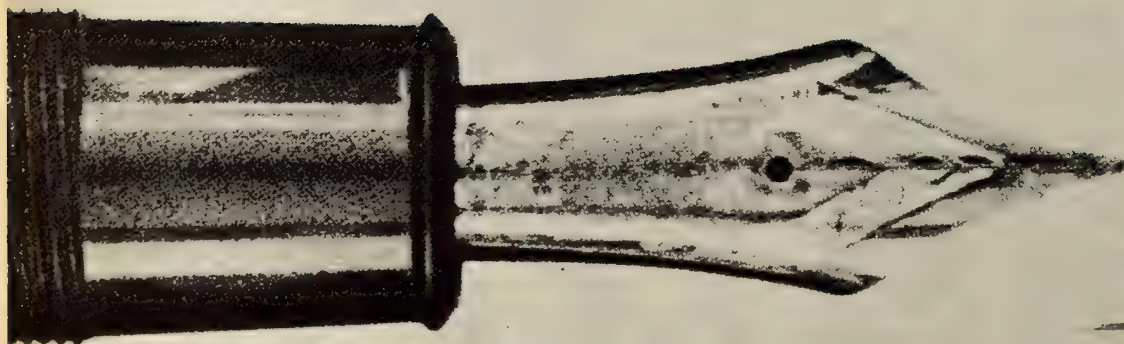
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in Torch and Trumpet

S. S. LESSON AND YOUTH PROGRAM FOR DECEMBER 11

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MAILBAG

COMMITTEES TAKE NOTE

The article on the functions of the Commission on the Minister and his Work by Dr. E. C. Scott (*Journal*, Nov. 9) was very timely. I am sure that every pulpit committee and every commission can benefit from it.

The misuse or misunderstanding of a commission's functions can easily hinder a congregation in its selection of a minister. All too often a pulpit committee tends to become a puppet committee of the

commission. Dr. Scott's article should leave little doubt as to the limits of the commission's authority.

—Gene Walpole Jr.
Johns Island, S. C.

RETRIED, NOT RETIRED

Believe it or not, one who is not a Presbyterian and who is attending Austin Seminary has not been so negatively influenced that he could not see a good thing in the B. Hoyt Evans youth programs in the *Jour-*

nal. But really, isn't it asking for a question mark when the same program appears for July 11, 1965, and November 27, 1966? Of course, there are some changes, such as "calculated to raise doubt," (1965) amended to read "calculated to create doubt," (1966) and a change in two of the hymns. But really these aren't as inconspicuous as Rev. Evans may think to the brilliant youths of today, to say nothing of seminary students — and faculty! Tell us, has Rev. Evans retired?

—Jerry Webb
Austin Seminary

Who would think of retiring him when his material is read so carefully? And some of it is so good we just think it's a mistake to print it only once. The number who think the programs a "good thing" are legion.—Ed.

REPORTING THE CONGRESS

I have been interested in reading reports in the *New York Times* concerning the World Congress on Evangelism held in Berlin. On the basis of the reports, certain aspects of the Congress were disappointing.

Frequent mention of the intellectual in religious thought and educational advancement in a modern religious world seemed overemphasized. Reference to the Reformation as having been led by university men appeared to miss the all-important point concerning that great movement—the *cause celebre*. Also certain remarks aimed at the so-called "Bible Belt" were shocking. Such digressions seemed to strike a discordant note in a program dedicated to evangelistic endeavor.

One satisfying feature, however, was the position taken by a Presbyterian minister who voiced opposition to a proposal that the Church establish a special department to deal with evangelism. His assertion that "where the Church was healthy, evangelism issued effortlessly from the Christian community 'as light from the sun,'" was an inspiring comment.

—Mrs. Delos W. Thayer
Washington, D. C.

The author of the *Times* stories, Mr. Cogley, is a Roman Catholic. It is to his credit, and that of the secular press generally (with the exception of *Newsweek*) that despite differences of beliefs and traditions, the central spirit of the congress was captured vividly and understandingly. We are waiting to see what the official Church press does with it.—Ed.

the PRESBYTERIAN JOURNAL

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THE PRESBYTERIAN JOURNAL, a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered to the saints, published every Wednesday by the Southern Presbyterian Journal Co., Inc., in Weaverville, N. C.

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THIS AND THAT

We are a small group of ladies from several denominations who meet regularly for Bible study and prayer. We have been doing this over a period of years.

We use prepared Bible study books and have used many courses. Mostly, though, we use the Bible studies prepared by Dr. Manford Geo. Gutzke . . .

We each receive the *Presbyterian Journal* through gifts made to Concerned Presbyterians and one week out of each month we devote our meeting to the circle lesson carried in the *Journal* and prepared by Dr. Gutzke. We have received a rich blessing from these lessons . . .

—Atlanta, Ga.

MINISTERS

Marion A. Boggs from Asheville, N. C., to the Westminster church, Greenville, S. C., as interim supply.

Franklin Williams from Hamilton, Ontario, Canada, to the Collierstown church, Lexington, Va.

H. Marvin Williams from Meadows of Dan, Va., to the Buchanan and Virginia churches, Buchanan, Va.

Curtis F. Crowther Jr. from Huntington, W. Va., to the Teays Valley church, Scott Depot, W. Va.

Thomas J. Reeves from graduate study to Converse College, Spartanburg, S. C., to serve as chaplain.

Perry N. Miller from graduate study in Atlanta, Ga., to the Madison, Ga., and Greensboro churches.

Richard H. Wood from Rocksprings, Tex., to the First Church, Santa Anna, Tex.

C. Lawrence McRae from the Southern Baptist Church to the Douglas church, Farmville, Va., Bethlehem church, Charlotte Court House, Va., and Davis Memorial church, Prospect, Va.

Sid Coleman Jr., from graduate study, University of Edinburgh, to the Caldwell and Somerville churches, Caldwell, Tex.

Cyril H. S. Moon from Renick, W. Va., to post graduate work, Emory University, Ga.

James N. Cook from Wake Village, Tex., to the McKinnon Memorial church, Charleston, West Va.

Harold H. Cummings from graduate study to the Faith Chapel church, Leesburg, Va.

Bert Edwards from Jewel Valley, Va., to graduate study, Columbia Seminary.

Fred G. Reed from Perryville, Ky., to the First Church, Campbellsville, Ky.

Paul Randolph Kowalski, Abbeville, S. C., has been extended a call by the Reid Memorial church, Augusta, Ga.

DEATH

James A. Jones, 55, president of Union Seminary, Richmond, and chairman of the Presbyterian US Board of World Missions, died on the way to his home Nov. 17 after being stricken while attending a meeting at the seminary.

• There's something very dramatic about coming back from such a mountain-top experience as the Berlin World Congress on Evangelism to a desk covered with reports of the recent caprices of "ecumenical" churchmen, the newest vagaries of denominational boards, the latest pulpit utterances of inventive preachers. People who have such an experience get an inkling of what Moses must have felt when he came down from his encounter with God to find his "relevant-minded" people dancing about a golden calf. Some of the feeling may be reflected in the editorials in this issue. If, despite efforts to the contrary, too much of it shows, we apologize!

• Professor Joseph F. Fletcher, avidly followed by numerous Presbyterian study groups, doesn't think the commandments Moses brought with him are absolute. In a recent Associated Press interview the professor of ethics at Cambridge Episcopal seminary said that if it was up to him he would change them to read: "Thou shalt not kill . . . ordinarily. Thou shalt not commit adultery . . . ordinarily." Dr. Fletcher is chief

ACROSS THE EDITOR'S DESK



exponent of "situation ethics," which he describes thus: "A situationist is prepared in any concrete case to suspend, ignore or violate any principle if by doing so he can effect more good by following it." And what is good? "The good is what works," said Dr. Fletcher.

• Among encouraging items we found on the desk upon our return was a sample card of the kind sent home with the children each week by the Key Biscayne church, Miami, Fla. On one side, there are printed two or three questions from the Catechism. On the other side appear the answers and a place for the parent of the child to sign after the memory work has been accomplished. What a fine way to stimulate Christian education at home!

• There also was an envelope on the desk containing a splendid study of the new "Confession of 1967" of

the UPUSA Church, by Dr. Oswald T. Allis. For those UPUSA members of presbyteries that have not yet voted on the new confession, and for US Presbyterians who want to know more about developments in the UPUSA Church in order better to evaluate union proposals and the like, this is worth the money (10 cents each, \$6.00 per hundred). Order from: Presbyterian and Reformed Publ. Co., Box 185, Nutley, N. J., 07110.

• And that reminds us that the article by Dr. Strong in this issue (p. 9) is the last in his notable series on the person and work of the Lord Jesus Christ. The whole series is being put in book form and can be ordered, for \$1, from the *Journal* business office, Weaverville, N. C., or from the Trinity Presbyterian Church, Felder Ave. at Hull St., Montgomery, Ala. ☐



Methodist-EUB Merger Heads for Vote

CHICAGO — General Conferences of the Methodist Church and the Evangelical United Brethren Church have approved a plan of union, and the next step will be up to the regional organizations of the denominations.

No significant opposition is expected from the Methodists, who number 10.3 million. But the 750,000 EUB's, who made a number of concessions in framing the merger, are expected to clash over the proposal.

The vote in the separate conferences here was 95 per cent in favor by the Methodists and 75 per cent by the EUB delegates.

Passage by the EUB conference came with only 15 more votes than were needed. A total of 325 tallies were counted for the plan, with 88 against. Most of the opposition came from EUB annual conferences in Montana, the Pacific Northwest, Northwestern Canada and West Virginia. EUB churches in the Northwest are known to be among the most evangelical in the denomination.

In the final hammering out of details, it was the EUB Church

which accepted two Methodist methods of procedure for the united Church — to have bishops elected for life and to have district superintendents appointed by bishops.

The Methodists made a gesture in the direction of the EUB delegates by agreeing not to place the requirements of a bishop's life tenure in the constitution while continuing to elect them for life in actual practice.

Name of the new body would be United Methodist Church.

It will come into existence in 1968 if two-thirds of the annual conferences of both present denominations approve next year.

EUB Senior Bishop Reuben H. Mueller warned that "months of education and promotion are ahead of us" in discussing prospects of a favorable vote by his constituency. Bishop Mueller, who is stepping down as president of the National Council of Churches in December, has been one of the foremost advocates of the union.

Methodist Bishop Lloyd C. Wicke of New York said it was "inconceivable" to him that the Methodist annual conferences would fail to rat-

ify the merger plan.

Doctrinal documents of the new Church would include both the Methodist Articles of Religion and EUB Confession of Faith. ☐

Israeli Threat Posed To Missionary Work

JERUSALEM (RNS) — Israel's parliament referred to committee a proposal by two Orthodox members calling for a legal ban on what they called aggressive Christian missionary activities.

The motion was submitted by Yitzhak Raphael, a member of the National Religious Party, and Yaacov Catz, of the Poalei Agudat Israel (Orthodox Religious Workers Party).

They charged that the Christian mission had taken advantage of Israel's recent economic recession to accelerate proselytizing. At present, they claimed, there were at least 1,500 Jewish children in 51 Christian institutions."

Only one member of the Knesset (parliament) opposed discussion of the issue. He was Uri Avneri, editor of *Haolam Haze*, a secular weekly.

Minister of Religious Affairs Zerah Wahrhaftig told the parliament that all the "responsible" Christian Churches were against aggressive missionary activities. ☐

THE CHURCH OVERSEAS

MEXICO — Manuel Arenas, 34, a member of the Totonaco Indian tribe of Mexico is making an extensive speaking tour across the United States to tell his amazing story.

Born of poor parents in a remote Totonaco village, Arenas had virtually no prospect of rising above the primitive agricultural status of his ancestors. However, Wycliffe Bible Translators came to his village and when Manuel was nine years old he began to help the translator break down the native language and put it into writing for the first time.

Becoming a believer in Christ, he stayed with the translator when his

father forced him to leave home for breaking tribal tradition. Arenas has studied in Canada, where he learned to speak English, in Dallas where he studied the Bible for three years, and in Chicago. At the University of Chicago he received his B.A. degree in education.

After a time of working with the Wycliffe Translators in Mexico, he received a scholarship to study in Germany.

Arenas emphasizes the importance of giving the Bible to tribes-people in their native language. His ultimate desire is to return to his people and begin a Bible school. ☐

College Students Leave Leftist Organization

NORTHFIELD, Minn. (RNS) — Students of St. Olaf College, an American Lutheran Church institution here, have voted to withdraw from the National Student Association (NSA).

About 70 per cent of the students voted in the campus referendum. There were 1,250 votes for withdrawal and 520 for retaining membership in the association.

William Horvath of Detroit, student body president, said students opposed the NSA for "leftist" leanings and its advocacy of the withdrawal of U. S. military forces from Viet Nam. ☐

Pope Warns Faithful Against Usurpation

VATICAN CITY (RNS) — Pope Paul VI — as he has done on several occasions recently — cautioned strongly against post-Vatican II attempts at changes in the Church that are contrary to its canons and disciplines.

Speaking at a recent midweek general audience in St. Peter's Basilica, he said, "All must be workers in the Church — active members, missionaries — not indifferent on-lookers or lazy critics."

Referring to "innovating tendencies of the moment," he then went on to warn that "one must not yield to the temptation of thinking that the teaching and decrees of the Vatican Council authorize any sort of arbitrary novelty, or justify free and irresponsible initiatives out of keeping with the building's design."

In speaking of the "building's design," the Pope referred to the Church as a structure of which Christ was the Architect.

He said "one must be deeply convinced that one cannot demolish the Church of yesterday to build a new one today."

"One cannot forget or impugn what the Church has until now taught with authority (or) substitute for sure doctrines new theories and conceptions that are personal and arbitrary."

In a later address to the governing body of the Society of Jesus the pontiff expressed dissatisfaction that some Jesuits were talking of changing the emphasis of their order to a less spiritual one and reminded them of the necessity of obedience to the papacy. ☐

Experimenting Priests Get Ritter's Warning

ST. LOUIS (RNS) — Joseph Cardinal Ritter, Archbishop of St. Louis, has threatened to reassign any priest who experiments with the liturgy in an unauthorized form.

In a letter to priests of the arch-

diocese, the cardinal also revoked "any experimentation which may have been authorized in the past," and concluded by warning:

"I know that you will agree with me, therefore, that in the future, I should not continue in an assignment any priest who will not carry out the liturgy in the way officially approved by the Church."

He said that unauthorized departures from prescribed liturgical forms "have deservedly caused wonderment among the faithful. It is my obligation to see that our people are not victimized by those who have

a flair for the singular and unauthorized, no matter what the motivation of the lone clergyman is."

Cardinal Ritter issued his letter about a week after he returned from a meeting in Rome of the post-Conciliar commission for implementing the Constitution on the Liturgy. He is one of two American prelates on the commission.

He reminded the priests that Pope Paul VI recently told the commission on the liturgy to guard against "introducing singular elements" into liturgical reform "lest they astound and disturb the praying community." ☐

THE CHURCH AT HOME



Synod Merger Proposal Goes to UPUSA Assembly

(See related editorial, p. 12.)

NEW YORK — With a constitutional amendment providing for union presbyteries already being voted on in the United Presbyterian Church USA, a similar proposal to authorize union synods has now received strong official backing.

The Commission on Ecumenical Mission and Relations (COEMAR) has favorably recommended to the 1967 General Assembly such an amendment. It took the action in response to instructions from the 1966 UPUSA Assembly asking it to study the possibility of merging UPUSA synods with those of the Presbyterian Church US and other Reformed bodies.

The 1966 meeting of the denomination's highest court approved the amendment to authorize the joint presbyteries and sent it down for a vote. A proposal of this type is now being studied in the Presbyterian Church US by its Permanent Judicial Commission.

The union synods action was introduced at the COEMAR meeting here by the Rev. Philip Bembower, pastor of a union congregation in Bowling Green, Ky. He is listed in

the minutes of the UPUSA as a member of its Western Kentucky Presbytery and in the Presbyterian US minutes as a member of its Muhlenberg Presbytery.

"Since reunion on the Assembly level is not currently being considered, and cooperative efforts having advanced as far as they can under present forms of government," Mr. Bembower said, "It is imperative that provisions be made for means consistent with our forms of government so that at whatever level reunion is possible, it may be effected."

In his presentation to the commission the Kentucky pastor noted that doctrines, forms of government and forms of worship of the two denominations are "congruent."

Formal congruence of the Churches is expected to be shattered next May, however, when the UPUSA Assembly is scheduled to enact the new confessional position now being voted on in that denomination's presbyteries. The proposal drops the Larger Catechism as one of the doctrinal standards and adds others, including the controversial "Confession of 1967." It also changes officer vows substantially.

Congruence of many synod borders is also likely to be affected by UPUSA Assembly action. At the

last meeting of the court general assent was given to a plan to reduce the number of synods, and a committee working out the details was enlarged. ☐

Council Officers Renamed New Posts Authorized

ATLANTA, Ga. (PN) — Gil R. Pirrung, layman from Bainbridge, Ga., today was re-elected to a one-year term as chairman of the General Council of the Presbyterian Church US.

Dr. G. Roland Sims, pastor of Central church in Jackson, Miss., was renamed vice-chairman.

Named to serve with these two officers on the executive committee are the Rev. Jack K. Bennett of Beaumont, Texas, the Rev. John W. Cowan of St. Joseph, Mo., Dr. A. Allen Gardner of Asheville, N. C., the Rev. F. Wellford Hobbie of Staunton, Va., and Mrs. W. Scott Shepherd of Lumberton, N. C.

The Council also authorized the creation of a department of creative services to serve all denominational agencies, with the initial staff comprised of a director and writer. An art unit will be included in the department.

Employment of a research specialist also was approved. A research council, composed of at least one staff person from each agency involved, was also authorized.

It was reported that benevolence budget receipts through Nov. 14 totaled \$6,949,173.91, which is 82.67 per cent of the 1966 budget.

A part of the meeting was the installation of the new executive secretary of the General Council, Dr. Lawrence I. Stell. He has been serving in the office since May. The installation sermon was given by Dr. Frank H. Caldwell of Charlotte, N. C., moderator of the General Assembly. ☐

Joining Seminary Staff

DECATUR, Ga. — Columbia Seminary has named one of its 1965 graduates, the Rev. James T. Anderson, to the new post of director of admissions. Since his graduation he has served as assistant pastor of the Central church in Anderson, S. C. The Georgia native is a graduate of Davidson College. He will begin the new duties Jan. 1. ☐

New Center Building Occupied by Agencies

ATLANTA, Ga. (PN) — Nine agencies of the Presbyterian Church US have occupied the new \$2 1/2 million Presbyterian Center.

The offices for 175 employees were moved from their temporary location on Monroe Drive during the weeks of Nov. 14 and Nov. 21. In addition to General Assembly agencies, the center also is headquarters for the Synod of Georgia and Atlanta Presbytery.

The seven-story structure is of brick and limestone. It was constructed on the site where eight old structures had housed the offices for more than a decade. The new center will retain the old address of 341 Ponce de Leon.

It will be headquarters for the General Council, Board of Church Extension, Board of Annuities and Relief, Board of Women's Work, Office of the General Assembly, Office of the Minister and His Work, *Presbyterian Survey* magazine, TRAV (the denomination's television, radio and audio-visuals agency) and the Presbyterian Book Store. ☐

Board Votes Increase In Ministerial Relief

ATLANTA, Ga. (PN) — An increased formula for regular monthly assistance from ministerial relief funds has been approved by the Board of Annuities and Relief.

The increase, effective Jan. 1, ups the current level of \$2,000 for individuals and \$3,000 for couples, to \$2,400 for individuals and \$3,600 for couples, all regular income considered.

The boost increases such assistance over the past six years by 41.18 per cent for individuals and 38.46 per cent for couples.

Board members voted to give to eligible beneficiaries a Christmas gift of \$150 to individuals and \$300 to couples, to be sent in December with the regular monthly ministerial relief check.

Three reports highlighting the October docket included: 1) An announcement that \$538,591 or 83 per cent of the board's budget had been received by September 30 for ministerial relief—\$46,981 less than the amount received in the same period last year. All funds for ministerial

relief contributed to date have been in the form of designated gifts; 2) A notation that the open-period for term life insurance, in June and July, resulted in approximately 75 per cent increase in enrollment, and term insurance in force; 3) The report that although medical claims on group life and major medical insurance for the active amount to 110.4 per cent (July 1, 1965 - June 30, 1966), the rate to be charged for the same period in 1967-68 will remain the same as the rate for the current year. ☐

Montreat Conferences Scheduled for Season

MONTREAT, N. C. — Dates for the 1967 conferences in the summer season of the conference center of the Presbyterian Church US have been announced by E. A. Andrews Jr., conference vice-president of the Mountain Retreat Association.

The annual Bible Conference will be held Aug. 11-20.

Other conferences have been scheduled as follows: Synod of North Carolina, June 6-7; North Carolina Men, June 9-11; Appalachia Youth, June 12-17; N. C. synodical training school, June 12-16; institute for outgoing missionaries, June 14 - Aug. 2; consultant service session, June 18-23; administration conference, June 23-25; Appalachia Men, June 24-25.

Christian education workshop, June 23-28; women's advisory council, June 30 - July 2; presbytery presidents, July 3-4; women's conference, July 5-12; N. C. Covenant Life conference, July 14-20; music conference, July 20-26; world missions conference, July 17 - Aug. 2; church extension conference, August 3-9; Assembly Men's Council, August 25-27. ☐

Named Vice-President

HAMPDEN-SYDNEY, Va. — C. H. Pritchard Jr., business manager and treasurer of Hampden-Sydney College since 1957, has been appointed to the new position of vice-president of the institution. He is a 1950 graduate of Hampden-Sydney and received a master's degree from Longwood College. He was a banker before he joined the college staff and is a ruling elder. ☐

Faithful To Our Duty

MAJ. GEN. GEORGE T. DUNCAN

The mission of the Church and that of its members is not easily divisible. What the Church accomplishes in the final analysis depends, in large measure, on the dedication of its laymen.

We live in a world of confusion and we are beset on all sides with voices. Some, with more emotion than reason, offer conflicting opinions and advice on the complex problems and issues that face us.

In the midst of every real turmoil we find the Christian layman — you and me — trying to influence local and national policies, both spiritual and temporal, and often battered, bruised and belabored in the process.

Our situation sometimes calls to mind the building contractor of many years ago who wrote to his employer in this pitiful vein:

"Respected Sir:

"When I got to the building, I found that the hurricane had knocked some bricks off the top. So I rigged up a beam with a pulley at the top of the building and hoisted up a couple of barrels of bricks. When I had fixed the building, there was a lot of bricks left over.

"I hoisted the barrel back up again and secured the line at the bottom, and then went up and filled the barrel with the bricks that were left over. Then I went to the bottom and cast off the line.

"But the barrel of bricks was heavier than I was and before I knew what was happening the barrel started down, jerking me off the ground. I decided to hang on and

This article is extracted from an address to the men of South Carolina Presbytery. The author is deputy commanding general, Third U. S. Army, with headquarters at Fort McPherson, Ga.

halfway up I met the barrel coming down and received a severe blow on the shoulder.

"I then continued to the top, banging my head against the beam and getting my finger jammed in the pulley. When the barrel hit the ground it burst its bottom, allowing all the bricks to spill out.

"I was heavier than the empty barrel and so started down again at high speed. Halfway down, I met the barrel coming up and received severe injuries to my shins. When I hit the ground, I landed on the bricks, getting several painful cuts from the sharp edges.

"At this point I must have lost my presence of mind, because I let go of the line. The barrel then came down giving me another heavy blow on the head and putting me in the hospital.

"Respectfully yours, Joe Carlson."

We Must Keep Our Heads

In the world of today, the Christian layman should not lose his presence of mind. Battered and bruised as he is, he cannot afford to let go of the line. He must retain control of the voices that profess to speak for him. Through his actions and his influence, he must affect local and national policies, both secular and spiritual, in a Christian direction in an orderly manner.

Adding to the confusion in which we find ourselves, are the positions taken by the National Council of Churches and our own General Assembly on matters of vital concern to us as Christians and responsible citizens of this great nation.

I have no desire to attack these pronouncements, but I do believe we should examine them critically and raise some questions that become im-

mediately apparent when we read the statements, for they have been made by Church bodies in which we as Presbyterians have certain responsibilities.

The General Assembly, meeting at Montreat in April, attempted to clarify last year's declaration on civil disobedience. While urging all to live responsibly under the law, the statement also spoke of civil disobedience as permissive as a last resort, and ended by stating that the Presbyterian Church, US will continue to support and regard with compassion those who practice civil disobedience according to their conscience.

If we sincerely attempt to follow the leadership of the General Assembly in this matter, we indeed find ourselves in a dilemma. Many of us have sworn to uphold the Constitution and the laws of the land. Yet, according to the Church we are expected to support those who practice civil disobedience "according to their conscience." Has anyone been found practicing civil disobedience *not* according to his conscience?

In practice, then, "conscience" boils down to meaning "as the individual chooses."

In an attempt to relate this to our revolutionary roots, someone explained that this means a group might engage in another Boston Tea Party if there were no other means of bringing its grievances before the public.

This explanation doesn't completely satisfy. Under our laws as presently written, is there any Christian justification for private persons dumping another man's property into the sea as a public protest?

Judge Jephtha Tanksley of the Fulton Superior Court in Atlanta said, "Surely there is no justification for

a policy of disobedience of the law. I don't contend that our laws are perfect, that our government is perfect or that those administering our government are perfect. I do seriously contend that it is as near perfection as any government of man has ever been, and if the good people of this nation will dedicate their energies to making it better and more nearly perfect, they will do a far greater service for themselves and their fellow men than can ever be achieved by giving encouragement to those who say they will disobey the law when they choose."

Roscoe Drummond, who is not known as a conservative, recently wrote, "It should be clear that those who resort to illegal protest reject the democratic process. They are willing to rely on reason and persuasion, but seek to force social change by creating social chaos through law violation. Illegal social protest needs to be seen for what it is, not mistaken for something worthy."

The General Assembly felt compelled to speak on this subject. We have seen the direction its "compulsion" has taken.

Viet Nam, Too

At the same session, the General Assembly adopted a policy statement on Viet Nam earlier adopted by the National Council of Churches. This statement asks the U. S. Government to reaffirm its readiness for unconditional negotiation; to avoid bombing population centers in North Viet Nam; to relieve suffering of noncombatants in South Viet Nam; and to request the United Nations to begin negotiations to cease fire.

A noteworthy omission from this statement is any plea to the North Vietnamese to cease murdering innocent villagers and local mayors in South Viet Nam; to cease fighting in the sovereign republic of South Viet Nam; and to gather at the conference table as they have repeatedly been urged to do by the U. S. Government.

As the saying goes, "it takes two to tango." It also takes at least two to fight a war. What purportedly is meant to be a statement stemming from a Christian desire for peace addresses itself to only one part of the problem with some tinge of prejudice against the actions of our government. Therefore, the objectivity of the statement is

subject to question. As a matter of fact, several questions are raised by these Church pronouncements.

Do we support the civil disobedience that recently has shaken our cities, destroyed property and imperiled hundreds of our citizens?

Do We Support Riots?

Can the laymen of the Church, in the light of their obligations as responsible American citizens, support the positions taken by the Church?

If these positions cannot be conscientiously supported by most laymen, of what value are they?

An article in the *New York Times* of February 9, 1966, said, "An objection to Church bodies taking positions on controversial social issues is based on the idea that in speaking out in specific terms to statesmen and other leaders who have authority to act, the Church is exceeding its competence."

Dr. Visser 't Hooft, retiring secretary of the World Council of Churches, said, "We must answer (the needs of our time) by mobilizing the thought and energy of our most able Christian laymen, who do know the problems concerned."

This is a development devoutly to be wished.

In working out positions on controversial secular issues, are we in the Presbyterian Church US mobilizing the thought and energy of our most able Christian laymen who do know the problems concerned?

I do not believe the Church, as a whole, should take positions on social and political issues, because for the most part the subjects are beyond its competence. I do believe the individual Christian must take positions on these issues if there is to be a Christian influence on the course of events.

While we may disagree with some of the statements made by Church bodies on political and social issues, we must, as Christian laymen, agree that Christianity *has* to influence the world in which we live if we are to attain worthy earthly goals.

There are many today who are confident that the Utopia they seek can be achieved through the actions of men, in whom they place complete faith and confidence. But what sort of society will these men create if they have lost faith in their religion, their country and their laws?

Billy Graham has said, "Fallible

man cannot create an infallible society."

Whatever brave new world man seeks to create must have a firm spiritual foundation.

The strength and influence of the Church lies in the Christian dedication, the faith and action of its individual members. The action I speak of has nothing to do with waving placards and marching in demonstrations. I'm speaking here of the steps we take, and the influence we exert, in the course of our daily lives.

Fortunately for us, there are Christian men in positions of leadership in public life who do know the problems concerned and thousands of Christians daily exercise their influence in less prominent, but not less important, ways.

These are the men who should influence the nation and improve the society in which we live.

If these Christian laymen fail in their duty or falter in their faith, all the edicts of the Church will not help our society.

But what about our own Christian faith and duty? Are we, by our example and our daily actions in our own communities guiding events in a Christian direction? If we are not, we are not exercising the power and influence of our Christian faith.

Some of these challenges lie close at home. For example, churches send missionaries and money to Africa to convert the natives, yet a Negro is not welcome to worship in some of these churches in the United States. Is this to forget that the church is the sanctuary of Christ and not a social club?

Howard Jones, a member of the Billy Graham team, writing in *Decision* magazine, said, "Both white and Negro Christians often agree that Christ fundamentally is the answer to the race problem, but with many this has become a cliché they use to ease their consciences. We must allow Christ to solve this problem in our own hearts before we can expect to see a change in the church and the community."

Then, what has become of Christian charity? The Government has acted to relieve the poor and provide for their needs. This bureaucratic, impersonal approach has not proved entirely successful. Yet as the Government moves into this area, the Christian Church seems to be moving out. Is it possible for churches and individual Christians

to concentrate so much of their attention on man's spiritual needs that they give too little attention to his physical needs? I know a man who has tenants in a house I wouldn't put my dog in. Yet he considers himself to be a Christian.

Many of us were upset sometime ago when a band of jobless, hungry and homeless Negroes (with outside encouragement) moved into an abandoned air base. We condemned this illegal action. But at the same time should we not have condemned

the cause? Could this situation have been avoided if Christians had been genuinely interested in the physical needs of their fellow men? If individuals acting in Christian charity do not help in situations such as this, non-Christians will step in to take advantage of them.

We are in an era of change and change is often accomplished by confusion. In these confusing times, we are not helped by pronouncements on social and political issues from national Church bodies. How-

ever, individual Christians must take positions on these secular questions. The degree the Church influences the decisions of this century depends on the position the individual Christian takes on the issues that face him, and on the Christian commitment and action of the layman in the everyday tests of his faith.

If Christian laymen resolve these problems in their hearts and act in true Christian commitment our social, economic and political aims will be guided in a Christian direction. ☐

Final message in a series of articles on the Person and Work of Christ —

The Second Coming of Christ

ROBERT STRONG, S.T.D.

More and more attention, I should think, would be given by Christian people to the second advent of our Lord. How rapid and how ominous are events which suggest the imminence of His return.

One-third of mankind is under the domination of atheistic Communism. What better matrix for producing the anti-Christ has ever been offered in history? It does not seem idle speculation to wonder if the anti-Christ will prove to be a Red dictator who out-Stalins Stalin.

From our knowledge of the atom whose destructive use carries with it apocalyptic suggestions, we had the bomb. Now the Russians, English, and French have it. Israel is tinkering with it and experts predict that very soon China will test a hydrogen bomb. Will the anti-Christ achieve world domination by an atomic ultimatum?

One looks out on the religious scene to behold almost utter confusion. Official atheism bludgeons one billion minds. For more than a hundred years the authority of Scripture has been widely denied in the Western world. The deity of

"... He shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day" (II Thess. 1:6-10).

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Christ is being denied on many sides.

The very existence of God has been challenged within the visible Church. The definitions of certain prominent theologians have the effect of depersonalizing the Almighty and reducing Him to a pantheistic notion of the world process. It is either revival or the consummation, one is tempted to say.

As we now consider the second coming of Christ let us remind ourselves also of two pertinent parables of Jesus.

## Two Advent Parables

The first is the parable of the wheat and the tares recorded in Matthew 13. Here the kingdom of heaven is likened to a man who sows good seed in his field. While men sleep, an enemy sows tares in the field. Presently the servants ask to be permitted to root out the tares from among the wheat. But the master forbids, for his servants will likely pull up the wheat also. At the time of harvest the tares will be gathered in bundles and burned. The wheat will be harvested and

safely stored in the barn.

Asked to explain the meaning of the story, Jesus said that the field was the world. He Himself was the sower of the good seed. The tares were sown by the devil. The harvest is the end of the age. The reapers are the angels. They will cast the devil's followers into fiery destruction, but the Lord's people will be conducted into the heavenly Father's kingdom.

The second is the parable of the pounds, found in Luke 19. The disciples were speculating about an immediate appearance of the kingdom of God. Jesus gave them to know that a prophetic program needing time to be accomplished must be taken into account: A certain nobleman had to make a journey in order to receive a kingdom. Before departing He called his servants and entrusted to each a pound with which to carry on business for him in his absence.

The nobleman returned to take account of his servants. Faithfulness was rewarded, slackness was reproof. "But those mine enemies which would not that I should reign over them," decreed the nobleman, "bring hither, and slay them before me."

It is plain to see that the nobleman is our Lord. He has left the world to gain a kingdom, but He will return and there will be an accounting. His faithful servants will

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be rewarded. Those who opposed His rule will be summarily judged.

The three passages represent the consistent New Testament teaching about the coming again of Jesus Christ: The Lord will return as deliverer, as judge, as king. Personally, openly, visibly, gloriously Christ will come to the earth in these three roles.

### **Christ As Deliverer**

The Lord Jesus will come as deliverer. II Thessalonians 1 particularly accents this idea. Troubled or persecuted believers will be recompensed with rest when the Lord appears.

With what varied reactions do we listen to this assurance. The afflicted welcome it with joy. So do the worn, the defeated, the discouraged, the sorrowing. It gives them comfort of heart. Some day, some day Christ will come. Perhaps in our day, our own day of need, the Lord will come.

Boys and girls and young people may react differently. Life stretches out before them. Education, career, romance, marriage, the rearing of children are ahead. They want their turn at life. The Lord's coming is remote, like heaven. They do not long for a deliverer. Let them learn this truth, however. It will yet stand them in good stead.

True Christians in China and other Communist-enslaved lands must draw great help from the teaching that one day Christ will come again and will bring to His own deliverance. Under pressure now, leaders of the Church have been liquidated. Soviet agents fill the top administrative posts of the churches in Russia, China, Hungary, North Korea. We should pray much for our brethren in these countries. May the hope of the Lord's coming be real to them and a vital help to their enduring.

There is opposition in the homeland too. It comes most of all from unbelieving elements in the visible Church. For a long time there has been and there continues to be a battle for the truth. We yearn to see the truth vindicated.

As the long shadows of what may be the final rebellion against Christ's cause appear to be reaching out and touching us, we find assurance in the promise that the deliverer is coming. Stand steady, stand true—that is the watchword He gives Who will come and will not tarry.

When Christ comes He will also

come as judge. Paul announced that all who do not know God and do not obey the Gospel will be punished with everlasting destruction. The Lord will take vengeance upon them and banish them forever from His presence. Jesus said that all the children of Satan and workers of iniquity will, at the end of this age, be gathered together and cast into a place of punishment where there will be "wailing and gnashing of teeth."

Although sentimentalists shrink from it, this teaching of judgment finds ready acceptance in many places. To be sure, truth is not required to wait for a majority vote. But the massive evil seen by our generation has induced many a mind to consent to the doctrine of judgment. Hitler's concentration camps and gas furnaces, and Soviet determination to enslave confront the world with a monstrous spectacle of ruthless evil. And Red China seeks to outdo her preceptor. This in the twentieth century! This in our enlightened time!

We are almost beyond being shocked, but now and again a fresh wave of amazement and incredulity that such things can actually be sweeps over us. How long, O Lord, we ask, how long? And we find ourselves forced to consent to the idea that the perpetrators of these crimes will at last experience the judgment of God. Scripture says that all judgment has now been committed by the Father to the Son. Christ shall come as judge.

Nor shall communists alone fall under the glance of His anger. Is our land free of offense? What of the rising curve of crime? What of the erosion of honesty? What of the decay of personal purity? God will not be mocked. The flaming fire that attends Christ in His coming will find dross in plenty in Western lands. Must we not admit that Christ will of right judge our people too, should He in our lifetime come?

### **One Man's Gospel**

The director of evangelism for a certain North American denomination would not agree with this. Unfortunately he does not speak only for himself when he says,

"We can and should preach the gospel in the context of today's world. Man is not troubled about future life, but about this life. He is not disturbed about future punishment as his fathers were. A mi-

nority of those who go to church may still sometimes be as troubled, but the non-churchgoer and thousands of those who sit in pews Sunday by Sunday are not troubled by thoughts of hell, nor inspired by dreams of heaven.

"Modern man is gravely troubled by the world in which he lives. He fears it may be destroyed and all that he loves with it. We must appeal to modern man on the basis that this world is the world loved by God. To accept salvation is to become one of those who are saved in order to save the world."

World peace and social justice are this man's gospel. It does not enter his mind that heaven's judgment will fall upon the world when its probation is over. In bending his thinking to suit the supposed modern temper he betrays the Bible and lulls the sinner's soul to fatal slumber. The universalist, the one-world-at-a-time dissenter, the mere "do-gooder" must somehow be awakened to the Biblical realities. To all who have not bowed their knee to Him, the Lord Jesus is coming as judge. While it is still day, let men come to terms with Him, let men hear and heed His offer of eternal salvation.

### **Millennialism**

The coming of Christ as judge of the impenitent exposes as erroneous the type of teaching that, by implication, holds out a second chance of salvation to men. Such a scheme is shown untenable by the passages before us. Every single one who is not Christ's will be judged and disposed of, says II Thessalonians 1, says the parable of the wheat and the tares, says the parable of the pounds.

When Christ comes, the day of repentance has been brought to an end. There will be no wicked persons to survive His appearing to live on in a supposed millennial order of things. For the unsaved, Christ returns as judge. And He makes a full end of their earthly life. Neither reconciliation nor rebellion will any longer be possibilities for them.

This is why we find the Apostle Paul saying so insistently that now, while it is called today, men are to repent and believe upon Christ. There is no future day or age in which they may: it is now or never.

As there will be no millennium in which men may repent, there will be no corrective and reclaiming period



of suffering. Universalism or final reconciliation is denied by the passages which we are considering. It is an everlasting destruction into which the godless and disobedient are plunged when Christ returns as judge. How insistent must be our proclamation, therefore, of the gracious offer of forgiveness of sins through faith in Jesus as Saviour.

Let modern man profess unconcern. We are nonetheless concerned. We love our fellows. We must warn them. If they will not heed the Lord's watchmen, still the warning was given; and the blood of the despiser and the indifferent is not chargeable to us.

And also Christ will return as King. The note of kingship is plainly struck in the parable of the wheat and the tares. In the parable of the pounds Jesus represents Himself as receiving a kingdom and coming to exercise His rights as king. The kingdom and the Lord who is king are before us in II Thessalonians 1.

Christ brings in the kingdom of God and comes to receive the homage of His saints.

What a tremendous experience will be ours should we be the generation to which He will return. We would then be doubly glad that we have had a zeal for Christ's honor, that we have longed to see Him everywhere acknowledged. He is worthy of universal adoration. His is the name above every name. What an overwhelming sense of exaltation will be ours should we be given literally to see the public vindication of the Lord Jesus Christ. When the King comes. . . . !

Christ is King. He will come in majesty. He will come in power. He will come in glory. He will come with royal train and retinue. He will come whose right it is to rule. He will come and usher in His everlasting reign of peace. Every enemy will be overcome.

Only righteousness will be found under His rule. No incipient rebel-

lion will work there. No grudging acceptance will be accorded. His very own of all the ages will be His subjects. In them He will delight and they in Him. They shall see His face. His servants shall serve Him in the perfect strength of resurrection life. The kingdom is forever.

Still the battle of the Church is raging. And the fighting goes hard at many a point. Christians find themselves opposed. Foes seem to multiply. Defections occur. Steady hearts at times go faint. But the King of kings is coming. The Lord of lords will yet triumphantly appear. The world that rejected Him will look on the pierced one. The coming of the Lord draweth nigh.

Is He your King? Is your heart devoted to Him? How well and faithfully are you serving and living for Him? If our times are to behold Him in His coming glory, may none of us who have taken His name need to be ashamed in the presence of the King. ☩

## Secular and Sacred

There is current in avant-garde writing the time-disproved and test-tattered idea that "The Church can conquer the world by becoming worldly." Proponents of this notion misquote the phrase "Go into all the world" by omitting the following words "and make disciples."

The self-styled "leaders in the post-Christian era" confuse the sacred and the secular. This underlies the rush to be "worldly."

If you define as sacred all the pious farces promoted by the communications offices in New York, Philadelphia or elsewhere, then it is no great feat of logic to leap to the conclusion that "we need to become more secular."

If you define as secular everything outside the stained glass windows, then it is simple to say "we need to go into the world."

But neither of these definitions, nor any of many others current in

our day, is of any real significance for a sincere follower of our Lord Jesus Christ.

Jesus used only two ecclesiastical illustrations, both bad. One presented the priest who passed by on the other side of the road and left a beaten man unaided. The second ecclesiastical illustration is that of the Pharisee praying in the temple, thanking God self-righteously that he was not like other men. It would be quite impossible to erect an ecclesiastical "sacred" as the approved Way of Jesus.

Jesus used innumerable illustrations taken from ordinary life. The prodigal son, the sower, the parable of the coin, and numerous other stories are parables of the common life. But *not once* did Jesus say that His disciples were to go into the world to become worldly! True, powerful popes have acted as if they believed Jesus expected men to become worldly, notably Alexander VI.

Alexander's modern counterparts polish the chairs in many denominational executive offices. Their attempt to conquer the world by becoming worldly will end (as it has always ended) in the conquest of their organizations by the world!

Jesus defined the sacred and the secular by His words and actions. The sacred was that in which God made Himself known. The secular was that in which evil and sin were made manifest.

The true test of the sacred is the extent to which religion permeates all of life. God is our Father in all of our experiences, and not just in some portions of life.

Our estimate of the oddities lumped under the word "mission" would be clearer if we made the viewpoint of Jesus the standard of our evaluation. Then, indeed, we will go into all the world to make disciples! — From *The Congregationalist*. ☩





## EDITORIALS

### Board Paces 'New Look'

The story of the Presbyterian US Church Extension board meeting reported in our news columns last week (Nov. 23, p. 7) illustrates a new development in official denominational circles, namely the accomplishment by board action of objectives the General Assembly and presbyteries have not yet adopted.

Church union with United (UPUSA) Presbyterians has traveled a rocky road in the General Assembly. So the Board of Church Extension has decided to explore "bold new strategy" in the "border synods" in the realm of "union churches."

Said a paper given the "green light" in the board meeting: "... a uniting of effort through the formation of union churches might be a very wise and statesmanlike step." In other words, union can be accomplished in practice if not by vote of the Assembly.

In other actions, the board completely reorganized itself for the second time in as many years. If the 1967 Assembly approves, the board will henceforth be known as The Board of National Ministries.

It also authorized a loan of \$150,000 to Potomac Presbytery to support Presbyterian US participation in the Religious Facilities Corporation of Columbia City, Md. In case you have not kept up with the news, Columbia City is a brand new city which is being planned from the ground up. The religious life of Columbia City is being planned through the National Council of Churches by a corporation especially set up for the purpose. Only those churches approved by the corporation will be allowed to build in the new city, and only in a manner also approved by the corporation. There is absolutely no indication that a congregation of the Presbyterian Church US will be permitted.

(The board also sent a letter to the President of the United States conveying its "concern" over chaplain appointment policies applying to members of the Mormon Church.)

Those phrases, "bold new strategy," "bold new policies," "bold new program," appear more and more regularly in board and agency reports these days. Invariably they represent a departure (that is why they

are "bold" and "new") from something.

For a while the departures taken at official levels in the Church were of a peripheral nature. There was a change of method here, a cutting of corners there, a use of new media to accomplish the age-old task of the Church. But the fundamentals of belief and of mission remained.

Lately the departures have been more radical and more basic. Now the boards and agencies of the Church are going beyond limits which many believe vital to the integrity of the Gospel and of the Reformed faith.

For instance, can the Board of Church Extension justify a blanket policy of "union churches" throughout the border synods of the denomination without giving tacit approval to the doctrinal and polity changes now in process of adoption by the United (UPUSA) Church?

And can those members and ministers of the Church who are still Presbyterian and Reformed (however many or however few they may be) continue much longer to turn a blind side and a deaf ear to the violence being done to doctrinal and ecclesiastical integrity at almost every official level in the Church?

Is not the time coming when true Presbyterians will have to make a special effort to re-constitute the Presbyterian Church US according to its constitution? ☐

### Those Revolting Students

In an article prepared for use by the denominational magazine of all the COCU Churches, United Presbyterian Professor Dr. Robert McAfee Brown undertakes to defend the principles for which the Berkeley, Calif., students have been conducting their notorious protests of one kind and another.

"These students are saying some things to which the rest of us need to listen," writes Dr. Brown. What they are saying he divides into four categories:

1) The university is becoming depersonalized and the prospects for the future are for an even bigger and more impersonal "assembly-line factory." The student has become little more than an IBM card in the educational process.

2) The world is phony. The older generation has failed. Those in

### Piece-Meal Union?

As reported on p. 5 of this issue, the General Assembly of the United ("Northern") Presbyterian Church will have before it a recommendation that church union be permitted at presbytery and synod levels where it is not feasible (or possible) at the denominational level.

Similar proposals are currently under study by the Presbyterian US ("Southern") Permanent Judicial Commission, presumably for report back to the 1967 Assembly.

Several thoughts come to mind as we consider this admitted effort to accomplish piece-meal what the General Assembly has thus far been unwilling to do with the whole denomination. For one thing the principle of "beating the devil around the bush" seems to be seeking offi-

cial sanction. As Mr. Bembow said (in effect) to the commission which will present the matter to his General Assembly, "If we can't get church union through in the regular way, it is imperative that we find some other way."

But an even more interesting thought occurs. If official sanction should be given to independent action by presbyteries and synods in areas where the General Assembly has been unwilling to act, what happens to the oft-heard criticism of presbyteries and synods which now reject policies set by the General Assembly?

Does this union proposal strengthen the cause of "states rights" at presbytery and synod levels? ☐



charge are threatening the lives of the younger generation in an immoral war. The university establishment appears to acquiesce in being "used" by an immoral national policy.

3) The university doesn't take the student into sufficient account as an intelligent human being. It urges him to think, then tries to make decisions for him. The revolting student feels that he should have some share in the decisions the university makes.

4) It takes too long to accomplish change. The protesting student is not willing to wait years for changes that should be made now, such as in curriculum. He wants those dull courses and foolish requirements lifted now.

So, while Dr. Brown deplores some of the methods of the revolting students, he presents their aims with considerable appreciation, especially the revolutionary ones.

For the moment we refrain from asking the first question which comes to mind when we think of those protesting California students: Are they really speaking the minds of the student generation or of the bearded thirty and forty year old professional agitators leading them?

Instead we would like to wonder aloud if the aims of the Revolution are as generally accepted as Dr. Brown assumes them to be (or as he seems to hope his remarks will make them)?

Do we agree that the war in Viet Nam is an "immoral war" and that U. S. national policy is also "immoral"? Is this one respect in which the students are "saying something we need to listen to"?

Are fundamental changes in university curriculum necessary, despite the agreement of academic leaders that they are? Which are the "dull courses" and "foolish requirements" and who says so?

Why should the students in an educational process have anything to say about how the process should be run? Is it possible that one thing wrong with the world is that too many top-level decisions are being forced by revolting students rather than made by statesmen?

Grant that life is becoming more and more impersonal. Breathes there a soul so dead who never to himself has said, "A plague on 10-digit telephone numbers and 5-digit zip codes"?

But is there any Christian who does not understand that this world

## A LAYMAN AND HIS CHURCH



### Holy Restraint

Dr. L. Nelson Bell

The phrase, "holy boldness" is a familiar one. We know the obligation of Christians to stand for righteousness regardless of the cost. The Bible is replete with stories of men and women who courageously stood for the truth, even unto death, and the history of the Church tells of many who followed in their train.

But there is another side of the Christian's life. There are times when *holy restraint* needs to be exercised. There are times when the glory of God is best served by seeming inaction on our part. In other words there are times when a Christian must be bold in that which he does and others when God wants him to be still.

Holy restraint like holy boldness, is not of the flesh but of the Spirit. It is an acknowledgment of the truth that the Lord, the Captain of our souls, is in command.

Following the exodus from Egypt the Children of Israel found themselves in a seemingly impossible situation, followed by the Egyptians and confronted by the sea. But Moses said: "Fear not, stand firm, and see the salvation of the Lord. . . . The Lord will fight for you, and you have only to be still" (Exo. 14:13a,14).

In subsequent history there were times when God wanted them to go forward and again when He wanted them to stand still. At one time David wrote: "Be angry, but sin not; commune with your own hearts on your beds, and be silent. Offer right sacrifices, and put your trust in the Lord" (Psa. 4:4,5). Again we read, "Be still, and know that I am God" (Psa. 46:10a).

is phony and ever will be?

We tremble at the growing effort to excuse and even to justify every phenomenon in our time (even revolting students) rather than to recover and uphold eternal standards of righteousness, morality, decent behavior, and even good manners. ☒

Isaiah warned sinning Israel against precipitate action: "For thus saith the Lord, the Holy One of Israel, 'In returning and rest you shall be saved; in quietness and in trust shall be your strength'" (Isa. 30:15).

To do nothing is not easy. Confronted by the power and apparent success of the wicked we feel an inner urge to do something. But in the 37th Psalm we are told to "Fret not," "Commit your way to the Lord," "Be still before the Lord," "Refrain from anger, and forsake wrath!" "Wait on the Lord and keep to his way."

Unquestionably there is a time for action. There is a time when, our lives should be characterized by holy boldness, when we should go out to wage the Lord's battles.

How then can we know when there should be bold action and when there should be quiet waiting?

There is but one way, but it is a sure one:

Seek to live so close to God through prayer and a study of His Word that our ears shall always be sensitive to the leading of the Holy Spirit. When He speaks, we should obey. God has promised wisdom and guidance for His children. When He makes His way plain and we obey, there is inner peace and effective living before others.

The Holy Spirit prompts us in many ways. He uses many agencies to speak to our hearts. Often He speaks so clearly to our hearts that we know He is speaking.

The obedient Christian will exercise holy boldness when led to do so. He will also exhibit holy restraint when God so leads.

There is a sure way to know — let the Christian find that way. ☒

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Let us remember that expediency never settles anything for long. Let us remember that adherence to principle is still right — though costly. — *Moody Monthly*.





## SUNDAY SCHOOL LESSON

For December 11, 1966:

### *Redemption Through Suffering*

Rev. Jack B. Scott

**INTRODUCTION:** (Isa. 52:13-15). The entire passage we are studying for this lesson ought to be introduced by reference to Acts 8:30-35, for there we get clear authority for interpreting this whole passage as prophecy concerning Jesus.

Philip, a deacon of the early Church, is first mentioned in Acts 6:5. Acts 8 tells us he was also an evangelist. Philip found an Ethiopian eunuch reading from Isaiah, chapter 53, verses 7 and 8. Beginning from that passage, Philip preached Jesus to him. Here we have authority for treating this passage as prophecy concerning Jesus.

This is certainly not the only place in the New Testament where the passage is shown to be fulfilled in Christ. It is quoted in Romans 15:21; 10:16; John 12:38; Matthew 8:17 and Luke 22:37. Reference is made to it in I Peter 2:24,25, Hebrews and Revelation.

Isaiah 52:13-15 provides an introduction to the whole of chapter 53. The servant mentioned is referred to as "my servant." Thus we remember the One from whom Jesus came and the One he sought to please while on earth.

John 17 reflects the vivid reality of this relationship when Jesus enumerates the ways in which he has sought to fulfill the will of His heavenly Father.

The first prophecy concerning Jesus is that He will prosper. The word translated here "deal wisely" or "deal prudently" can also mean "prosper." In this context "prosper" is preferable for we note that He is to be exalted, lifted up, and very high. All of this indicates that the final outcome of his life is success.

The above had to be said in light of verse 14 in which we are told not to expect the servant to be well received by men. Indeed, from outward appearances, He did not seem to succeed at all, judged by man's criteria of success.

**Background Scripture: Isaiah 52:13-53:12**

**Key Verses: Isaiah 53:4-9, 12**

**Devotional Reading: Isaiah 42:1-7**

**Memory Selection: Isaiah 53:5**

Yet, as verse 15 tells us, His mission was so successful that kings would wonder in amazement. So inconspicuous was Jesus in His generation that it is likely the Caesar of his day, Tiberius, never even heard of him. So astounding was the success of His coming into the world however, that a later Caesar, Constantine, bowed before His name and took His cross as the standard for his armies.

Here, too, there is undoubtedly reference to the proclamation of the Gospel to the Gentiles.

Coming now to chapter 53, the first verse serves as an introduction to the great truth herein revealed. Verse 1 should command our attention for it sets forth a basic truth concerning faith and revelation.

"Faith," Hebrews 11:1 tells us, "is assurance of things hoped for, a conviction of things not seen." Faith depends on revelation. It is more than mere assent to facts (the devils believe and tremble). It is a trust in God and God's Son on the basis of what has been revealed in His Word concerning those facts.

Verse 1 asks two questions: first, "Who hath believed our message?" The answer is given in the second question, "To whom hath the arm of the Lord been revealed?"

This is plain then. Only those who have received and believed the revelation of God's purpose in Christ Jesus will believe what Isaiah writes. The arm of the Lord is God's strength to save.

The rest of the chapter divides

into two basic sections, each having two parts.

#### I. *HIS LIFE* (Isa. 53:2-6).

A. *That which was seen by men* (Isa. 53:2-3). Here we find recorded a vivid description of Jesus' life. He grew up before God as a tender plant, a root out of dry ground. This tells us that He was not a product of His generation. His greatness could not be ascribed to his environment or his people. Could anything good come out of Galilee?

"He had not form or comeliness, no beauty that we should desire him." Note too, that his success could not be ascribed to his favor among men. He did not seek to please nor succeed in pleasing men.

The very opposite of success is what one living in his day, not understanding anything but what he saw, might have concluded. He was despised and rejected by men. His followers rapidly dwindled from large multitudes to a faithful few, to whom was revealed the truth about Him. "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matt. 16:17).

"He was a man of sorrows and acquainted with grief (or sickness), despised, and not esteemed." Surely these words reflect the majority opinion of Jesus in every generation.

Now the above truth tells us what people living in his day or any day who simply knew about the life of Jesus would conclude.

The Bible is a sure record of certain historical events but it is far more than that. It is also a true interpretation of those events, that is, divine doctrine.

A reading of the Gospels will show us that what Isaiah prophesied concerning Jesus fits the Gospel description. He was born of lowly parents and in a lowly condition. He grew up in an insignificant town and drew as followers, for the most part, insignificant men.



Though for a time He was popular with the common folk, He was despised and rejected by the leaders of the Jews. Finally He was rejected by most of his followers.

But this does not say all that there is to say about Jesus!

B. *That which God revealed in doctrine* (Isa. 53:4-6). The point of His life of poverty and suffering is seen here. He bore *our* griefs and carried *our* sorrows. The trials laid on Him were ultimately from God for He was being made perfect in suffering (Heb. 2:10).

"He was wounded for our transgressions." Here we see the vicarious, the substitutionary atonement of Jesus plainly taught. *He* died on *our* behalf. Compare Romans 4:25, "he was delivered up for our trespasses," and also Romans 5:6,8; and Romans 8:32.

Ephesians 5:2 expresses quite clearly this substitutionary atonement as does Hebrews 7:27. Many more verses could be brought out to show this same truth.

The chastisement necessary to bring peace to us, Jesus bore. See Romans 5:1 and Ephesians 2:13-18. We are healed by his stripes (1 Pet. 2:24,25).

The lesson learned is that it is not sufficient to know that Jesus suffered. We must also know and believe that he suffered *for us*, on our behalf. This is revealed only in God's supernatural revelation, while in natural revelation, historical events, the fact of his suffering was seen. But those facts alone could not save. Many in His day and in our day acknowledge the facts but do not believe He suffered for themselves.

## II. HIS DEATH (Isa. 53:7-12).

A. *That which was seen by men.* In these Isaiah verses we learn that Jesus was to be afflicted and yet meekly not open his mouth against his accusers. Like a lamb, he would be led to slaughter.

When all this happened, few in his generation would consider the meaning. He was buried with the wicked and the rich, a thing in itself that should cause them to think. Why would a rich man have taken the body of a public criminal and put him in his own unused fine tomb? Yet he did!

Jesus' generation is further to be condemned in this prophecy in that they knew he was innocent of all wrong, as verse 9 predicts.

Comparing these prophecies with

the actual events in Jesus' life, we notice the minute accuracy of all predicted here. Jesus spoke of himself as meek and lowly, like a lamb (Matt. 11:29). John the Baptist called him the Lamb of God (John 1:35).

He opened not his mouth, (Matt. 26:63 and 27:12-14). His grave was with the wicked (he was crucified between two thieves) and with a rich man, Joseph of Arimathea, (Matt. 27:57).

B. *That which God revealed in doctrine.* Once again, many saw things happen in His generation and did not believe. God's word reveals not only that they happened but why, and what their meaning was.

In verse 10, we read that it pleased the Lord "to bruise him, he hath put him to grief." Nowhere in the New Testament is this more nobly expounded than in Acts 2:23 where Peter declares, "Him being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay."

Isaiah 53:10, also reveals that God made his soul an offering for sin. We are reminded of John 1:29, "behold the Lamb of God that taketh away the sin of the world!"

The rest of the Isaiah chapter tells of his success. "He shall see his seed," points to the triumph of the resurrection. "He shall be satisfied," declares the doctrine of satisfaction, God's satisfaction with the sacrifice of His Son for our sins.

"He shall justify many" stamps His work as altogether successful. On this great doctrine of justification Paul expounds in Romans chapters 3-5.

The terms "great" and "strong" are applied to Jesus to show again how successful His life and death are in God's sight. Remember that this is God's statement concerning His Son. God never spoke of human beings as either "great" or "strong!"

To conclude this passage we note once more that the revealed truth leads to salvation. We can know the facts and yet die in our sins. We must also be taught by God's revealed truth what the historical facts mean. This Isaiah did in chapter 53 and this the New Testament again does for us.

To answer the question of Isaiah 53:1, then, those who shall believe are those who hear the word preached and call on the name of Jesus. "So belief comes by hearing and hearing by the word of Christ" (Rom. 10:17). ✠

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## YOUTH PROGRAM

For December 11, 1966:

### *Not By Bread Alone*

Rev. B. Hoyt Evans

*Scripture: Matthew 4:1-11*

*Suggested Hymns:*

"Wonderful Words of Life"  
"How Precious Is the Book  
Divine"

"Break Thou the Bread of  
Life"

**NOTE TO PROGRAM LEADER:** Today is Universal Bible Sunday. You may want to give your young people an opportunity to make a special offering for the work of the American Bible Society, an interdenominational organization which seeks to provide the Scriptures for people throughout the world.

**PROGRAM LEADER'S INTRODUCTION:** A young minister was in conversation with a cynical, atheistic acquaintance. The minister quoted the verse we read in the

Scripture, "Man shall not live by bread alone. . ." The atheist paused for a moment, and then in an obvious attempt to be witheringly sarcastic replied, "Yes, that's true. I've discovered that it helps to have a little beer."

The preacher was naturally disgusted, but as he thought on that exchange of words he came to the conclusion that there were in those words a very basic philosophy of life. Bread represents the material, physical necessities of existence, and the beer represents artificial, superficial stimulation and excitement.

To millions of people, many of them Church people, those two things, physical necessities and excitement, make up the essence of life. One of our basic temptations is to have this low, animalistic view of life. The greatest danger to our civilization today is not nuclear warfare, but the prevalence of this philosophy of life.

The Bible says "The life is more than meat . . ." Also, we read "Man shall not live by bread alone . . ." We make a serious mistake when we think that physical existence, even plush physical existence, is real life. It falls far short of God's purpose for us. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Real life, then, is lived in line with the truth that God makes known and God makes His truth known in the Bible.

**FIRST SPEAKER:** The Bible tells us how to enter life. It tells us what God has done for us in Christ.

"God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." "He hath made Him to be sin for us, Who knew no sin, that we might be made the righteousness of God in Him." "There is therefore now no condemnation to them which are in Christ Jesus . . ." "He that hath the Son, hath life . . ."

The Bible tells us that God loved us and sent His Son to die in our place for our sins in order that we might not perish spiritually but have eternal spiritual life.

The Bible also tells us how to receive what God has done for us in Christ. "By grace are ye saved through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast." "He that believeth on the Son hath life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him."

We enter into God's eternal spiritual life by believing in Christ as Saviour, and only by believing on Him. "There is none other name under heaven, given among men, whereby we must be saved."

**SECOND SPEAKER:** The Bible tells us how to live the abundant, spiritual life which God has granted us through faith in Christ. We live the life by faith. "As ye have therefore received Christ Jesus the Lord so walk ye in him." We received Christ by faith, and we live the Christian life by faith. Paul said, "I can do all things through Christ which strengtheneth me."

We live the Christian life being nourished on the word of God. It is our spiritual food. "Desire the sincere milk of the word, that ye may grow thereby." We are nourished spiritually as we commune with Christ and trust in Him. He said, "I am the bread of life . . ."

We live the Christian life by the faithful, daily practice of it. This means worship, prayer, service, witnessing, and godly living. "Be not weary in well doing, for in due season ye shall reap, if ye faint not."

**THIRD SPEAKER:** The Bible describes the rewards of spiritual life. First, there is peace which is the most longed-for thing in this confused, strife-torn, frustrated world. "Being justified by faith, we have peace with God through our

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## CATECHISM STUDIES

Rev. Paul G. Settle

Lord Jesus Christ." Paul wrote again of this same peace from inside a Roman prison, calling it the "peace of God which passeth all understanding." This suggests that it is an internal, spiritual peace which rises above the circumstances of our lives. It is also an eternal peace.

In the second place, there is purpose in the life God gives us. This is very important in a time when people are taking their own lives because they see no reason for living. The Bible declares that "All things work together for good to them that love God, to them who are the called according to his purpose."

In the third place, there is the eternal blessedness of being surrounded by God's love. "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." And remember, these rewards are not only for time but for eternity.

**FOURTH SPEAKER:** The Bible tells us of the opportunities of eternal, spiritual life. Some people seem to think of heaven as an eternity of laziness and luxury. There will be enjoyment to be sure, but much of it will be a kind of enjoyment we have not yet learned to appreciate.

There are opportunities to help people and to glorify God in this life. Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." He also said, "Ye shall be witnesses unto me."

Our opportunities for praising, serving, and glorifying God are not limited to this life. Heaven is pictured as a place of ceaseless activity, where the saints shall "serve him day and night in his temple."

**PROGRAM LEADER:** It is well said that we are living in critical times. We wonder if there is any hope for our civilization and if there is anything we can do to save it. There is! We can rid ourselves of this idea that man lives by bread alone. This is one of the basic lies of Communism and we are fuzzy in our own thinking at this point. Too many of us seem to think that life is nothing more than physical satisfaction and excitement.

We must live by the word of God.

**87. Q. What is repentance unto life?**

**A. Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of and endeavor after, new obedience.**

Faith and repentance go together. Both are necessary to salvation. Repentance refers to our turning from sin to God. We turn to God only through faith.

A saving grace — a gift of God. We cannot "work up" a feeling of repentance.

A true sense of his sin — by nature we are not concerned with our sin and do not realize how horrible it is. When we, by the Holy Spirit's power, "see" God then we see our sinful self.

Apprehension of the mercy of God — when our minds begin to grasp God's love, we begin to hate our sin.

With grief and hatred — we hate our sinful self and all that is in us that rebels against God.

New obedience — God demands obedience. The repentant sinner sincerely wishes to obey the God he now loves.

\* \* \* \*

### TEST YOUR UNDERSTANDING

Do you think that it is necessary to repent of sin but once, or is repentance constantly necessary?

### SEARCHING THE SCRIPTURES

Compare II Cor. 7:11 with Isaiah 1:16, 17. As you SEARCH these

This means accepting by faith the salvation which God gives us through faith in Christ, then living for God consistently and courageously in the world of today.

Closing Prayer.

SCRIPTURES, see how they describe repentance and its fruits.

\* \* \* \*

**88. Q. What are the outward and ordinary means whereby Christ communicateth to us the benefits of redemption?**

**A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption are, his ordinances, especially the word, sacraments, and prayer; all of which are made effectual to the elect for salvation.**

The Holy Spirit works in our hearts. We cannot "see" the faith and repentance which God works in us.

But the Holy Spirit uses certain "tools" or instruments to open the door of our heart. Or, to change the figure, the Holy Spirit uses certain "channels" through which His gifts of faith and repentance flow into our heart.

"Ordinances" are things set aside for a special purpose by one who has authority. Christ Himself has directed (or appointed) that His grace is to be received normally through the use of certain, specific things. These are called "the means of grace" because the Holy Spirit uses them to: 1) tell us of God's saving will; 2) visibly represent and remind us of God's will; 3) prepare us to receive it.

The Holy Spirit causes these three means of grace to actually work in the hearts of those whom God has chosen to be His own.

\* \* \* \*

### TEST YOUR UNDERSTANDING

Can we add to the Word, prayer, and sacraments, any other "means" of grace?

### SEARCHING THE SCRIPTURES

Relate to this Answer: Matt. 28:19-20; Acts 2:41,42; Matt. 26:26-30.





## BOOKS

**THE BIBLICAL WORLD**, ed. by Charles F. Pfeiffer. Baker Book House, Grand Rapids, Mich. 612 pp. \$8.95. Reviewed by Rev. W. J. Stanway, pastor, First Presbyterian Church, Hattiesburg, Miss.

The serious Bible student is indebted to Dr. Charles F. Pfeiffer for a number of very useful resource books, among them *Baker's Bible Atlas, Between the Testaments, The Patriarchal Age, Exile and Return, and Egypt and the Exodus*.

In *The Biblical World*, which is sub-titled "A Dictionary of Biblical Archaeology," Dr. Pfeiffer and his editorial associates, E. Leslie Carlson, Claude F. A. Schaeffer, and J. A. Thompson, have provided another helpful tool for Bible study.

Formerly associated with the Moody Bible Institute and Gordon Divinity School, and now Associate Professor of Ancient Languages at Central Michigan University, Dr. Pfeiffer has been described as "one of the most scholarly and trustworthy Bible scholars and authors

among evangelicals today." He and his associates have consulted the archeological findings of many other experts in the field of archeological research to give the reader a wealth of helpful information in concise and usable form.

The scope of the book is suggested in its article on "Archeology." There it is stated: "'Biblical Archeology' is concerned with the understanding of the history, life, customs, and literature of the Israelites and of those peoples in the neighborhood of ancient Israel who influenced them. Valuable material is available, therefore, from ancient Egypt, Moab, Edom, Ammon, Syria, Canaan, Assyria, Babylonia, Persia, Greece, and the Roman world. Any discoveries from these lands which throw light on Biblical history, religion, customs or literature come within the purview of Biblical archeology."

The large number of photographs and illustrations adds greatly to the interest of the book. For the stu-

dent who wishes to study a subject in greater detail than is possible in a dictionary of this kind, there are many bibliographical references attached to major articles. E

**GOD'S TRUTH MADE SIMPLE**, by Mrs. Paul Friederichsen. Moody Press, Chicago, Ill. Paper, 286 pp. \$8.95.

**EVERYDAY RELIGION**, by Hannah Whitall Smith. Moody Press, Chicago, Ill. Paper, 249 pp. \$8.95. Reviewed by Dr. Cecil V. Crabb, Memphis, Tenn.

A common criticism that is made today of modern theology is that it is often murky and fuzzy, and lacks the clarity and simplicity of the Gospel. In this volume a former missionary to the Philippines, who was imprisoned in a Japanese concentration camp, has attempted to return to the simplicity of the Bible. This she has done by going back to the thought and language of the Word of God and by making use of helpful drawings of her own to illustrate Gospel truth. She bases her study on the First Letter of John, the great epistle of Christian certitude and assurance.

The second volume is by an au-

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thor of several inspirational works. She begins her study by insisting that the Christian should have a positive knowledge and conviction of the Spiritual verities. This, she holds cannot be obtained merely by emotional ecstasy, or from a reading of the creeds but by a first hand contact with the vital truths of the Bible in a Christian experience that is grounded on the Scriptures. This book deals with the practical side of Christian living, with the laws of the spiritual life and its problems. ☩

**I AM**, by Neil Wyrick Jr. Abingdon Press, Nashville, Tenn. 80 pp. \$2.50. Reviewed by the Rev. Gary M. Jones, pastor, First Presbyterian Church, El Dorado, Ark.

This is a delightful little book of searching observations in which the author reveals a sensitivity towards sight, sense and telling. As he points out in his preface, the volume follows no outline but lifts the reader into new awareness of both the mundane and the magnificent.

Several of his chapters deserve special mention. "I am the Suburbs" brings out a stark awareness of a current sociological phenomenon. "I am Easter" fingers the essentials of that Holy Season, both positive and negative. "I am Your Heart" lifts the reader into a sensitivity for his inner self.

This volume belongs in the devotional library. It would make an ideal gift for a shut-in, or convalescent, or a student away at college. ☩

**HOW TO GIVE AWAY YOUR FAITH**, by Paul E. Little. Inter-Varsity Press, Chicago, Ill. 131 pp. \$3.50. Reviewed by Rev. Lee M. Gentry, pastor, First Presbyterian Church, Cleveland, Miss.

Directed specifically to college students, this book is written by a man whose years of experience on the college campus, in the area of evangelism, gives him a deep grasp of the doubts and fears of all men, and reveals keen insight in answering many universal problems and questions of the Christian faith.

The book concludes with the statement: "It's what's inside that counts." This is the summary of the book: The fruits of a life are determined by the seed. Whether it be the seeds of secret sins or the seeds of the Word of God through

the development of the inward man in Christ, one will know a man's heart by the way he acts.

With the first reading of the book one receives the impact of the theme: "It's what's inside that counts," realizing that the Christian life is Christ in man. Then, there is the desire to read the book again in order to learn the methods of effective witnessing on the college campus. A second reading will reveal that these methods will work not only on a college campus but everywhere.

Leighton Ford, in the introduction, uses such words as "Biblical," "practical," "realistic," and "Christ-centered." This work is a must for those who care about their own relationship with Christ, and a vital necessity for those who desire to share this relationship with others.

*How to Give Away Your Faith* is easy reading, evokes deep thinking, and presents a revolution in the methods of witnessing. "It's what's inside that counts," how true! And if you don't have it, you can't share it. ☩

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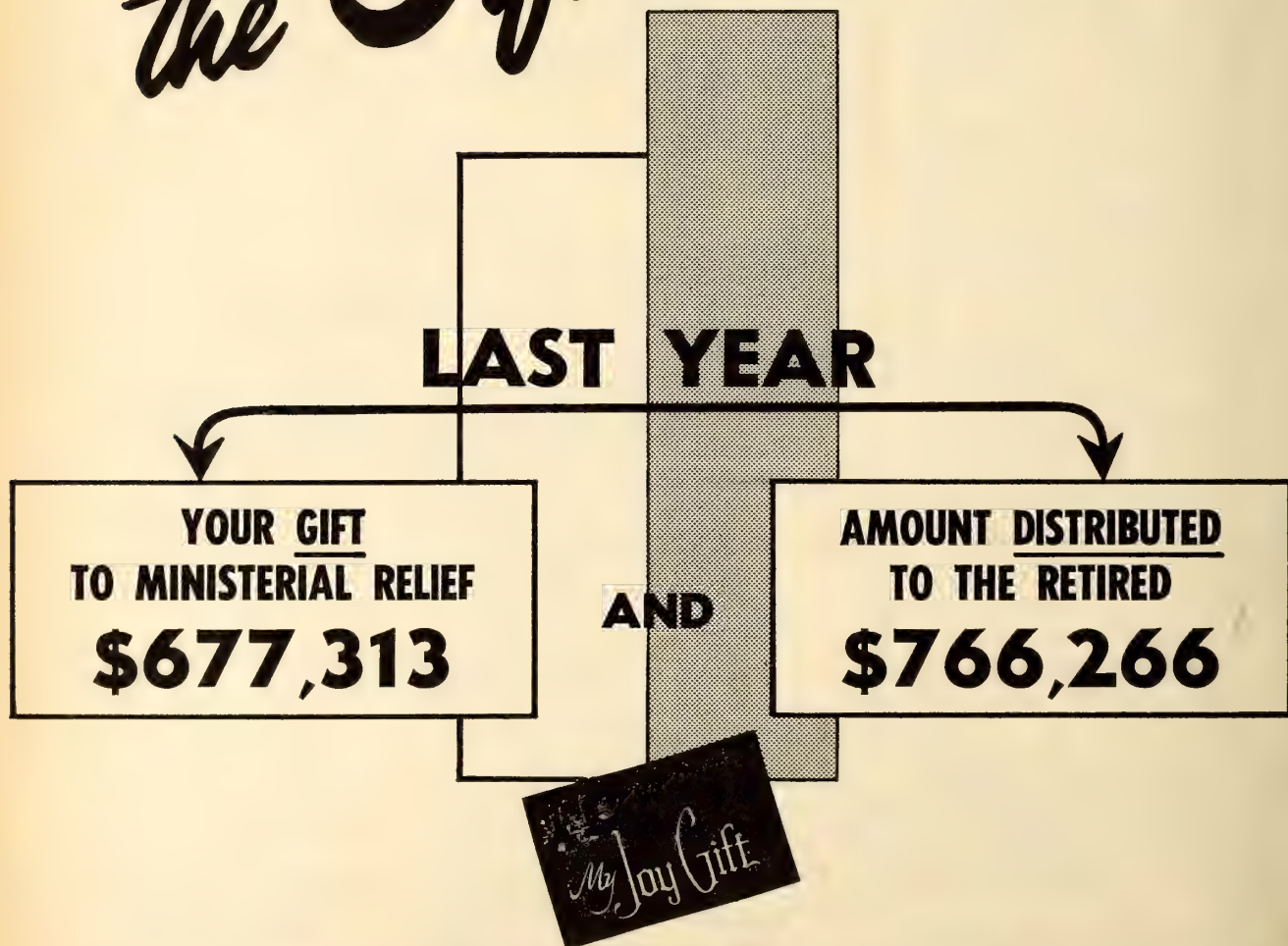
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PRESBYTERIAN JOURNAL

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You Must Reach Adults

A great mistake of the contemporary church is to think that evangelism can be done through the children in the Sunday School. The thought goes like this: 'We will attract the children with a good program, parties, competitions, and flags for the best class. Soon we will win the mother, who comes to see her child perform in a program. Later the father will come too.' Our experience, sadly enough, is different . . .

The work of evangelism should concentrate on the men, not the children or the families. I say this because simply winning the father generally causes the other members of the family to follow, while, when beginning with the children, rarely do we reach the father. To evangelize men it is necessary to show them the relevance of the Christian faith to the daily life and work and to the community. It is not enough to invite them to join a good club.

—Brady Tyson (missionary to Brazil)  
in *Church Growth Bulletin*

S. S. LESSON AND YOUTH PROGRAM FOR DECEMBER 18

NORTH CAROLINA COLLECTION  
UNIVERSITY OF NORTH CAROLINA  
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## MAILBAG

### SHE KNOWS

I am a Jewess who found the Lord Jesus Christ as my Saviour. In all this talk about evangelism let me tell you what evangelism means to me.

It took a Christian witness filled with the love of Christ to bring me to the place of decision. She was a friend persistent and concerned about me personally. Because she cared and wanted deeply that I

should believe as she did, I finally was persuaded to attend an evangelical church where the preacher talked about Jesus Christ whom I did not know before.

One night when the minister told of Christ's dying for our sins and reminded us that "we all have sinned and come short of the glory of God," I was moved. When he asked if anyone would like to know Him, and if so be willing to acknowledge this by "confessing Him before men," I found myself deciding that I wanted to do just that. When the invitation was given I went forward.

I knew that I was a sinner, though I had tried to hide it. My conscience would not leave me alone. When I heard that the price had been paid and that I could be redeemed, it drew me out. And what a joy to know that I was forgiven!

I have come in contact with many Christians since then and I read the Word of God regularly, which has revealed much more to me. I was fortunate to be led to an evangelical Presbyterian church and it helped me to grow. Quite frankly, I like being a disciple of Christ!

—Mrs. Kenneth Montgomery  
Seymour, Ind.

### QUESTIONS, QUESTIONS

Reflecting on the situation in the Church today I find myself asking some questions:

Is not the attack on the Bible today an attack on the Spirit of God Himself? And as Christians do we not believe that God the Spirit is one of the three Persons in the Trinity? And does not the Bible say, "All Scripture is inspired by God"? So do not genuine, orthodox Christians believe all that the Scriptures teach?

If the Bible is only the word of men who wrote about what they saw, then men are free to sit in judgment on the Book and reject any portion of it that suits them. This seems to take place when the teaching of the New Testament, which says the Bible is inspired by God, is replaced by man's doctrine to the effect that the Bible is only a "witness to revelation."

Because the authority of God's Word is not respected today, all denominations seem to have teachers and leaders, professing to be Christians, yet wilfully denying the teachings of the Word. It seems to me that such men should be honest

# the PRESBYTERIAN JOURNAL

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Vol. XXV, No. 32, December 7, 1966

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**THE PRESBYTERIAN JOURNAL**, a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered to the saints, published every Wednesday by the Southern Presbyterian Journal Co., Inc., in Weaverville, N. C.

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enough to get out of the Christian Church.

Why is it that today the Holy Spirit no longer seems pleased to work as He did in former years? Is it not because men seek to discredit Him? And then they compound the blasphemy by saying that the changes they make in the teachings of God's Word are under the "guidance" of the Holy Spirit "acting in" them. But the Spirit cannot be with men who think His Word is foolishness.

How dare men who deny the Spirit's written Word speak of being led by Him? God the Father surely will never honor such an attitude.

Occasionally one hears that authority belongs only to Christ the "living Word" and not to any Book. But does this not disparage the work of the Holy Spirit who also is God and who functions as One with Christ?

In the spiritual warfare of our time there can be no neutrality. Each one must give account of him-

self before God in the day of judgment. It certainly follows that we who name the Name of Christ must be faithful to Him and His Word.

—Mrs. Rex O'Steen  
Greenville, S. C.

#### THIS AND THAT

I would like again to thank you for the stand you continue to hold on the Scriptures as being the Word of God, and His Son, the Lord Jesus Christ, as the answer, not only to individual problems but also to our Church's problems.

May the Lord continue to bless you and your staff of faithful co-workers.

—Pickett L. Loftin  
Maxton, N. C.

#### MINISTERS

William M. Blakely, Abbeville, S. Carolina, to the Covington, Tenn., Associate Reformed Presbyterian church.

Robert Lee Gunner, received from the UPUSA Church, to the

First Church, Lyons, Ga.

Thomas Lee Sale from Beechmont, Ky., to the First Church, Warren, Ark.

John D. Thorpe from La Marque, Tex., to Moore's Chapel, Texarkana, Tex.

J. Jefferson Monroe, Welch, W. Va., has been appointed director of the state anti-poverty agency of West Virginia.

D. J. Cumming, retired missionary to Korea, is serving as interim supply at the First Church, Monroe, Ga.

F. Clay Doyle from Oakland, Fla., to Westminster-by-the-Sea church, Daytona Beach, Fla.

A. Michael Warren from Massie's Mill, Va., to the Unity and Liberty, Miss., churches.

Stephen Fazekas from Wilmore, Ky., to the Bull Shoals, Ark., church.

Herman R. Schuessler from Hopkinsville, Ky., to the First Church, Mountain Home, Ark.

• We have finished our report on the World Congress on Evangelism, but the implications of that historic gathering which was called to somehow bring the Church back to a preoccupation with Biblical evangelism will continue to develop for a long while to come. In this issue we have assembled some related thoughts on the subject of evangelism, from a frank discussion of the heart of the problem by a missionary to Brazil, to the challenge of a passionate cry from the heart of one moved at the thought of *billions* lost without Christ. (And by the way, do you catch yourself being just a bit embarrassed by the frankness of the theme developed on p. 7?)

• All over the Church imaginative people are finding even more effective ways to put their time and talents to work on behalf of the historic Gospel of Christ. The Session of the Vine Street Presbyterian Church of Birmingham, Ala., has launched a "Christian Education Scholarship Fund" with some of its benevolence money. Established to meet the tremendous need for trained Christian workers, the fund provides scholarships for those in-

## ACROSS THE EDITOR'S DESK



tending to enter full-time Christian service but who cannot afford the cost. A special committee screens applicants and oversees the whole process of preparation. It occurs to us that this fine idea could be applied to objectives overseas as well as at home.

• With Thanksgiving past, our eye was caught by an item across the desk from Frankfurt, Germany. There the altar of a Protestant church was decorated for a harvest festival service with symbols of the good life: farm tools, industrial tools, housewares, musical instruments. After the service, the church board held an emergency session, and after full debate announced that they had accepted the resignation of the Rev. Wilhelm Reinmuth, 28, who had been serving as temporary pastor. It seems that some small, white objects scattered throughout the display turned out to be contraceptive pills.

• Congratulations and beautiful copies of the King James Bible to the following for perfectly reciting the Shorter Catechism: Elizabeth Lee Simmons, Bill Cook Jr., David Hewitt, Helen C. Robertson, Janie Day Lydick, Frances Van Dyke Haggaman, Cathy Curtis, Alice Semmes Reilly, Barbara Wooten Carraway, and Margareth Anne Johnson, of the First Church, Jackson, Miss.

Also to Rebecca Ann Townes, First Church, Grenada, Miss.; Stephen Baxter, First Church, Montgomery, Ala.; Emily Olympe Henry of the Downtown church, Nashville, Tenn.; Mary Esther DeWeese of the Montgomery, West Va., church.

Special congratulations are due to 16-year-old Terry Koogler, of the Mt. Carmel church, Steeles Tavern, Va., for the recitation of the Larger Catechism. Only two notices of this significant accomplishment have been reported to us in the past ten years or so. ☐





## Split On Doctrine Averted Down Under

WELLINGTON, N. Z. — New Zealand Presbyterians have averted a feared split in the Church over theological liberalism, but there is still apprehension over how long the uneasy truce will remain.

It took six and a half hours of debate in the General Assembly to hammer out a statement on the resurrection of Christ.

The matter was touched off last Easter when Principal Lloyd G. Geering of the denomination's theological school published an article arguing against a resurrection of Christ's physical body. Evangelicals quickly asked for the Assembly to restate its belief in the historic doctrine of the resurrection. The controversy furnished the spark to organize a national Association of Presbyterian Laymen to restore the confidence of the people in theo-

logical training and to maintain sound doctrine.

When the Assembly met it reached an uneasy compromise. It stated: "While the Resurrection event is clearly affirmed, it is not described" (in the New Testament).

"Neither is the nature of the resurrection body of Jesus defined, nor the nature of His continuing existence," added the document as finally approved.

Several attempts to make the statement more explicit failed. The following was appended, however: "It is clear from the New Testament that there was undoubtedly continuity between the crucified Jesus and the glorified Christ. For the Church of all ages this has been one of the bases of the hope of resurrection."

The statement emphasized the mystery of the resurrection.

Dr. Geering did not consider the action a defeat for his point of view. The Assembly, he said, refused to tie its members to any particular interpretation of the resurrection that was too "narrow" or "rigid."

In its attempt to avoid offending any members, the Assembly stressed that "diversity of viewpoint can . . . have beneficial effects if it is controlled by a concern to know the truth and by love for our Lord Jesus Christ and for one another."

Dr. Geering's articles, which prompted the upheaval in the Church, appeared in *The Presbyterian Outlook* of New Zealand.

The new laymen's organization has drawn support from throughout the nation. Its formation has drawn wide attention in the press and in the Church.

The proposal to form the group noted that laymen have recently played "a very insignificant part in the life of the Church."

Unhealthy trends in the denomination were partially blamed on the laity in the proposal. It suggested that their attendance at the activities of the Church have been interpreted by some as support for the modernist trends while others have read it as broad acceptance of traditional Church beliefs.

Noting that all office-bearers have been required to vow their acceptance of the doctrines of the Church, the proposal called on laymen to "challenge the present order in an attempt to wrestle the Church away from its despotic control by the excessively liberal minded."

Recent developments prompting the laymen to organize were listed, including the appointment of a preponderance of "liberal" men to the theological faculty, practical condemnation of those holding "conservative" views, appointment of a national director of Christian education who announced his intention of "training the young generation to be radicals and revolutionaries," and "bias" for the "liberal" viewpoint in the *Outlook* the Church's official publication. ■

Spiritual revival is the sure foundation of social righteousness. — J. C. MACAULAY in *Moody Monthly*.



## THE CHURCH OVERSEAS

VIET NAM — Encouraging tales of Christian service continue to be reported from this war-torn country. For instance:

In Japan, members of the Hiroshima Union Church contributed several hundred dollars during August to Viet Nam Christian Service to be used for aid to war victims in South Viet Nam. The congregation here includes American, Canadian and some Japanese members.

In Nhatrang, Viet Nam, officials of Viet Nam Christian Service received a check for \$2,542 from a local Vietnamese businessman. The donor, Chau van Trong, requested the money be used to purchase an X-ray machine for the Nhatrang Evangelical Clinic-Hospital, a co-operative project of the Evangelical Church of Viet Nam and VCS.

In the northern city of Hue, an extended blockade during early summer created an emergency food sit-

uation for thousands of families here. Approximately 400 cartons of vegetable oil, 50 cartons of laundry soap, 40 bales of clothing and 10 cartons of textiles were donated to Hue's citizens by Viet Nam Christian Service in response to a request for aid by the Social Ministry of the South Vietnamese government.

In Saigon, officials of Viet Nam Christian Service here will soon receive fabric parcels, nylons and bandages and a check for \$639.72—all gifts from the Women's Fellowship of the Middle East District of Pennsylvania, Church of the Brethren. Members of the organization sent the donations as the result of an appeal from the Rev. Frank L. Hutchison, Service Director of the Asia Department of Church World Service.

CWS is a sponsor of VCS in cooperation with Lutheran World Relief and the Mennonite Central Committee. ■



## NCC Expected To Name Flemming as President

MIAMI BEACH, Fla. — Dr. Arthur S. Flemming, a lay leader in the "ecumenical" movement in the United States since the days of the old Federal Council of Churches, is expected to be named president of the National Council of Churches for 1966-69.

Election of the council's officers for the next triennium was expected to be one of the top items of business at the Dec. 4-9 meeting of the NCC General Assembly here.

Dr. Flemming, president of the University of Oregon and a Methodist, has been the council's first vice-president since the last Assembly in Philadelphia in 1963.

One of the platform highlights of the triennial Assembly will be an address by Vice-President Hubert H. Humphrey Dec. 7. His topic: "Our Liberties, One and Indivisible."

Evangelist Billy Graham was scheduled to address one of the luncheon meetings planned during the Assembly.

Prior to the opening of the Assembly proper, the policy-making general board of the NCC was to meet for two days. It ordinarily meets in February, June and December of each year.

Retiring president of the council is Bishop Reuben H. Mueller of the Evangelical United Brethren Church.

Dr. Flemming is best known as a member of the cabinet during the Eisenhower administration. He has been at the University of Oregon since 1961. In ecclesiastical circles he is known for his championing of a variety of social causes and of Church involvement in political affairs. He was the chairman of the NCC's St. Louis World Order Study Conference in 1965 and guided its recommendations through subsequent meetings of the general board.

Before the NCC was organized in 1950 he served in the Federal Council as first chairman of its Department of the Church and Economic Life. He served in the NCC for two terms as chairman of its most

controversial unit, the Division of Christian Life and Work.

His election would bring the NCC its second lay president. From 1960 to 1963 the president was industrialist J. Irwin Miller of Columbus, Ind. ☐

## Another Revolution Asked in Seminaries

WASHINGTON, D. C. (RNS) — Dean Samuel H. Miller of Harvard Divinity School called for a "large-scale housecleaning" and a "thorough-going revolution" in theological education if today's seminaries are to be saved from "mediocrity."

Speaking at a luncheon of "friends of Harvard Divinity School," he urged a "vast and critical review" of theological schools "with an eye to reducing their numbers, redeploying their resources, diversifying their functions, relocating their services."

"We need," he said, "fewer schools, more strategic concentration of resources, radical changes in teaching, and a far higher demand in society and in the church for excellence in professional religious work."

Dr. Miller also contended that foundations, as well as churches, have failed to support innovation in theological schools.

"The easy assumption that if all theological schools are helped, the

level of religious training in the U. S. A. will be raised, is simply not true," he stated. "Such generalized methods of philanthropy only tend to support the status quo and to smother with small repairs and minor changes the basic need for a radical and thorough-going revolution in the whole system."

Concerning church support for theological education, Dr. Miller claimed that this has been "vastly erratic and inefficient." He said the "present pattern has neither rhyme nor reason, except in terms of the selfish and limited concerns of specific groups, without regard for ecumenical advance or the need of modern society."

*(Editor's note: Some would argue that modern theological education doesn't need to be made any more radical than it already is.)* ☐

## Papers Available

BERLIN — Complete sets of the papers produced for the World Congress on Evangelism may be obtained, while the supply lasts, from the Congress office here. English language versions will be prepared in paperback book form, while those in German, French and Spanish will be mimeographed. In any language the cost will be \$6 per sent. The orders must be prepaid and addressed to: World Congress on Evangelism, Kurfürstenstrasse 84, 1 Berlin 30, Germany. ☐

## THE CHURCH AT HOME



### Montreat Plans Library, Science Building, Dorm

MONTREAT, N. C. Alumni of Montreat-Anderson College heard of construction plans for three new buildings at their Thanksgiving homecoming here. President C. Grier Davis said a new residence hall to house 144 is already being built.

Other plans approved but awaiting financing are for a library and

a science building, Dr. Davis reported.

The library will bear the name of Dr. L. Nelson Bell, associate editor of the *Journal* and executive editor of *Christianity Today*, former medical missionary and resident of Montreat for over 25 years. Dr. Davis announced that two foundations have anonymously given \$50,000 each toward the total library cost of between \$500,000 and \$600,000.



A federal grant of \$137,000 toward the erection of the science building was also revealed.

The college executive committee has authorized a campaign to raise the funds still needed for the two buildings. Trustees of the Mountain Retreat Association have also engaged Ketchum and Company to study the long-range needs of the conference center and the college. ☐

## Assembly Is Overtured To Reverse '66 Stand

ROME, Ga. — Cherokee Presbytery has overtured the Presbyterian US General Assembly to reconsider 1965 and 1966 actions on civil disobedience and to "in unmistakable terms disapprove and discourage civil disobedience as a means of redressing grievances."

Endorsing an overture that came from the First Church of Rome during a special meeting, the presbytery noted that the 1965 and 1966 pronouncements of the Assembly on the subject, "however well-intentioned and limited in application they may have been, are widely misunderstood and misinterpreted by the public at large and by vast segments of the membership of the Church." The overture also cites "the unfortunate effect of causing division within the Church." ☐

## Women's Birthday Fund Transferred to School

RICHMOND, Va. — The Janie W. McGaughey Scholarship for International Students and Students of minority ethnic groups in the United States has been established at the Presbyterian School of Christian Education.

Gifts totalling \$117,822 were given by the Women of the Presbyterian Church US in 1958, when Miss McGaughey retired as executive secretary of the Board of Women's Work, to Oklahoma Presbyterian College in Durant. Because of the closing of O. P. C., the money has now been given to the Presbyterian School of Christian Education.

Miss McGaughey spoke at P.S.C.E. at the chapel service when the gift was announced by Dr. C. E. S. Kraemer, president. ☐

• • •

Bible reading is an education in itself. — ALFRED LORD TENNYSON.

## Congregation Hurting, Pastor Urged To Move

SWARTHMORE, Penna. — A United Presbyterian USA minister in this fashionable Philadelphia suburb has accepted the advice of a presbytery committee and is seeking another call. The Rev. Evor Roberts and his session sought the advice of the presbytery as unrest mounted in the congregation over his emphases.

He has been the pastor here for eight years. Six years ago the membership totalled 1,850. Now it is 1,604. Six years ago there were 778 pledging units. Today there are 546.

Said the counseling committee named eight months ago by the presbytery: "If Dr. Roberts had balanced his sermons by more frequent references to peace of mind, the joy of salvation, the love of God, the therapy of faith, etc., many of the problems would have been minimized and never have arisen to the surface of the relationship between pastor and people."

The panel said it had wondered "to what extent — if at all — these difficulties would have arisen, had not the (pastor) by spoken word and personal action taken a strong stand on the civil rights issue." He has been an active participant in a number of marches and demonstrations.

Said the committee: "He should have recognized that his first and major responsibility was to the membership of the congregation that called him. He should have consulted with the entire session, taking the elders into his confidence in everything concerning the Swarthmore church."

In his response to the report Dr. Roberts told the congregation that the *Book of Common Worship* instructs pastors to be "concerned for the work of the kingdom beyond your own parish." The quotation is from an optional form of a charge to a pastor in the book's installation ritual. It refers to his duty as a presbyter. ☐

## Mission Unit Endorses Stand Against N. Viets

SEOUL — Representatives of the Presbyterian US missionary force in Korea have adopted a statement favoring the maintenance of US mil-

itary pressure against the Communists in Viet Nam.

The Ad Interim Committee of the mission, noting the experience of Christians in both North and South Korea during the 1950's, said: "The military pressure of allied forces in South Viet Nam and North Viet Nam should not only be maintained, but increased, if necessary, to contain guerilla forces in the South and stop troop infiltration from the North."

The committee statement also called for "constant prayers" for a "peaceful resolution" of the conflict and efforts by the Christian people of America to improve the social conditions among the Vietnamese.

The document said "no negotiations should be entered into which would jeopardize the rights and freedom of the South Vietnamese people or any part of that nation." In this regard, the missionaries said they questioned the wisdom of advocating negotiations with the Viet Cong or any of its representatives.

"We and our Korean Christian friends recall suppression of the Church in North Korea and shudder to contemplate the fate of the thousands of Christians and many others in South Viet Nam if the Communists were to succeed in their ambitions," said the statement. ☐

## Throw Out New Rules, Operations Unit Asked

SAN ANTONIO, Tex. — John Knox Presbytery has asked the Permanent Committee on Assembly Operation to throw out the new rules it is planning to put in effect at the next Presbyterian US General Assembly. In a resolution passed unanimously during a special meeting at St. Andrew church here the court asked the committee to "restore the procedures in use at the 106th (1966) General Assembly, in order that the 107th General Assembly may be free and unrestricted. . . ."

The 1966 Assembly authorized the committee to make the changes in order that the Assembly "may be a truly deliberative body" after it had rushed through much of its business.

Earlier, Central Texas Presbytery and Orange Presbytery (North Carolina) passed resolutions protesting the changes. The committee is to meet again in January to complete the overhaul of the rules. ☐



# The Simple Gospel

REV. FREDERICK R. DINKINS

**A**re the heathen lost? Lost for eternity, missing the privileges and joys of heaven? Will the person who goes through this life and never hears about Jesus Christ go to hell? What about the person who clearly hears the Gospel but refuses Jesus Christ as Lord? Is that person lost?

I want to answer with my understanding of the Gospel in all its simplicity, for these questions are at the heart of any motivation for missions. If those people are lost, we should do everything we can to get the Gospel to them so that they can know our Lord as Saviour. If they are not lost, then it really does not matter too much.

If universalism is true, then there is no reason to give and pray for world missions and evangelism. But let us look at God's Word.

## The Only Way

"And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved" (Acts 4:12 RSV). "He that hath the Son hath life; he that hath not the Son of God hath not life" (I John 5:12). "There is one God, one mediator also between God and men, Himself man, Christ Jesus" (I Tim. 2:5). "I am the way, the truth and the life: no one cometh unto the Father, but by Me" (John 14:6).

This is strong language. Since there are not half a dozen gods, there are not half a dozen mediators. Buddha will not save, Mohammed will not bring eternal life. The Mother of our Lord is not a suf-

*The author is a missionary of the Presbyterian Church US serving in Brazil.*

ficient advocate. It is only Jesus who will save His people from their sins.

The saving grace of the Lord Jesus Christ was made clear to the apostles and, through them, to us: "He that believeth on the Son hath eternal life; but he that believeth not the Son shall not see life, but the wrath of God abideth on him" (John 3:36).

And Paul said, "I do not make void the grace of God: for if righteousness is through the law, then Christ died for nought" (Gal. 2:21). If a person could be saved or be in a right relationship with God by obeying the rules of any moral system, then it was really of no use for Christ to shed His blood on the Cross.

"For other foundation can no man lay than that which is laid, which is Jesus Christ" (I Cor. 3:11). The *only* foundation rock for building a life is Jesus Christ.

We usually think of the Book of Acts as the "Missions" book, showing how the Holy Spirit sent men out preaching the Gospel to the uttermost parts of the earth. Yet the real *theology* of missions is found in the Book of Romans.

## Heathen are Sinners

Here we read how sin came into the world through Adam and we understand the condition of man without this righteousness from God. Romans tells of the work of Christ in and for the man who believes; the election of God as it shows salvation by grace alone; the deep compassionate appeal to confess Jesus as Lord believing that He was raised from the dead; and the practical life of the new and older believer in Christ.

But to show this righteousness giv-

en to the man of faith, God first points out that man does not have that righteousness within himself. "They are all under sin" (3:9) and "There is no distinction; for all have sinned and fall short of the glory of God" (3:22-23).

Ungodliness and unrighteousness show the double dose of sinfulness in all the world. Like water, man keeps running downward until he reaches his lowest level. "Because that, knowing God, they glorified Him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things" (Rom. 1:21-23).

## Heathen are Lost

Why does God forbid this idol worship? Why does the Father insist on being worshipped in Spirit and in truth? It is because man wants to control the idol — it actually becomes the worship of himself. This is one reason why there are so many different idols — for travelers, fishermen, lovers, and so on. In the end, it is man who is controlled by the idol. He is led into the obedience to evil spirits.

Those without Christ refuse the light they have, they do not seek after God. Led by superstition, they wear trinkets, turn prayer wheels, finger beads.

The Bible says that all are under sin — this is the doctrine of total depravity. "There is none righteous, no, not one" (Rom. 3:10).

There is no distinction between the "nearby" and the "afar off" ones. All are sinners.



But someone will surely ask, "Will a loving heavenly Father send a person to hell who never had the privilege of hearing the Good News? Will he be punished eternally although it is the fault of someone else that he did not hear the Gospel?" Even though it is a very hard teaching, the answer is yes — they are lost, lost, lost.

The question is often asked because people have a sense of justice and fair play, a love for people. They long for the Lord God Almighty to be shown as just, true and pure. But actually what they are saying is that they think man is somehow better than he really is. I also believe that many times our thinking is faulty about the true justice and holiness of God.

A deep look at the cross should change both of these views. The One Who was made to be the sin offering cried in anguish because His holy Father had forsaken Him. God is true in holiness and man is unholy and out of sorts with God.

*Does the plight of the lost move you? —*

# Indelible Ink!

I have tried but can't erase it from my mind. I see them. People, millions of them, worshipping idols . . . idols with dumb mouths, blind eyes, and deaf ears . . . idols with noses that smell not, hands that handle not, feet that walk not. Unfortunately the picture is painted with indelible ink.

The mother with her infant on her back . . . will her baby grow up to worship the dumb idol she is worshipping? The question haunts me!

And that worried school teacher with her keen eyes and troubled brow . . . what problem drives her to the temple? Does she not know that "idols are . . . the work of men's hands . . . They that make them are like unto them; so is every one that trusteth in them" (Psalm 115:4, 8)?

Or is her world so crushing she must burn her sticks of incense, hoping their fragrance will catch the sensitive nostrils of some god and that he will tip his ear and hear her cry?

Have the kneeling ones, locked out from the gods of clay before

God is straight, man is crooked. Man is a sinner, and sin brings death.

To know what God thinks of the "good" person who does the best he knows how, read again the story of Cornelius the Centurion, "a devout man, and one that feared God with all his house, who gave much alms to the people and prayed to God always" (Acts 10:2). God took notice of this man who had not heard the good news of Christ and told him to send for Simon Peter "who shall speak unto thee words, whereby thou shalt be saved, thou and all thy house" (Acts 11:14).

As good as he was, Cornelius had to *hear and believe* to be saved.

The Lord Jesus stated that a man must be born anew to enter into the Kingdom. Since we all died in Adam, we are made alive only in Christ. The only way to be "in Christ" is to believe in Him and receive Him as Lord and Saviour. This is the key to understanding: Outside of Christ a man is lost; it

is only "in Christ" that we go to heaven.

"For as many as have sinned without the law shall also perish without the law; and as many as have sinned under the law shall be judged by the law" (Rom. 2:12). That covers everyone, doesn't it? If they sinned without the law to guide them they will perish because of the sin. If they sinned with the law as a guide, they will be judged by the law. The law demands perfection and no one outside of Jesus Christ has that perfection.

The problem of being lost or saved without warning was put to Ezekiel: "So thou, son of man, I have set thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, O wicked man, thou shalt surely die, and thou dost not speak to warn the wicked from his way; that wicked man shall die in his iniquity, but his blood will I require at thy hand. Nevertheless, if thou warn the wicked of his way to turn from it, and he turn not from his way; he shall die in his iniquity, but thou hast delivered thy soul" (Ezek. 33:7-9).

How clear and plain this is! Man is a sinner. He must be warned. If he is warned, he must make a decision. If he decides not to turn from his iniquity he will die in it; if he turns to God he will be saved. And the one who knows is responsible to proclaim the warning.

The heathen must be reached with the Gospel of our Lord Jesus Christ!

## An Invitation

The Scriptures are clear and loving in inviting the sinner to be reconciled to God. "Whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13). But following this promise are four questions. They are vital for the life of the Church concerning those who have never heard.

"How then shall they call on Him in Whom they have not believed? and how shall they believe in Him of Whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent?" (Rom. 10:14-15a).

If they do not believe, they will not call upon Him. They cannot believe unless they hear. They can-

DR. DICK HILLIS

whom they bow, ever been told of the open "Door" to the living God?

What heavy burden bends Grandma's shoulders and knees? Does she pray for a dead husband or is she frightened by some evil spirit?

What brings the lovely high school girl to the temple of smoke and superstition? Is this sweet future wife and mother to raise a family in the darkness of idolatry? Is Western education not enough?

The questions clamor for answers. I put them to bed but they refuse to sleep.

Why? *I know why.* I have the answer. God gave it to me. "How then shall they call on Him in Whom they have not believed? and how shall they believe in Him of Whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?" (Romans 10:14, 15a).

It is plain . . . frightfully plain. They will die in their ignorance and superstition unless I go or unless I send. — *Taken from CABLE of the Overseas Crusades.* ☒



not hear without preaching, they cannot preach unless they are sent.

The promise and the invitation are still to "whosoever shall call" but they must call. They must believe to call. They must hear to believe.

The heathen of any land must hear, believe and call upon the name of the Lord to be saved. It is the Christian's responsibility to tell them of Jesus.

Let me make it very plain: Every man without Jesus Christ is lost. And I do not mean just believing *about* Christ, I mean receiving Him in your life as Lord and Saviour. Someone has said, "You are either a missionary or you need one." The man in the United States without Jesus Christ as Lord and Saviour is just as lost as the Indian in the Amazon or the Congolese in the African bush who is without Christ. And the true believer in Christ has compassion for all men in every place.

For the sake of debate, let us suppose that a person can be saved without hearing the Gospel of God in Jesus Christ. If they can be saved without hearing the Gospel, then it is better not to tell them, for there are those who will hear the message and refuse.

Yet in Luke 24:48 Jesus says, "Ye are witnesses of these things" and He makes it more emphatic in Acts 1:8 that the Holy Spirit would give power to go to the ends of the earth. Would the Lord be so concerned in getting the Gospel to the ends of the earth if the heathen could be saved without hearing but be lost only if they refused?

What is the duty of the believer? What is the responsibility of the Christian Church? Do you need a call to go to the mission field? Do you need to be called into the ministry? Should you pack your bags immediately for Brazil or Africa? What are you to do in light of the fact that men and women without Christ are lost and that they must hear the Gospel to be saved?

The fact is that every Christian is a witness. The command is to go. Every believer has the command to obey the Lord of the harvest. It is not "Should I go?" but "Where should I go?"

Where is a geographical matter, to Arkansas or Africa. To go to your neighbor who is next door or in the next country is a matter to be worked out with the Lord and the

Christian.

Everyone is to proclaim the good news. I am just as concerned about the lost in my beloved home state as I am about the lost in China. If you are not concerned at home to win someone to Christ you will not be concerned on the field — the boat trip doesn't make that much difference.

The Lord God Almighty has pro-

*If there is a heaven there must also be a hell —*

vided a way out of the predicament of lost and sinful man. The way is the Lord Jesus Christ.

The command is go. It is imperative that the heathen hear, for if they do not hear, they cannot believe. If you cannot go, you can give and pray. The light of the Gospel of Jesus Christ means eternal life for those who hear and believe. ☐

## Both-Or Neither

JOHN R. BODO, Th.D.

*Read Matthew 25:31-46*

After the first trip into space, Premier Khrushchev crowed that the ancient superstition was at last exploded: after all, the Soviet astronaut had canvassed the heavens and had not found God.

This was a joke, of course. The temper of thought which it reveals, however, is no stranger to us. During the nineteenth century we became so enamored of scientific progress that we just about threw out both heaven and hell as figments of an unscientific imagination. But what did we actually do? We threw out hell, because it is a disturbing notion; but we retained heaven, because it is a source of comfort, at least in extremis.

For centuries this "doctrine" has had a name. It has been known as "universalism." It is theology's version of Hollywood's "happy ending" indiscriminately bestowed upon all comers by a Santa Claus God.

The Scriptures present both heaven and hell. Depending upon our belief concerning the Bible, we have to take both into account or discard both. We have no right arbitrarily to lop off one teaching of Scripture that is inseparable from another — as inseparable as the two

faces of a coin. As regards heaven and hell, it must be both, or neither.

But if we choose to play fast and loose with the Bible, we are likely to be stuck with hell on the basis of our own admittedly fallible and paltry sense of justice. We do, indeed we must, strive for a larger measure of justice in the social order. But even while striving, we dare not forget that it was the most highly developed system of justice of the day that sent Jesus to the Cross.

### God Also Is Just

But the God who reveals Himself in the Scriptures is a God of justice; and He promises, with the utmost insistence, that in the end His justice will prevail. Can this victory of divine justice be limited to the ultimate compensation (or indemnification) of the righteous? Hardly; it must, if only by the force of its own logic, include the ultimate condemnation of the wicked.

"Wait a minute!" you say. "What about God's mercy?" You are right. But remember: according to the witness of the Bible, God's mercy operates only in this life. This lifetime is our opportunity — our only opportunity — for repenting, for turning to God, for serving God. He will indeed make room for those "laborers of the last hour," but even they will have to check in at least one hour before the day is over.

*Editor's note: Because we frankly have been critical of theological trends in the UPUSA Church, it behooves us to be equally candid in reporting the other side of the coin. This article appeared as a meditation in PRESBYTERIAN LIFE and is by a professor at San Francisco Theological Seminary. It is reprinted with permission.*



Yes, even a death-bed conversion may be acceptable to God — but not a post-mortem conversion.

No, we cannot sidestep the sure promise of God's judgment, so graphically portrayed in Jesus' parable. We will all be judged — we are all being judged — conclusively, on the basis of this life. And on this basis we will be — we are being — divided into sheep and goats, into saved and lost.

The parable, in fact, does not argue this point at all. Its thrust is to remind us of the basis on which we can expect to be judged. To be sure, in each case God retains his sovereign right over the decision. We dare not "play God" by speculating upon the destiny. We dare not judge, lest we be judged. When it comes to the destiny of any individual, the most we can say is, "God only knows."

But the Scriptures do give us a glimpse of the standards of the divine judgment. This parable contains only one of them — the "inasmuch" of Jesus. It is the standard of deeds, of the fruits by which we shall be known, of action transcending formal "religion."

But there is also another standard — the standard of belief, of faith in Jesus Christ, in the mystery and the uniqueness of His person. This is where non-Christians part company with us. "How can God be so narrow-minded?" they ask. "Is not leading a good life quite enough?"

But again who gives us the right so glibly to adapt the Biblical witness to the convenience of a generation whose tolerance has long since spilled over into uncaring indifference? How dare we lightly explain away the majestic exclusiveness of

the New Testament faith?

Of course, just as in the case of the standard of deeds, we must not "play God" to our fellowmen's destiny. We have every right and duty to set forth and defend a doctrinal basis for membership in the churches. What else is a Confession of Faith? But this does not mean that we presume our formulation of the faith to be binding upon God Himself — anymore than we presume to burn at the stake those who challenge our formulation.

Our responsibility is to be as "orthodox," as "right-believing," as we are able and to make our churches as theologically responsible as we can, while humbly acknowledging that it is God's prerogative to decide for whom there may be "salvation outside the church." But as for heaven and hell, it is still, and always will be, both—or neither. ☐

*Grace is available, but it awaits the Word —*

# Regarding Evangelism

ADDISON H. LEITCH, Ph.D.

**E**vangélism is a word and concept growing out of the Evangel — the message, the Gospel, the good news of Jesus Christ. Evangelism is telling others about the life and ministry of Jesus Christ; but more precisely, it is proclaiming the mighty act of God in the redemption worked out on the Cross. Moreover, the messenger must pray earnestly that the message and the messenger may be used of the Holy Spirit to bring conviction of sin and a glad reception of the gift of salvation.

From that point on, one who has responded will begin to grow in grace and in the likeness of our Lord Jesus Christ. It may be presumed that the person who has received this salvation and who is growing in sanctity will begin to see the needs of others, will have compassion for the poor and hungry, and will begin to express in social relationships the new life that is

now his. Fundamentally important in evangelism, however (it cannot be too greatly emphasized), is the initial confrontation and challenge where, under the impact of the Gospel and the ministry of the Holy Spirit, there comes regeneration, new birth, the new creation in Christ, a new life-principle, a new relationship by which, from that time on, a man walks with the Lord in the power of His might.

For greater understanding of evangelism, we must pause to look at the Atonement. There are many views of this; the number varies depending on how one defines or describes them. Among others, there are the moral-influence, example, classic, Grotian, and Anselmic views. We can take guidance here from John Baillie's suggestion that in theological discussion we should avoid the word "only" and use "at least." One should not say, for instance, that the example view of the Atonement is the "only" view. The Cross is "at least" an example—and much, much more.

This principle of interpretation

is relevant even for the Anselmic view; we must recognize that, however completely we may think we have covered the subject of Christ's suffering and death, we can still say only that it is "at least" this. And how much more! Who really believes that the most careful theologian has plumbed the profundities of Gethsemane and the cry of dereliction on the Cross?

## ***This Much and More***

At the same time, one must be careful that his view of the Atonement is inclusive enough. Any worthy view must include "at least" satisfaction and substitution. Christ vicariously does for us what we can in no way do for ourselves; and what is done must satisfy God-ward such realities as holiness and righteousness and love (all of them infinitely so), and satisfy man-ward the need for assurance of forgiveness and canceled guilt. We must think of the Atonement as a transaction first. A thing is done, a work is accomplished. Atonement can be

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nothing less than this.

In evangelism we begin with this finished work. The Cross releases a holy God to forgive. This finished work must be proclaimed and explained and then offered as a gift. Then comes another transaction: Man accepts, and he stands justified. His relationship to God is changed. He is declared righteous; he is rightened. Now man is released to love God and love man; he is ready to grow in holiness, and he is empowered to serve his fellow man in every social relationship and structure.

Today much is being said, especially in the older, well-established churches, of evangelism by some other approach than the word of the Gospel. Some years ago there was what was called fellowship evangelism. The approach was to bring people into some fellowship group of the church—a dinner, or a men's club, or a bowling team. In the Christian fellowship, it was said, an outsider might experience the presence and reality of Christ and come to "know" him in the life of the body. Perhaps this happened, but I doubt it. Sacraments always require the spoken word; physical signs of the life of Christ need somewhere, somehow, a word of proclamation and a response in confession. Flesh and blood did not lead to Peter's confession, Jesus said. The challenge of the Gospel requires the answer of the man.

A variation of fellowship evangelism today is our great effort (and a worthy and self-giving one it usually is) to "evangelize" through identity with and service to the poor and the outcasts, especially the racial outcasts. Christian compassion necessarily leads us to want to help, and help in our complex day often requires complex structures of help. This is all well and good, but not good enough.

"What mean these testimonies?" We must ask. Somewhere, somehow, the word must be spoken. When it is, the multitudes may well turn away, as they did in Jesus' day, disappointed at the requirement to participate in Christ instead of endlessly feeding on the bread that perishes. Do men want the Gospel or just the fruits of the Gospel? Shall we offer them the fruits and not the roots? It was St. Theresa, was it not, who said so well, "The soul of the care of the poor is the care of the poor soul." □

*When under the Spirit's control —*

## Signs of Maturity

JOHN M. DRESCHER

A small boy was asked why he fell out of bed. He replied, "I guess I slept too close to the place I got in."

That tells the story of many persons. Because they did not advance after becoming Christians their lives were filled with "fallings." The Scripture speaks of laying aside childish habits and becoming mature. The growing Christian avoids many pitfalls.

There are clear signs of spiritual maturity. Here are a few. Love which goes on loving in spite of suffering, disappointment, and heartache is a sign of maturity. Love which is large enough to include all persons, which doesn't depend on honor, recognition, or favors, is a sign of maturity.

Joy is a sign of spiritual maturity. To be joyful through discouraging or adverse circumstances is maturity. For joy depends on relationships while happiness depends on what happens.

Peace is a sign of spiritual maturity. This is the ability to suffer wrong rather than to be wrong. The easy way of slapping back when mistreated is childish and immature. Maturity is in going the second mile and turning the other cheek. To be a peacemaker is to be mature.

To be long-suffering is to be ma-

ture. This is patience under pressure. Here is where we are usually tested by others. It depends on how much of God we have on the inside as to how much pressure we can stand on the outside.

Gentleness is a sign of spiritual maturity. This is the spirit which remains kind when there is every reason to retaliate or respond angrily. It is the gentle spirit and word in response to the unruly or to the irritations of life. It would rather be hurt than to hurt.

A mature person demonstrates goodness. Goodness is generosity in things material and things spiritual. It is to be courteous, sympathetic, considerate and of constant benefit to others.

Faith is a sign of spiritual maturity. To trust and to be trustworthy, to have an unswerving trust in God and faithfulness in fulfilling our responsibilities, is to be mature.

A mature person is meek. Meekness means that one is able to control his strength and speech because his confidence is in God. Meekness makes one willing to take a lower place than one deserves, to be silent about one's merits, to bear slights, insults, and false accusations for "Christ's sake."

One who is mature exercises self-control. Such a one weighs what is best and abstains from the rest. He knows how to sacrifice the lesser for the higher good, how to discern between good and evil and take the good.

These are sure signs of maturity. "And lo, they are the fruits of the Spirit" (Gal. 5:22).

It is only as we give ourselves to the Spirit's control that we can grow into maturity. □

*The author, a delegate to the World Congress on Evangelism, is editor of the Mennonite GOSPEL HERALD.*

### Anyone Could Sign It

The (proposed UPUSA) Confession of 1967 is not Bible-centered like the Westminster Confession. There are some good things in it, but its vague language allows for a variety of interpretations. A Unitarian could sign it, or a Roman Catholic. It is difficult to see how it can in any way be described as Presbyterian. — REV. ARTHUR G. GUNN in *Evangelical Presbyterian*.





## Exporting Trouble

During the past few months it has been our privilege at various times to talk at some length to both missionaries and national church leaders from Brazil.

While in Berlin recently we had opportunity to extend these conversations to the secretary for evangelism of the Presbyterian Church of Brazil and also the moderator of that Church.

In all these contacts we have been impressed with the vitality of a "younger" Church determined to keep its evangelical perspective clean and sharp. The Church has resisted the aggressive inroads of radical liberalism. In its latest General Assembly, in an effort to improve matters further, it authorized the appointment of a commission with sweeping authority to look into the situation existing in its three seminaries and make corrections where necessary (story, *Journal*, Oct. 5).

Imagine our interest, therefore, to receive across the desk a missionary correspondence letter from a US missionary who is severely critical of the Presbyterian Church of Brazil.

After expressing strong dissatisfaction with the present government of Brazil and high praise for a Roman Catholic Archbishop who has been in hot water with the government for his extreme economic views, the missionary writes this of the Church:

"The internal tension within the nation is also reflected within the Presbyterian Church of Brazil. Recently this Church of about 110,000 members held its General Assembly. Pastors who have dared to speak a relevant Christian word in the midst of the present situation were brought under severe suspicion and criticism.

"In a word, the Church has adopted even more firmly that doctrine of the Church which some call 'the spirituality of the Church.' That is the idea that the Church is strictly a spiritual institution and has no prophetic word from the Lord to speak to the world. This was, as we now recognize, the view of the majority of Protestants in World War II Germany. The Church was

'spiritual' and therefore had no responsibility to speak out against atrocities and tyranny it saw in the 'secular world.'

"It is interesting to note that just as our Church in the U. S. in its last General Assembly seemingly emerged once and for all from this distorted view of the Church, the Church here has in its General Assembly become more imprisoned by it."

It probably is fortunate that this letter did not fall into the hands of the Brazilian authorities. In any case it suggests that the Brazilian Presbyterian Church has a clearer understanding of the nature and mission of the Church than some of us from America. ☐

## Another Brazil Note

Reflecting on the state of religion in his country (and no doubt upon such issues as are reported in the previous editorial on this page), a distinguished educator of the Presbyterian Church of Brazil has issued a candid public statement calling for a division of the Church as the "solution which is inevitable."

We have not seen a copy of the manifesto. As reported in *The Banner* of the Christian Reformed Church, however, Dr. Waldyr Carvalho Luz of the Presbyterian Seminary at Campinas seems to have echoed the concerns which are being felt in most of the major denominations the world around.

On the one side, wrote Dr. Luz, are "the champions of ecumenism, the propagators of politico-social action, the activists of the left, the acolytes of advanced theologies, the paladins of cultural presumption." "We line up on the other side," continues the manifesto, "the Presbyterians faithful in heart and soul to the confession of faith and the Bible."

The professor adds, "Experience and observation of what is happening in our own and other countries makes me certain that this strange

marriage cannot be maintained. . . . If we are not able to live together in harmony and do not want to sacrifice our conscience, there is only one course left: like Abraham and Lot, we must separate our tents."

Most tragic aspect of the differences that have divided the Churches is the fact that the "liberal" innovators who have brought about the changes that have disrupted the Body of Christ do not seem to understand the concern of the historic evangelical at all.

Blinded by the bright hope of "progress" and "relevancy" in our time, the "liberal" can only think of the conservative as "obstructionist," "obscurantist," "ossified," if not downright illiterate. He is "hurting the Church" by his "refusal to cooperate" and his "inability to keep in step with the times."

As Dr. Luz suggests, a separation straight across Presbyterianism is possibly inevitable. But most unfortunate, should such a separation occur, those who brought it about will be unable to see that it is they who separated, not the churchmen faithful to the Reformed and Biblical teachings of the Gospel. ☐

## Religion On Campus

A graduate student recently wrote a letter to a student worker who had conducted a "mission" on his campus. The student worker is evangelical. The graduate student is not. In his letter he offered his own philosophy of religion, in contrast to the historic Gospel he had heard from the student worker.

Because this articulate graduate so impressively defends the "new" theology of his generation (and possibly of your own sons and daughters away at school) we share some of it with you in order to make a comment or two:

"You have clarified the evangelical-fundamental position for me which, as you probably know, I cannot agree with. I have to judge what I believe because I have to decide what is right and wrong for myself, by myself.

"I agree that Jesus was the most important man who ever lived. I agree that the Gospels are, on the whole, relatively accurate. But if I had to accept what one person only interpreted as the Word of God then I would either be a Roman



Catholic or, more probably, an atheist.

"The picture often presented of the Son of Man is what one of my associates likes to call, "The Jesus of the Shaven Armpits." I don't believe in this cat! I believe in a *man*. I do not know whether Jesus was literally sinless and, what's more, it really doesn't matter at all to me. He lived His life and that's the important thing. He lived.

"Jesus preached *love* and that is all He preached. You say that the most important thing that happened was His resurrection and with this I will agree. But I do not buy the physical resurrection. His Word arose and I don't need the crutch in order to make it walk.

"I have a pragmatic belief that *love* is the good thing in life and Jesus exemplified love. Therefore in Jesus I do believe. This is all I need. I don't have to be convinced of miraculous powers, I do not have to believe in the supernatural; I can believe in plain, everyday reality and this is not too little, this is what I believe. Eternal life? Fine and good if it's there. It doesn't matter now.

"There's a saying around the kids, 'Don't sweat the small stuff.' The small stuff doesn't matter. The important thing is to affirm my existence and to affirm that life is good in a world that contains just enough evil to give me incentive to get off my chair and get to work and try like crazy to help straighten it out."

There it is and chances are your youngster away at college would nod his head in agreement as he read it. Here is the creed of a modern William Henley who essentially has substituted self-reliance for faith in God through Christ.

What's missing? A mature and informed estimation of the human situation. An awareness of personal need. A sense of being lost. A consciousness of "Woe is me, for I am undone! For I am a man of unclean lips and I dwell in the midst of a people of unclean lips!" A feeling of helplessness.

What has this young man created? A "religion" based on what man can and must do for himself. For him there may be a "Higher Power," but, "God! I'd rather do it myself!"

What approach can be made to such a person? That is the "64-Dollar Question." How would you answer the question? ☐

## A LAYMAN AND HIS CHURCH



Dr. L. Nelson Bell

### The Passing of a Friend

I knew James A. Jones for many years and for seventeen years was associated with him as a member of the Board of World Missions.

Ours was a friendship which transcended differences of opinions on a number of matters. There were times when we were brutally frank with one another because we knew we could speak the truth in love and be understood.

"Jas. A," as he was affectionately

known across the Church, had a keen, perceptive, mind and the ability to confront and analyze a difficult situation and come up with a constructive solution. He had a remarkable memory and a phenomenal gift for details.

Perhaps his greatest gift was that of friendship and I, with many others, shall miss him greatly. He was a brother in Christ and I loved him. ☐

### What Common Cause?

"Let's end the Communist-Christian vendetta," argues Harvey Cox in a review of books by a Communist and a Roman Catholic in a recent issue of the *Christian Century*. Dr. Cox is a brilliant writer but his logic leaves much to be desired.

It is a popular exercise to express the hope that a way may be found for "religion" and Marxism to live together. But it seems remarkable that any Christian should publicly entertain such a hope. Surely there can be no rapprochement between a system which defies God and consistently seeks the extermination of the Christian faith, and the Church which (should) affirm and propagate faith in the living God.

The question is not whether Christians should engage in a "holy war." This would carry us back to the Dark Ages. But the question is whether the Church should continue to stand firm in the faith in the face of a satanic attempt to destroy those values which, for every Christian, should be more precious than life itself.

The question is not whether an individual Christian should refuse to engage in dialogue with a Marxist. Such opportunities should be welcomed by Christians, not for the sake of arguing about the relative merits of Christianity and Communism but in order to present in love and clarity the claims of Christ.

No "vendetta" exists on the Chris-

tian side. There is a vendetta against Christianity by Communism, calculated and hateful — a determination to destroy the Christian faith. This is one of the basic tenets of Marxist ideology. Ask Christians who have been victimized by this hate in country after country taken over by Communism. If yet living they bear vivid testimony to the terrible pressures on the part of those who hate God and all His followers.

The Church and individual Christians should never repulse those who come seeking, be they Communists or other pagans. But at the same time the guard against basic Marxist propaganda must never be lowered. Paul, confronted with the pressures on the Corinthian church to temporize with paganism, wrote: "*Do not be mis-mated with unbelievers. For what partnership have righteousness and iniquity? Or what fellowship has light with darkness? What accord has Christ with Belial? Or what has a believer in common with an unbeliever?*" (II Cor. 6:14,15).

We are confronted with an alarming attrition of Christian convictions today. With the ascendancy of humanism over Christianity in the minds of many there is a growing tendency to discount the *uniqueness* of Christ, His Gospel and His

(Cont. on p. 22, col. 3)





# SUNDAY SCHOOL LESSON

For December 18, 1966:

## *Prophet of the Most High*

Rev. Jack B. Scott

**INTRODUCTION.** In the last book of prophecy of the Old Testament, God left to His people a promise of a messenger to come. His messenger would be sent to prepare the way before the Lord, (Mal. 3:1). Indeed the very closing words of that prophecy again remind us to watch for this messenger who is called Elijah (Mal. 4:5,6).

The Book of Malachi was written about 400 B.C. Persia, the nation which had set the Israelites free to return to their homes, was now a decaying nation.

Athens, too, was torn asunder by decades of the Peloponnesian War against Sparta. Her peak of greatest influence as a nation seemed ended. Socrates, her greatest philosopher, was put to death in 399 B.C.

Rome was beginning to expand her territory in 400 B.C. Within half a century Rome would be supreme on the Italian peninsula, the beginning of the greatest empire in in man's history.

Simultaneous with this rise in Roman influence in the west, Philip of Macedonia, (and later his son Alexander), in 336 B.C. set out to conquer first the Persians and then the world. More significant than the nations he defeated is the way in which Alexander introduced Greek culture and language wherever he went.

Two things attract our notice: the rise of Rome to be the great world power by the middle of the first century B.C. and the spread of Greek to the point of being the language of the world.

It took four centuries to accomplish both, but by the time of the birth of John the Baptist, the world was made ready for the spread of the Gospel. The fullness of time had arrived (Gal. 4:4).

Through and behind this history is the work of the sovereign God, keeping His promise to His people and working all things together for good. Surely Alexander had no intention of serving God's purpose

**Background Scripture: Luke 1**  
**Key Verses: Luke 1:67-80**  
**Devotional Reading: Isaiah 40:1-5**  
**Memory Selection: Malachi 3:1**

when he spread Greek abroad throughout the world. Least of all did he consider that the New Testament Gospel would be readily receivable by all men through this language.

Nor can we suspect that Julius Caesar or Caesar Augustus thought much about pleasing any god, least of all the God of the Jews, when they established the Roman Empire. Still, what they did was used by God to prepare the world for the coming of Christ and the rapid proclamation of the Gospel to the ends of the world.

Through these four centuries from Malachi to John the Baptist the people of God waited, expecting God to fulfill His promise. How many devout people like Elizabeth and Zacharias, Simeon and Anna, Joseph and Mary there were we cannot know. Presumably there were many.

I. **THE MESSAGE SENT BY GOD** (Luke 1:68-70). Zacharias, the priest, was a devout man (Luke 1:6). He and his wife had sought to please God all of their lives. Like Abraham and Sarah, they were old and childless (Luke 1:7), and God promised them a son (Luke 1:13) as he had Abraham and Sarah, long ago.

They were told to name him John (Luke 1:13), or in its Hebrew form "Johanna" which means "The Lord is Gracious." How appropriate this was is seen in the message of God's grace which John was chosen to bear.

Zacharias doubted that birth was possible and was made dumb until the arrival of the child whom

God had provided. This was in part punishment, for he had doubted God's power. But in part he was to use those months of waiting to meditate on God's Word. When he did speak, he burst into praise of God and predicted those things which his son would do as prophet of the most high God.

All that the earlier prophets had foretold concerning the coming redemption, Zacharias now saw as about to be fulfilled.

The message was primarily one of redemption for God's people. We recall how Isaiah prophesied of a child whose name meant "God with us" (Isa. 7:14). Later he declared that the Son would bring salvation to His people as the Prince of Peace (Isa. 9:2-7). We see also in Isaiah's message the plain teaching concerning Christ's substitutionary atonement for our sins (Isa. 53).

Jeremiah, too, had predicted redemption when he declared that God would give us a new covenant, written in our hearts (Jer. 31:31-34). All of these prophecies and many more focus in Zacharias' mind as he declares that God "hath visited and wrought redemption for His people."

The "horn of salvation" is a term often used by the Psalmist in expressing God's redemptive power (Psa. 18:2). Horns symbolized power and, in the context of redemption, they symbolized a place of refuge. For example, the four "horns" of the altar of sacrifice were also treated as a place of safety. On these horns the blood of the sacrifice was smeared.

Zacharias affirms in verse 70 that this message of redemption had been spoken long before by the holy prophets. Note his view of the authority of the words of the prophets — God spoke by their mouths. The word spoken was not man's idea but God's revealed truth.

This view of Scripture held by Zacharias was undoubtedly that of all the first century believers. It

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should be the view of all true children of God down through the ages.

The integrity of God is involved here. God spoke and *because* He spoke, all that the Bible says is true and will be done!

**II. THE CONTENT OF THAT MESSAGE** (Luke 1:71-75). In this section Zacharias dwells on the good news of the message sent from God through His prophets.

**A. Salvation** (vv. 71). It is a message of *salvation from our enemies* and those who hated us. Historically, God promised deliverance of Israel from enemies that surrounded her in Canaan. Long before that He promised deliverance for all His children from the great enemy, Satan (Gen. 3:15). This was accomplished on the cross when Christ destroyed the power of sin in our lives. Paul points to the final destruction of our enemies in Cor. 15:25,26.

**B. Mercy** (vv. 72,73). It is also a message of mercy, according to God's Holy Covenant (Jer. 31:31). It was clearly established that we merited nothing in God's sight. Our own works could not save us and we were turned from God (Rom. 3:9-8). Only God's mercy and His new covenant, whereby He supplies to us freely what we could never earn ourselves, enable us to be saved.

Zacharias goes back to Abraham, to whom the promises were made on the basis of faith and not works, (Romans 4:1-13).

**C. Kingdom** (vv. 74,75). God not only saved us from our enemies but saved us *unto* His kingdom "to serve him without fear in holiness and righteousness." Salvation is not simply an escape from eternal punishment, it is a new life, full and rich in God's kingdom. Compare Eph. 2:10.

We are God's workmanship created in Christ Jesus for good works. Compare too Titus 2:14. Both of these passages agree with Zacharias' words that we have been saved to serve God forever.

Heaven will be a place of activity where God's people do His will and carry out His purposes in holiness and righteousness. But right now we are called unto good works that men may see our good works and glorify our Father in heaven.

The appeal of Paul in Romans 2:1,2 is an appeal to which all of God's children should respond wholeheartedly.

**III. THE MESSENGER** (Luke 1:76-79). Finally, the words of Zacharias focus on the messenger of the hour, his son John. John is called the prophet of the most High.

His was a unique place in history. From Moses to Malachi, God had many messengers who had declared His Word. But John was chosen to be the immediate forerunner of the Christ.

John stood in history as the last of the Old Testament prophets and the first of the New Testament evangelists. He was both, and appropriately he took on the appearance of Elijah the prophet (Mal. 4:5,6). At the same time he gathered a following of men who would become the nucleus of Christ's disciples.

John pointed back to all God had said through the prophets and forward to the Christ, declaring him to be the Lamb of God (John 1:29).

His particular function would be to prepare the people to receive Him. He would convict them of sin (Luke 3:7,8) because, until they knew they were sinners, they could not know their need of Christ.

Verse 79 reminds us of Isaiah 9:2. We recall that John's chief function was to point now to Christ and declare him to be the promised light of the world.

For this reason we see John publicly fade from the scene. His work was quickly done. The greatness of John the Baptist can be seen in his own words, "He must increase, but I must decrease" (John 3:30).

No better example for all of Christ's witnesses can be seen than in John. He is the ideal witness for Christ, drawing attention to Christ and not to himself. He was willing to decrease that Christ might be exalted in him. ☩

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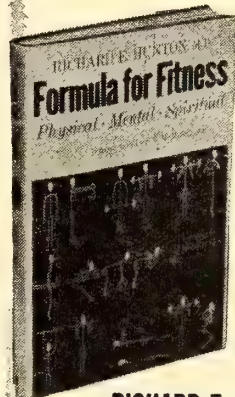
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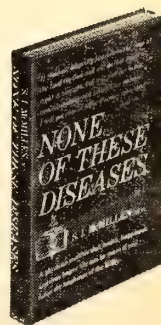
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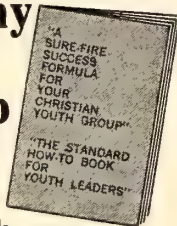
"Hark, the Herald Angles Sing"

"Silent Night, Holy Night"

**PROGRAM LEADER'S INTRODUCTION:** The year 1769 is important to the French, but not to the Germans, the English, or the Russians. That was the year Napoleon was born.

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1815 is a special year to the Germans because Bismarck, their Iron Chancellor, was born in that year.

These are important dates to some people, but they are not of too great significance to Americans. We would not likely know them without looking them up in history books.

On the other hand, it is quite unlikely that any of us would have to consult the encyclopedia to know why February 22, 1732 is important to Americans. We recognize that date immediately as the birth date of George Washington. February 22 has become a national holiday for us, but it is not observed in any other country.

We have come to the season and will soon come to the day when we observe the birth of another person. This observance is not confined to one nation. All time is measured from the birth of Christ — so many years before Christ or so many years since Christ.

Even people who do not believe in Christ at all honor Him in this way. Why is this so? Christ's exploits, measured by human standards, do not compare with the military and political accomplishments of men like Napoleon, Garibaldi, Bismarck, and Washington. How do we account for the great significance which is attached to the birth of Christ?

**FIRST SPEAKER:** "In this was

manifested the love of God towards us . . ." The birth of Christ is the visible, tangible declaration of the love of God for us. The best thing that can happen to a person is to be loved. As the Bible says, love is truly the greatest thing in the world.

If love is the greatest thing, then surely God's love is the greatest love. His is the only perfect love. He is the source of love. He is love. The greatest possible blessedness in the world is to be loved by God. The real significance of Christmas is that God loves us.

God's love is practical, and it has a practical purpose. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him."

The purpose of God's love is to give us life. This is God's goal for us, a goal springing from His love. Because God loved us, He sent His Son that we might have life through Him. This statement says several important things to us.

It says, by implication, that we do not have life. We seem to be alive, but according to the Bible, we are spiritually dead. We are not alive as God is alive. We are under the sentence of death, spiritual death. We are all sinners, and "the wages of sin is death."

The statement in I John says that Christ removes the cause of death. We can live through Him because He has done something about our sin and our sinfulness. The Bible says that sin must be punished by death.

The thing that Christ did with regard to our sin was to die for it. He took our punishment upon Himself. "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed."

The statement also says that Christ gives us His life and His righteousness in the place of our

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## CATECHISM STUDIES

Rev. Paul G. Settle

### SEARCHING THE SCRIPTURES

Memorize Psa. 19:7; II Tim. 3:16.

\* \* \* \*

**90. Q. How is the word to be read and heard, that it may become effectual to salvation?**

**A. That the word may become effectual to salvation, we must attend thereunto with diligence, preparation, and prayer; receive it with faith and love, lay it up in our hearts, and practice it in our lives.**

The Holy Spirit uses the Word to save us and bless us. But He does not ignore our attitude toward the Word. His work with the Word depends on how we receive the truth.

We must carefully with (diligence) turn our minds toward (attend) the Word. We should prepare our heart through prayer, then receive it as true (by faith) and delight ourselves in it (in love). Once we have received the Word, we should add it to the permanent files of our mind and use it as the standard by which we measure everything we do, say, and think.

\* \* \* \*

### TEST YOUR UNDERSTANDING

Look up the SCRIPTURE references and apply them to this Answer: Matt. 13:3-23; Acts 16:14; Heb. 2:2; Deut. 11:18; Colossians 3:16.

If you are moving to an area where there is no congregation of the Presbyterian Church in the U. S. you may find an Orthodox Presbyterian Church nearby. A Directory of Churches and Chapels of the Orthodox Presbyterian Church will be sent upon request. Please address: Orthodox Presbyterian Church Directory, 7401 Old York Road, Philadelphia, Pa. 19126.

**89. Q. How is the word made effectual to salvation?**

**A. The Spirit of God maketh the reading, but especially the preaching, of the word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort through faith unto salvation.**

Without the Bible we have no trustworthy knowledge of God's saving work. But, even the Word is only a means to the end of salvation. The Bible alone does not actually save us. Only God, the Holy Spirit, using the Word, saves us.

How should we use the Bible? We must first read it. Then, the Word must be preached. We must apply what we have read.

When the Word is read and preached, it is used by God to "convince" sinners. That is, it shows the sinner exactly what he is in God's sight and impresses upon him the awfulness of sin. Then the Word is used to "convert" the sinner — to turn him around in his tracks, change his heart and life, and bring him back to God.

The new Christian is "built up" in his faith and life — he is cleansed and helped by the Spirit and the Word to grow in goodness. This brings "comfort" — joy, happiness, and confidence in Christ.

How does the Word do this? Through faith. The Spirit joins our faith with the Word and thus brings us to know and love God.

\* \* \* \*

### TEST YOUR UNDERSTANDING

Are the following statements wholly true?

—The Word of God (the Bible) saves us.

—A person cannot be saved unless he hears or reads the Bible.

~~~~~  
now in the privacy of your own soul and then confess Him before others.

Closing Prayer.



sin. The Bible says concerning God, "He hath made Him (that is Christ) to be sin for us, Who knew no sin, that we might be made the righteousness of God in Him.

Christ removes our greatest curse and gives us our richest blessing. Paul said, "I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

SECOND SPEAKER: The ninth verse of I John 4 and the verses which follow say something more to us. If God so loved us as to give us life through His Son, the life which we live in Christ ought to be a life of love to God and to our brothers. The meaning of Christmas is found in the love of God, but we have missed much of the meaning if we do not love Him in return.

The Bible says further that if we do not love our brothers, we do not really love God in spite of all professions to the contrary. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

PROGRAM LEADER: One of the most miserable experiences that can come to us is to have a gift of love spurned by one we love. The most broken hearted people we have ever known are those whose love has been ignored or refused or spurned by the ones they loved.

If we have had this experience ourselves, we know how terrible it can be. There can be no real joy in Christmas for one whose gift has been spurned.

God offers His Son, His forgiveness, and His life as a gift of love to sinful people. If you have never received Christ as your Saviour, you are refusing God's Christmas gift to you.

Many who spurn God's love would not think of treating another human being in such a way. We consider it unthinkable to ignore the imperfect love of other people, but we do not hesitate to turn our backs on the perfect love of God.

What is the meaning of Christmas? It is this: God loved us and gave us His Son. Christ loved us and gave us His life. You can complete the meaning of Christmas by giving your heart to Him. If you have never done so before, do it



BOOKS

THE HEALING OF SORROWS, by Norman Vincent Peale. Inspirational Book Service, Pawling, N. Y. 96 pp. \$2.95. Reviewed by the Rev. Archie L. McNair, pastor, Forsyth Presbyterian Church, Forsyth, Ga.

The author of this book needs no introductory remarks in that he is well known through-out the English speaking world through his radio and book ministry. This is another one of more than a dozen books from his pen, of practical help to persons who find themselves in the throes of crisis.

One section of the book is made up of the author's messages dealing with various crises caused by death, such as the death of a child, accidental death, and suicide. Another section is an anthology of Scripture verses, hymns and poems that have long been of consoling value.

It is the author's conviction that the death of a loved one is the most dreadful human experience. It is also his conviction that there is a comforting and healing power to

meet this experience in the Gospel of Christ. For instance:

"... 'I am the resurrection, and the life'. . . without any doubt whatsoever, . . . is the greatest statement ever made in the history of mankind, for it means that life here on earth is not the end, but only the beginning."

The central undergirding theme which makes the book helpful to comfort and sustain is faith in the fact of Jesus' resurrection after His death on the cross.

There are some ideas included in the book which may be objectionable to the reformed view of "life after death." The author gives the impression that the spirits of the dead may be here and now present and knowing. Speaking of his deceased mother he writes,

"... She was free, free to be

with me in spirit, free to comfort and strengthen my brothers who missed her sorely as I did."

Again he writes,

"I really believe myself that when the person left behind grieves excessively it may even trouble and disturb the dear one who has passed into the spiritual life."

Perhaps it is more comforting just to have faith that the loved one, departed from the body, has gone to be with the Lord and has entered into His rest.

CALVINISM: ITS HISTORY, PRINCIPLES AND PERSPECTIVES, by Simon Kistemaker. Baker Book House, Grand Rapids, Mich. 104 pp. \$1.50. Reviewed by Rev. Louis H. Benes Jr., pastor, Unity Reformed Church, Muskegon, Mich.

One of the great tragedies in the renewal of interest in the reformers, and particularly John Calvin, is the fact that so much of what has been written and said is beyond the grasp

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and understanding of the average Christian. This cannot be said of this very fine study manual. Here is a booklet that can be placed in the hands of a men's or women's group, or a post-high group and be used to great advantage.

Two comments ought to be made in reviewing this manual. First, the booklet is excellent in all three areas that are mentioned in the title, the history of Calvinism, its principles, and its perspectives. Where I felt a decided weakness was in the lack of some practical applications to which Calvinism ought certainly to speak in our day. There is very little said about Calvinism and the race problem or Calvinism and new creeds and confessions. I feel that such a discussion of current problems facing Calvinist bodies would have greatly enhanced the manual.

Secondly, I cannot for the life of me understand why this little 100 page manual should cost \$1.50. It is no wonder to me sometimes that people buy the paperback novels and trash of our day when costs are so high that they are asked to pay that kind of price for a religious work.

But if the reader wants a better understanding of Calvinism, and if the reader can afford to buy the manual, do so by all means! Read it, study it, and pass it on to someone else! ☩

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NEW TESTAMENT COMMENTARY ON COLOSSIANS AND PHILEMON, by William Hendriksen. Baker Book House, Grand Rapids, Mich. 243 pp. \$6.95. Reviewed by Rev. Dan C. McCown, pastor, First Presbyterian Church, Albany, Ga.

William Hendriksen is a man who not only knows the Bible from cover to cover, but knows how each passage and book is fitly framed together with the whole. He is a master linguist; a man of wide and deep experience as a preacher of the Gospel who has been endowed with exactly those talents essential for preparing such a commentary as this one.

He has been characterized as "a conservative theologian who is open minded and fair, yet who never departs by even a hairbreadth from the position of absolute fidelity to Scripture as God's infallible Word." In fact, each section of this commentary is preceded by the author's own translation, "reproducing the true flavor of the original in good, idiomatic, modern English."

The author has included thorough and satisfying introductions to each book, verse by verse commentary on the text, a summary at the end of

each chapter, outlines of each book, critical notes and a bibliography of the best works on each book. Such items have been arranged, organized and written to answer the questions and needs of the most advanced scholar as well as the average layman.

Therefore, whether a sermon is being prepared, or a daily devotional Bible study is being exercised, this commentary is a very useful tool to reveal the true meaning of the Word of God. E

FLAWS IN THE THEORY OF EVOLUTION, by Evan Shute, Presbyterian and Reformed Publ. Co., Philadelphia, Penna. Paper. 286 pp. \$3.50. Reviewed by Carl C. Riedesel, Ph.D., professor of physiology-pharmacology, University of the Pacific School of Pharmacy, Stockton, Calif.

For those who have tried to keep abreast of the battle lines drawn between advocates of the theories of evolution as opposed to those who accept the Biblical concept of creation, there is nothing particularly new in this book. Certainly it offers no comfort to the confirmed evolutionist, but on the other hand, it

leaves some great big unanswered questions in the minds of the creationist.

Perhaps one of the truly notable things about the book is the character of the author himself. Dr. Shute is a scholar of high repute. He holds the medical degree from the University of Toronto, and is a member of quite a number of internationally known societies, such as the Canadian Physiological Society, the American Society for the Study of Fertility, the British Society of Endocrinology, and others. He is listed in among other things, *American Men of Science* and *American Men of Medicine*. He is also the editor of *Summary*, an annual medical journal. Truly, no one can say that only the ignorant and misinformed profess a belief in God, the Father Almighty, Creator of Heaven and Earth.

There are twenty-two chapters in the book, and the author has listed a total of 174 references. Each chapter takes up some separate phase of the theory of evolution, and in each case, the author points out the high level of improbability that things could have happened as proposed by the theory of evolution.

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An interesting feature of each chapter is its preface by a *proposition*, a sort of introductory statement of the author's conviction, and then a *summary* at the end of the chapter, summing up the evidence against each phase of evolution. Convincing as the author is on each point he discusses, he appears to accept without question the great antiquity of the earth and the tremendous span of proposed geological ages in which the evolutionist finds refuge and comfort.

The author notes the appearances of various forms of life such as the vertebrates in the preceding ages and comments that these appearances of life offer no evidence of a slow development. They appear suddenly without traceable forebears, and he speaks of these occurrences as "*bursts of creation*." In one of the final chapters, he attempts to deal with the antiquity of man, and he places the earliest man in the Mid-Pleistocene era, perhaps one million years ago. This man was not the exact counterpart of modern man although possessed of a brain as large, and sometimes larger, than now.

The author suggests that about nine thousand years ago there was a complete and sudden transition to man as he exists today, and he further suggests that "Adam" may have been the first of these men. It is this section of an otherwise fine treatise on the flaws of evolution that can hardly be reconciled to the Biblical teaching of a man created in the image of God, a man who sinned and plunged his entire race into sin, and whose sin required that the Son of God had to be offered as a propitiation. ☐

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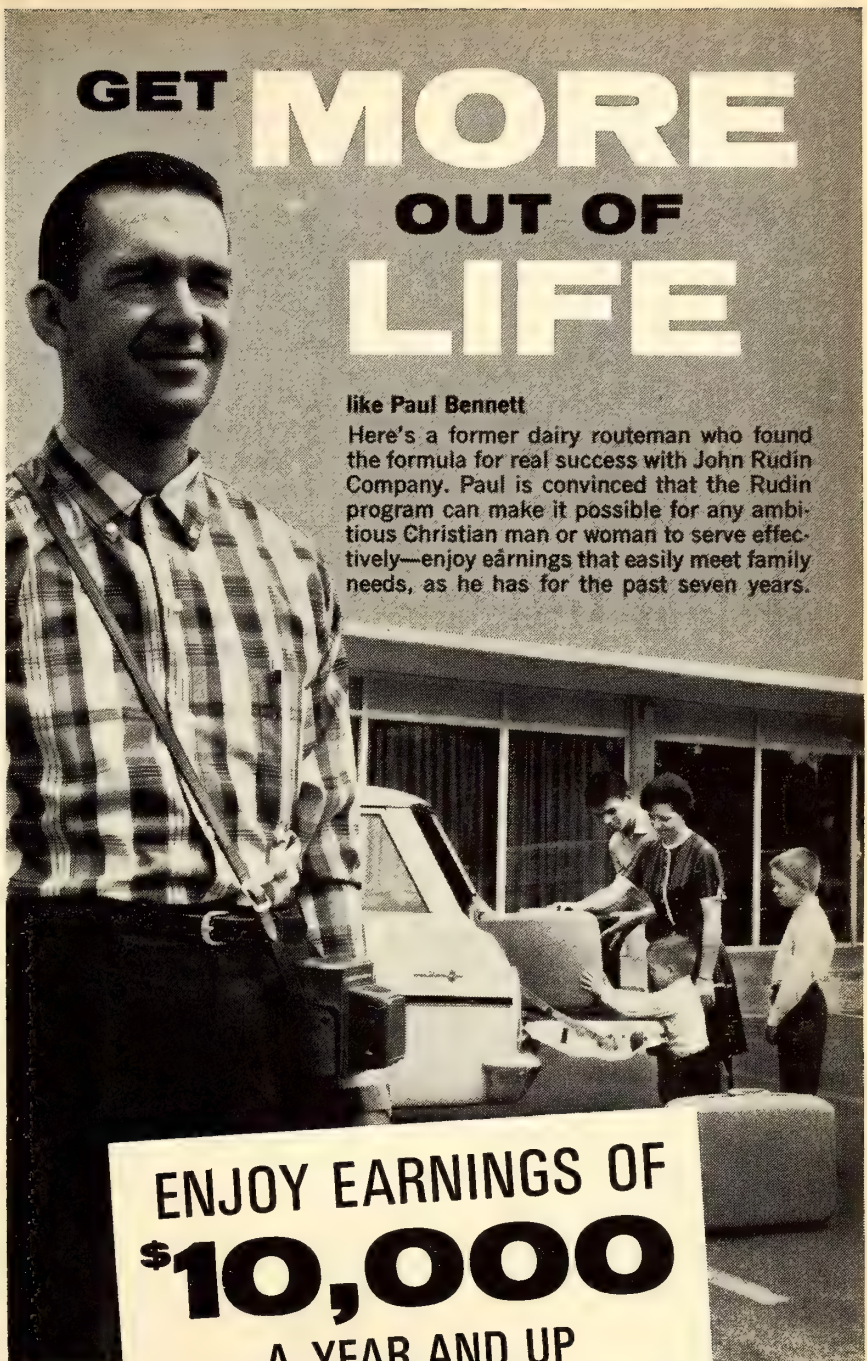
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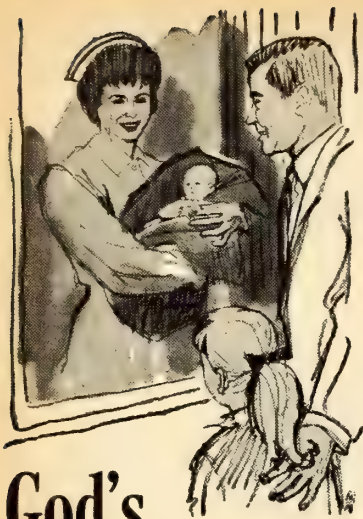
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PIONEERS IN MISSION, by R. Pierce Beaver. Wm. B. Eerdmans Publ. Co., Grand Rapids, Mich. 286 pp. \$6.85. Reviewed by the Rev. Lowell Beach Sykes, pastor, Lakemont Presbyterian Church, Augusta, Ga.

With this source book on the rise of American missions, the professor of missions at the University of Chicago Divinity School renders a great service by compiling and editing a significant body of early American missionary documents consisting of sermons, charges and instructions.

Dr. Beaver's selection of material covers the period beginning with the ordinations of the first full-time missionaries to the American Indians (1735), and ending with the ordinations of the first contingent of American missionaries for overseas service (1812). We are told that virtually "all extant (missionary) ordination sermons in the period are reproduced here."

For each of the sermons and related documents Professor Beaver gives helpful information concerning the preachers of the sermons, the young missionaries, and the general situation of the world of that day as it related to missions.

There is a lengthy (22 pages) and very helpful introduction in which Dr. Beaver deals with "The Rise of American Protestant Missions to the Heathen," "Mission Methods," "Motivation (for Missions) in the Sermons," "The Mission and the Missionary," and "The Apologetic for Mission."

All who are seriously interested in

responding to our Lord's Great Commission (and this ought to include every true Christian) will find here a very valuable source of useful information and inspiration for the primary task of the Church. ☐

Layman—from p. 13

Church. *Accept any compromising of basic Christian truths and only Christianity suffers.* It is this danger against which the Church must ever be on her guard.

Only five days before this was written the writer was behind the Iron Curtain. When one individual discovered that we could be trusted we were told some of the things Christians must suffer for their faith where Communism prevails. This is no "kid glove" suppression but a calculated, ruthless attempt to break the will, stifle the propagation of the faith in the home, and bend all minds to Marxist philosophy. We Christians in the West have failed our Christian brethren in areas where Communism is in control. We must pray for them. Prayer is the *one* power which passes man-made barriers and against which Satan cannot stand.

Shall we end the Communist-Christian "vendetta?" The only vendetta existing is Communism's implacable vendetta against God. Let the Christian and the Church beware of *any* compromise hoping for peace for it can only be the peace of death! ☐



A hundred years ago

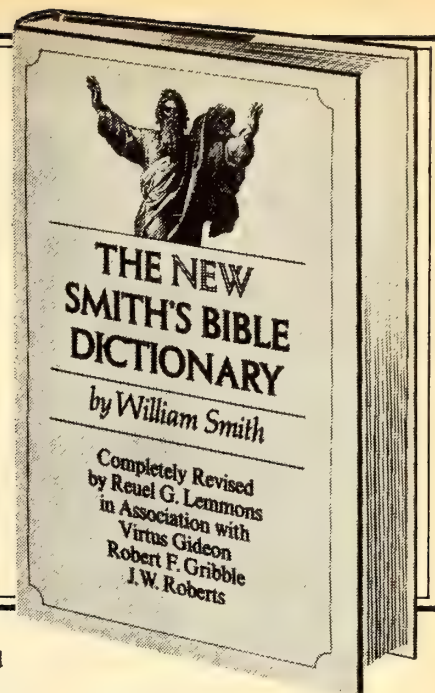
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1:8, 11).
Shethar (shē'thār) [a star] a prince of Media, 3 B.C. (Est. 1:14).
Shethar-borsai (shē'thār-bōz'ē-nī) a Persian officer in the reign of Darius, 320 B.C. (Ezra 5:3, 6).
Sheva (shē'vā) [Jehovah contends] 1. A scribe of David (2 Sam. 20:25).
2. Son of Caleb ben-Hezron, 1445 B.C. (1 Chr. 2:49).
shibboleth (shīb'bō-lēth) [a stream] used as a password by the Gileadites under Jephthah at the passage of the Jordan, after a victory over the Ephraimites, to test the pronunciation of the "sh" sound by those who wished to cross. The Ephraimites evidently could not pronounce the sound, and were put to death as they attempted and failed; 42,000 of them fell (Judg. 12:6).
Shicron (shik'rōn) [drunkenness] a landmark town at the western end of the north boundary of Judah (Josh. 15:11).
shield see **armor**
(shē'hōn) [ruin] a town of Issachar



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No Longer 'Confessional'?

The *Book of Confessions* is a tactical means of sustaining the unity of the Church and this is certainly a great and worthy objective. However, the proposed revision will mean that the United Presbyterian Church will cease essentially to be a confessional Church. Theological standards and commitment will be so loose as to be generally permissive. Doctrinal lines will have been scuffed sufficiently for easy accommodation to present confessional indifference and future merger discussions.

—Russell L. Jaberg
(See p. 9)

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FROM A NEW SUBSCRIBER

As a Presbyterian who is disturbed by the gross lack of spiritual depth among us and who is ashamed of the shallow literature often put out bearing our name, I want to speak a word of appreciation for the *Journal*.

Surely there are Presbyterians left who honor the Bible as the Word of God, and Christ as the living Word. I trust that through the *Journal* I

can find the fellowship of Bible believing Christians who still hold to the old and true way.

Recently we began the Solomon task of seeking a new minister for our church, and our pulpit has been filled by students from the seminary. Never have I been so overwhelmed with words without meaning. I had to think of Job and what the Lord said in Job 38:2. I don't really want to be critical, but it makes me won-

der if these young men really know Christ at all — and if they should not realize that words are to communicate ideas and if they fail at that they are useless.

—Doctor, Texas

As in the days of Elijah there are multitudes who have not "bowed the knee." But at official levels they are sometimes hard to find and in the institutions of the Church they are often derided.—Ed.

A CORRECTION

The August 24, 1966 copy of the *Journal* has just come into my hands (periodicals coming from the States by regular mail are very slow in arriving).

I enjoy reading this periodical. My husband and I especially appreciated the article by Billy Graham: "The Business of the Church." We intend to share it with some of our young Congolese who are preparing for the ministry.

However, there was one news item included in this issue which was misleading: the note of appreciation in the story from Nashville mentioning a certain Erik de Vreede. It commended him for "re-opening the United Secondary School (Methodist and Presbyterian) in Luluabourg, closed in 1965 because of nation-wide unrest." Apparently the reporter did not receive the facts accurately.

Undoubtedly this article referred to our United Secondary School at Katubue (near Luluabourg) which is the only Protestant one in this area maintained by the Methodists and Presbyterians in collaboration. We are Methodist missionaries at this school. Our school survived the very serious tribal fighting in this area in 1959-60. It has survived the very unstable and chaotic, and sometimes dangerous conditions since 1960. But at no time has this school closed its doors. We have been short of staff, we have been threatened by various groups, but by God's grace, this school has remained open since its beginning in 1953. Not only has the school remained open, but we have also maintained a witness in this area. Evangelistic teams from the school go out each Sunday morning into neighboring villages and deal personally with the village people.

Mr. Erik de Vreede has not been associated with the secondary school here. He taught at the Presbyterian maintained secondary school at Bimba for one year, spent one year

the PRESBYTERIAN JOURNAL

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THIS WEEK—

Vol. XXV, No. 33, December 14, 1966

New Wine in Old Wineskins 7

Church leaders have brewed 'new wine.' Now they want 'new wineskins' to put it in..... By Rev. Leon F. Wardell

Why a 'Book of Confessions'? 9

Adding to the total number of creeds does not make it easier to understand any By Dr. Russell L. Jaberg

UPUSA: A Creedless Church? 11

If there is no subscription to a creed the Church becomes non-confessional By Dr. George C. Fuller

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Circle Bible Study, January 17

Book Reviews 21

THE PRESBYTERIAN JOURNAL, a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered to the saints, published every Wednesday by the Southern Presbyterian Journal Co., Inc., in Weaverville, N. C.

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living at Tshikaji preparing to open a Teachers' Training School in Luluabourg. It is a State school, operating at present on Mission funds. It has been a joy for us to serve in this institution and have a share in preparing these young people for their future roles as Christian leaders in this country. Right at the present time we are having a series of evangelistic services and we are seeing many of these young people commit their hearts and lives to Christ.

May the Lord bless you in your important ministry, and we do ask your continued prayers for our work here.

—Mrs. Wallace E. Henk
Luluabourg, Congo

THIS AND THAT

In the back of the pews of a certain church there are placed small cards for the purpose of informing the pastor concerning the needs of

his congregation. These cards list the following items to be checked off by the signer:

Newcomer to the neighborhood
Illness
Shut-in

Recently the pastor received in the mail a card with the request to call, signed by an occupant of the county jail. It was correctly checked off — you guessed it — “shut-in.”

—John W. Taylor
Tampa, Fla.

MINISTERS

J. Gaynor Phillips from Clinton, S. C., to the First Church, Lorris, S. C., eff. Jan. 1.

John K. Boyd from Raphine, Va., to start a new work in Collinsville, Va.

William C. Hay, recent graduate of Columbia Seminary, has been ordained and installed pastor of the UPUSA Edgewood church,

Birmingham, Ala.

Ronald P. Brown (RCA) from Grand Rapids, Mich., to the Calvary Reformed church, Holland, Ill.

Joseph R. Cooper from Pasadena, Tex., to the First Church, Bay City, Tex., as assistant pastor.

David C. Duncan from Waco, Tex., to Nashville, Tenn., to serve as evangelist in organizing a new church in a residential area of Nashville.

Daniel R. Sebesta from Eldorado, Tex., to the St. Paul church, Big Spring, Tex.

John E. Parse from Liberty, Tex., to the Westminster church, San Antonio, Tex.

Robert D. Burch from Monroe, N. C., to the First Church, Starke, Fla.

James I. Lowry Jr., from Louisville, Ky., to the First Church, Henderson, Ky.

• What the United (UPUSA) Presbyterian Church does vitally affects all members of the Presbyterian Church US, if for no other reason than because “Southern” Presbyterians keep agitating for union with the “Northern” Church. This goes on not only at the denominational but also at the presbyterial and synodical levels. The articles in this issue of the *Journal* are by UPUSA men commenting on the new confession which the UPUSA presbyteries are now voting on. We hope that what they have to say will be read with care . . . and appreciation.

• The denominational magazine lately has editorialized on some of the dramatic steps taken by the General Assembly of the Presbyterian Church US (supporting civil disobedience, joining COCU, adding social action to the mission of the Church and warning church members that when the top court of the Church speaks they should go along or else). The editorial found that these dramatic actions were God’s answer to the “Call to Repentance and Expectancy,” issued by an earlier Assembly out of concern for the

ACROSS THE EDITOR’S DESK



Church’s health. And the editorial deplored the reaction of the “right wing” of the Church which it said has “editorialized *ad nauseum* that this is evidence of the spiritual demise” of the Church. Somehow it had not occurred to us to believe that when the Church agonized in prayer over diminishing evangelistic zeal and dwindling membership statistics, the Lord’s reply was, “Join COCU and support civil disobedience!”

• According to a story out of Chicago, changes in the garb of Roman Catholic nuns are making it a bit difficult for members of the Church to keep up with the various sisterhoods. During a national convention of the Religious Education Association, a Roman Catholic delegate found himself in an elevator with several demure young ladies

wearing habits he did not immediately recognize. “And what is your Order?” he asked. The young women smiled. “We’re airline stewardesses,” one of them replied.

• Overseas, in Petalia Scottana, a town near Palermo, Sicily, couples married during the past 23 years have been “thrown into confusion,” according to news reports, because the local priest, Fr. Giuseppe Castiglia, has just discovered that he actually was registered at birth as Leonardo Castiglia. Under Italian law, this makes invalid all certificates signed by the priest. Now couples married by him are worried whether they have been living in sin and producing illegitimate children. The Italian radio said the development is “creating an uproar” and that the Vatican has been asked to do something. □



Methodist Editor Raps Church's Attitude

NEW YORK (RNS) — Not church union and renewal but "denominational triumphalism" emerged from the special meeting of the Methodist General Conference in Chicago which approved union with the Evangelical United Brethren Church, according to an editorial in an official Methodist publication.

The December issue of *World Outlook*, published by the Methodist Board of Missions, severely criticized both the spirit and the fruits of the Chicago meeting where the merger of the 10-million member Methodist Church with the 750,000-member EUB Church was approved by delegates of both denominations.

"There was . . . a stiff-necked pride present" at the Chicago meeting, the editorial declared. "In negotiating points of difference with the EUBs, the Methodist attitude was consistently one of insisting on its own way. These were largely points of polity which are hardly

holy writ but matters of tradition and sentimental attachment.

"It was soon obvious that a 10-million-member tradition will outweigh a 750,000-member tradition anytime," said the editorial.

The projected merged Church to be called The United Methodist Church, can "have much to give to church union," the *World Outlook* editorial continued, "but only if it admits that what we got at Chicago was not church union but its opposite — denominational triumphalism."

"No wonder others are afraid of church union, if this is what we think it is."

World Outlook, edited by Arthur J. Moore Jr., has consistently been one of Methodism's strongest advocates of unreserved involvement in the ecumenical movement.

In its criticism of the General Conference the editorial declared: "Church union is for renewal and

for mission. We can be renewed, but only if we realize that what we displayed in Chicago was the face of a Church desperately in need of renewal."

The functioning of Methodism's quadrennial General Conference, top legislative body made up of both lay and clergy delegates, was assailed in the publication. "It is clear at each succeeding General Conference that the machinery and procedure of the General Conference itself have become demonic. It may be true, as often observed, that the Holy Spirit can work outside structures. It is less clear how much harder it is for Him to work inside the present one."

"Watching complicated parliamentary wrangling meant to prevent delegates from voting on an issue, who can confidently proclaim that we are showing forth the Gospel? Does a system which places a premium on manipulators, picky legalists, wheeler-dealers, really justify our proud boasts?"

Guides for Prayer Day Listed by Evangelicals

WHEATON, Ill. — "Then Will I Hear" is the theme for the 1967 World Day of Prayer observance scheduled for February 10, it was announced here today by Dr. Arthur M. Climenhaga, executive director of the National Association of Evangelicals. Churches in hundreds of communities across America and around the world observe this special day on the Protestant church calendar each year.

Author of the NAE-produced devotional guide book this year is Charlotte B. Meredith, who wrote the script for the recent NAE film, *Anything Can Happen*. Mrs. Meredith is the author of several books and articles appearing in Christian magazines.

Bible-centered worship materials for the World Day of Prayer are made available free of charge from the National Association of Evangelicals. A sample copy may be obtained by writing the National Association of Evangelicals, P. O. Box 28, Wheaton, Illinois 60187.



THE CHURCH OVERSEAS

NEW ZEALAND — The New Life Movement is one of the most significant and hopeful developments in the Presbyterian Church here in recent years.

A development from the stewardship movement but more broadly based, it emphasizes stewardship of the whole of life and not simply of money. The aim of the movement is to help parishes all over the country to realize that they exist to win men to Christ, and to heighten their outreach activity within the bounds of the parish as well as further afield.

Each year the New Life Committee of the General Assembly holds five or six weekend schools. Here teams from different parishes come

together and are helped to understand better how to go about their task of being "fishers of men."

Emphasis is laid on Bible study and on such basic doctrines as the Lordship of Christ and the sovereignty of God. Believing that the real battles of faith are being fought in the factories, shops and offices of the secular world, conferences have been held for manual workers who are concerned about their Christian witness. As problems in trying to live the Christian life in the secular world are raised, a real attempt is made to discover help from the Bible.

At present a team of three New Zealanders is in the Philippines to help start a New Life Movement there.

Support Of Saul Alinsky Upheld By N. Y. Court

ALBANY, N. Y. — The State Court of Appeals has upheld the right of the Presbytery of Western New York to appropriate funds to hire Saul Alinsky, a "radical" organizer of minority groups for purposes of community betterment.

The state's highest court ruled unanimously that the appropriation of \$30,000 by the presbytery was within the provisions of the Religious Corporations Law "in accordance with the usages of the ecclesiastical governing body."

Earl C. Knight, an elder of Kenmore, filed the suit opposing the presbytery's action.

The decision upholds a ruling of the Appellate Division, Fourth Department, Rochester, which had reversed an order of the State Supreme Court.

Mr. Knight charged that the presbytery approved a grant of funds to the East Side Community Organization for the purpose of "politically organizing a section of Buffalo" by Mr. Alinsky's Industrial Areas Foundation.

In reply, the presbytery denied that the money was for the purpose of "political organization."

The Appellate Division had held that the courts are bound by determinations of church leadership; that there was ample support in the record of the General Assembly of the United Presbyterian Church for the appropriation and its use. ☐

Waldensians Hard Hit In Northern Italy Flood

FLORENCE, Italy — First news from the Waldensian Church in Italy reports thirty families here lost all their possessions in the great flood that recently swept Northern Italy.

The Ferretti Institute was flooded and the girls lost all clothing and bedding. A new heating plant just installed was seriously damaged.

Lack of water, food, clothing all created a serious problem. The

churches of Italy are helping these members of the oldest Protestant Church on earth with basic necessities.

Relief contributions are being received by the Waldensian Aid Society, 475 Riverside Dr., New York 27, N. Y. ☐

THE CHURCH AT HOME



G. A. Plans Incomplete, Says Chairman

ATLANTA — (PN) — All commissioners to the 1967 General Assembly of the Presbyterian Church US likely will serve on standing committees.

This was indicated today by Dr. Harry Fifielfield of Atlanta, chairman of the Permanent Committee on Assembly Operation, in an address before the Presbyterian Stated Clerks Association.

In its first draft of proposed changes in 1967 Assembly Standing Rules, the permanent committee said the standing committees would be comprised of one-half the total number of commissioners plus the chairmen.

Today Dr. Fifielfield said he deems the proposal unwise and will recommend that the present system of having all commissioners serve on standing committees be continued for the 1967 Assembly.

"However, I will suggest that the permanent committee recommend to the General Assembly a reduction in the size of the standing committees in the future," he said.

This is one of several proposed changes for 1967 that has come under attack from some publications and churchmen. The 1966 Assembly had asked the Committee on Assembly Operation "to exercise its best judgment in establishing procedures and ordering business for the 107th (1967) General Assembly" to make the court "a truly deliberative body, and in order that it may handle more efficiently the increasing amount of work committed to it."

Commissioners are scheduled to meet for briefing and business sessions next June 7 in Bristol, Tenn.,

with formal opening of the Assembly at 4 p.m. June 8.

Dr. Fifielfield told the stated clerks the work of his committee "concerning proposed changes in the Assembly's standing rules has not been completed nor has its report to the General Assembly been compiled."

He said the committee "will continue to review its work and may well make some revisions" in the report that is prepared for the 1967 General Assembly.

Dr. Fifielfield defended other changes which have been criticized. He said the new plan of selecting standing committees at random instead of allowing each commissioner to list his preference is intended "to insure maximum objectivity and fair evaluation of issues before the standing committee." (To put it another way, it seeks to prevent the "stacking" of committees, one observer said.)

Dr. Fifielfield noted "the possibility of a standing committee having a preponderance of its membership representing only one viewpoint on issues before that committee, thus reducing the likelihood of objective and unbiased consideration of the issues."

One such incident of "a preponderance of its membership representing only one viewpoint" was cited by Chairman Fifielfield. In 1962, the Standing Committee on Inter-church Relations voted to recommend to the Assembly the withdrawal of the denomination from the National Council of Churches. However, the committee's minority report was upheld by the Assembly and the proposed withdrawal was defeated.

He also strongly supported plans for a new Policy Reference Commit-

tee, through which all new business except that touching on constitutional matters will be channeled. The chairman pointed out that if this committee determines a matter is proper business for the Assembly, it will refer it to the proper committee and report the reference to the Assembly. If it deems a matter not proper business, it will report same to the commissioners.

Under the 1967 arrangement, the Standing Rules may be amended or suspended only by a two-thirds vote of the total enrollment of commissioners. Previous requirement was two thirds of those commissioners present and voting.

The change "obviously prevents control or manipulation of the Assembly's Standing Rules by a small percentage of commissioners," Dr. Fifield said, "as, for instance, in the last hours of the Assembly's meeting. This rule induces commissioners to be on the floor and remain to the end of the Assembly, affording full and careful deliberation."

Concerning lobbying at the Assembly, the chairman said his committee's action does not forbid lobbying, but classifies it as "degrading to the dignity and seriousness of the General Assembly."

"It does not in any way prohibit inquiry of commissioners concerning issues before the court, conver-

sation between commissioner and commissioner, between commissioner and outsider. It in no way impairs the efforts of commissioners, standing committees, etc., from securing needed information where it is desired. It protests the efforts of unauthorized persons to persuade or prejudice commissioners to a particular viewpoint on matters before the court."

Chattanooga Keswick Planned for January

CHATTANOOGA, Tenn. — Plans for the third annual Keswick Convention of the Chattanooga area have been announced by the Rev. W. Earle Stevens Jr., pastor of the host Westminster Presbyterian church. Dates will be Jan. 2-6, 1967.

Principal speakers this year will be Dr. G. Allen Fleece, former pastor of Westminster and former president of Columbia Bible College, and John Hunter of Capernwray, England, an associate of the well-known Bible conference leader, Ian Thomas.

The Chattanooga convention will follow the development of the Keswick theme with the following daily emphases: Monday, sin; Tuesday, God's provision for sin; Wednesday,

consecration; Thursday, the Holy Spirit; and Friday, Christian service. The name "Keswick" is identified with the deeper life movement inaugurated in the Keswick community in northern England in 1875. Similar conferences draw thousands around the world now.

During previous Chattanooga conventions attendance has exceeded the capacity of the church auditorium, and the planning committee has provided for closed circuit television for the benefit of those seated elsewhere in the building.

Mr. Stevens said Westminster church is urging interested ministers and their wives, as well as church officers, to attend. Reservations for entertainment in the homes of Westminster members are available through the host pastor. ☐

Kelly Named Acting Seminary President

RICHMOND, Va. — Dr. Balmer H. Kelly has been named acting president of Union Theological Seminary, following the death of Dr. James A. Jones, it was announced here.

Seminary board chairman Thornton H. Brooks also announced the names of a committee appointed to seek a successor to Dr. Jones. Heading the committee will be Dr. Harry H. Moffett Jr., of Gastonia, N. C. Serving with him will be Leslie N. Boney, Wilmington, N. C., Dr. Warner L. Hall, Charlotte, N. C., Baxter N. Shaffer, Charleston, West Va., Dr. W. T. Thompson Jr., Richmond, Va., and Dr. David R. Holt II, Waynesboro, Va. ☐

Missionary Briefs

TAIWAN — Dr. George A. Hudson will leave the field in mid-December to return to the States for retirement.

BRAZIL — Dr. and Mrs. Lawrence G. Calhoun are scheduled to be retired in January and return to the States.

BRAZIL — Mr. and Mrs. David J. Hopkins and the Rev. and Mrs. L. Randolph Harrison are beginning regular furloughs in the States in December, and the Rev. and Mrs. David Wayne Smith have started a three-month furlough in the States. ☐

Moderator Says Court Turned Toward Evangelism

ATLANTA — (PN) — The moderator of the 1966 General Assembly told some 150 church leaders today the court may have taken a significant "turn in the road" toward renewed interest in evangelism and a resolute advance in ecumenism.

Dr. Frank H. Caldwell addressed a combined banquet meeting of the Stated Clerks Association and the Home Missions Association.

In his interpretation of the 1966 Assembly's actions, the moderator said he saw indications of rethinking and renewal of interest in evangelism as the Church's primary thrust.

"It appeared to me that the mood of that Assembly was that it was not ready to pronounce the Church ready for abandonment to the ecclesiastical junk heap," he said.

In the area of ecumenism, he praised Assembly actions in continuing union negotiations with the

Reformed Church in America, in efforts toward closer cooperation with the United Presbyterians and in voting to become a full participant in the Consultation on Church Union.

"The General Assembly felt it must break out of its 100 years of confinement in a regional cage and move to a unity in Jesus Christ," Dr. Caldwell declared, concluding that "if the Presbyterian Church in the United States has come to a turn in the road, let us cherish the hope its destination is in real, genuine Christian integrity."

Officers elected to serve the stated clerks in 1967 are the Rev. Martin R. Wilkinson of Blytheville, Ark., president; the Rev. Edward J. Humphrey of Richmond, first vice president; and the Rev. Thomas Davis of Greenville, N. C., second vice president. George E. Stratman of Atlanta was reappointed secretary-treasurer. ☐

New Wine In Old Wineskins

REV. LEON F. WARDELL

In order to properly evaluate all that is happening within the United (UPUSA) Presbyterian Church, we need to go back into history. In 1910, the General Assembly adopted "Five Points" which were re-affirmed by that body in 1916 and again in 1923, as being necessary and essential to be believed in order for a Presbytery to license or ordain a man for the ministry.

But in 1924, 1,274 Presbyterian ministers signed the Auburn Affirmation stating that these "Five Points" were only theories which Presbyterians need not believe.

The acceptance of those who rejected the "Five Points" and the resulting schism of the Presbyterian Church in the 1930s, has encouraged denominational leaders to believe that "the Presbyterian Church is not a fundamentalist Church but conservative, Biblically-oriented Church that is not rigidly literalist."

In 1955, the General Assembly appointed a Committee on the Book of Common Worship to revise our denominational liturgy. The first stage of this committee's work resulted in the adoption of a new Directory of Worship in 1961. This revised Directory constitutes "the most thoroughgoing revision of constitutional standards for Presbyterians in more than three hundred years."

In 1958, at the historic occasion of the merger of the United Presbyterian Church in North America with the Presbyterian Church in the United States of America, the General Assembly authorized the appointment of two significant and far-reaching committees: (1) A

Committee on a Brief Contemporary Statement of Faith, and (2) A Committee on Church Union. The Committee on a Brief Contemporary Statement of Faith has reported to six General Assemblies of the newly united Church; and "on occasions when its work was developing along lines not clearly prescribed in the original remit, the further request has been made to continue on a revised basis."

Directory Adopted

In May 1961, the 173rd General Assembly (1) received the report of the Committee on the Book of Common Worship (created in 1955), adopting a new Directory of Worship with hardly any comment; and (2) the Committee on Church Union (created in 1958) was authorized to invite "the Protestant Episcopal Church, meeting in General Convention in Detroit, Michigan, in this same year, to join with us in an invitation to the Methodist Church and the United Church of Christ to negotiate for the establishment of a united Church truly Catholic and truly Reformed." Item (2) caused extended debate, resulting in the modification that the united Church must be "truly Evangelical" as well.

In 1963, the General Assembly set up a Committee on Regional Synods because "the United Presbyterian Church in the United States of America is the largest Church ever to try to govern itself under the Presbyterian system. Its structure creaks at some points."

It was not until 1965 that the General Assembly received the reports from both the Committee preparing a Brief Contemporary Statement of Faith and the Committee

studying Regional Synods. This is why the year 1965 brought many rumblings throughout the denomination. But we were merely witnessing the results of developments growing over a number of years.

We need to be aware of what is found in the proposal for Regional Synods. I believe it represents a dramatic "trial balloon" sent up by those interested in church union to see if Presbyterians will accept a centralization of authority in synods rather than in presbyteries.

In this proposal much authority is taken out of the hands of presbytery, all program development is taken out of the hands of presbytery, and both are placed in the hands of brand new synods. The present synod structure would be replaced by a new structure based upon population, industrial, and/or economic lines. A small central group would then have the authority presently invested in each individual presbytery. The regional synod would determine where the presbytery's money would be spent and what programs should be promoted by both the presbytery and local congregations.

All This is 'New Wine'

We should recognize one basic fact. The leadership of the denomination since the schism of the 1930s has consisted mainly of those who were sympathetic with the intent of the Auburn Affirmation. They have been tasting a "new wine" while remaining within the framework of Presbyterianism. I believe that this has not been the new wine to which Jesus refers in the New Testament, but rather something contrary to the historic proclamation of the Gospel of Jesus Christ.

In doctrine this "new wine" fol-

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lows the thoughts of Bishop Robinson's book, *Honest to God*. Its practice follows the new morality accepted and preached by many. And its propagation requires centralized control by specialists.

Therefore, it is no wonder that the "old wineskins" of Presbyterian doctrine, worship, and polity are cracking. The "new wine" of the new morality cannot stay in the "old wineskins" of the Westminster Confession of Faith. The "new wine" of programs developed by central boards cannot reach the grass roots in the "old wineskins" of the present representative Presbyterian polity in small geographical areas (presbyteries). The "new wine" of liturgical revival will not become real to the average member in the pew in the "old wineskins" without some means of enforcing the new "Provisional Services" recently published.

During the presbytery-wide study of the Regional Synod proposal, I asked: "Why is the Presbyterian system cracking?" The only answer given to me was this: "The denominational programs are not being carried out at the local level. Therefore, more centralized control is necessary."

New Basis of Authority

The denomination has become too large to invest final authority in such a small group as a presbytery. Now presbyteries are being asked to vote away their authority.

One of the radical changes brought about by the new Directory of Worship is in the authority it introduces to guide Christian worship. The Westminster Confession tells us that the directory or rule of worship has only one ground or source, i.e., the Bible. The new Directory of Worship moves away from the final authority of the Bible and accepts tradition as a guide for that which is basic to Christian worship.

The words of the Westminster Confession deserve repeating here: "But the acceptable way of worshipping the true God is instituted by Himself, and so limited by His own revealed will, that He may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation or any other way not prescribed in the Holy Scriptures."

Again, let us honestly face our denominational leaders. They have tasted a "new wine," and the "old wineskins" cannot hold it. They must have "new wineskins."

The rapid pace of the present ecumenical movement also calls for "new wineskins." We cannot possibly go ahead with church union and still maintain the confessional standards adopted by the Westminster Divines in the 1640s.

Let me quote a couple of paragraphs from a recent newspaper article: "In the United States during the past year, high level theological discussions were started on a continuing basis between Catholics and Episcopalians, Catholics and Lutherans, Catholics and Presbyterians, Catholics and Orthodox. Within the Protestant fold, six major denominations made so much progress in their consultation on church union that they instructed a drafting committee to present a formal merger plan for consideration."

Those denominational leaders concerned for organic union believe that the time is ripe for a great United Church. The "new wine" has so cracked the "old wineskins" that there will be no problem in establishing a completely new structure.

In 1965, a booklet entitled, "Where We Are in Church Union," was sent to all Presbyterian ministers. This study reveals that we must radically alter everything within the United Presbyterian Church if we are to unite with the Episcopalians, Methodists, and the United Church of Christ.

The Body Over the Soul

We must all recognize that the Westminster standards are not infallible. We must all recognize that the Presbyterian form of government is not infallible. They should never be placed in the same category with the Bible; and if they are hindering the work of saving souls, they must go. But in all the proposed changes now being considered within our denomination, there is no change being propagated for the purpose that more souls may be saved!

Here is the basic reason for my opposition to the proposed changes; not because I am unwilling to have change, but because I believe the changes being considered will not result in the salvation of souls, rather

er they will hinder the free working of the Holy Spirit of God.

Looking objectively at each of the changes proposed for the denomination, I believe that our leaders are moving forward unselfishly and sincerely. But it is obvious that they are more concerned with the feeding of the body than with the feeding of the soul; their whole approach is humanistic rather than Christ centered.

Nowhere in the Bible do you find the ministry of the prophet, the ministry of the nation of Israel, or the ministry of the Church in the New Testament, as solely that of feeding and clothing the bodies of men. We all know that Jesus taught that those who inherit the kingdom of God will be those who have cared for the hungry, sick and imprisoned. But since "no Scripture is of private interpretation," we must place alongside those words what Jesus said to Nicodemus: "Except a man be born again, he cannot see the Kingdom of God." In other words, the Kingdom of God is not of this earth.

But the changes proposed for the Church focus upon the world rather than upon the Kingdom of God to come.

Now the Church is voting on a proposed Confession of 1967. The men who wrote this document firmly believe that the "old wineskins" of the Westminster Confession cannot handle the present day problems of racism, nationalism, poverty, war, and the heresy of dispensationalism. I disagree with them. The Westminster Confession states: "The Supreme Judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture." Thus the Confession itself turns back to the Scriptures.

Like the shepherds of ancient Israel the changes proposed for the denomination fail to "feed the flock." The written Word of God (food for the soul) is de-emphasized to a point of oblivion and no longer will be of any practical use in determining how we are to live.

An attempt is made to soothe man's consciences by formulating a Book of Confessions, containing numerous historic confessions along with the Westminster Confession and the pro-

(Cont. on p. 20, col. 1)

Why A 'Book Of Confessions'?

RUSSELL L. JABERG, S.T.D.

The United (UPUSA) Presbyterian Church has a theological tradition and one may assume that what happens theologically in this Church will not be without influence theologically in other denominations, including those outside the Reformed tradition.

Much of the recent discussion in the Church has gathered about the Confession of 1967. There has been little attention to what Edward A. Dowey Jr. — chairman of the drafting committee—has called the basis of the proposed change, and what is termed more lately as the genius of the proposal. Wrote Dr. Dowey: "The basis of the proposal is the *Book of Confessions*. By this *Book*, the Church affirms and confesses its doctrinal heritage from the holy catholic church, evangelical and reformed, ancient and modern, more solidly than it has ever done since the Reformation."

In the proposed change now being voted on by the presbyteries, the confessional witness of the United Presbyterian Church would be found in a *Book of Confessions* which would consist of the following:

The Nicene Creed
The Apostles' Creed
Scots Confession
Heidelberg Catechism
Second Helvetic Confession
Westminster Confession of Faith
Westminster Shorter Catechism
Theological Declaration of Barmen
Confession of 1967

If the theological "guide" of a Church is a collection of documents,

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it is proper to inquire as to the choice of those documents and the criteria used in their selection. The Nicene Creed and The Apostles' Creed might be included by reason of their antiquity and their continued use in the liturgy of many communions. However, if we are seeking to emphasize the place and person of Jesus Christ, there would be justification for including the Formula of Chalcedon as the classical and definitive statement of the doctrine of the person of Christ.

If there is a desire to demonstrate the historical development from and the relationship to John Calvin, one might propose using the French Confession—a good Reformed confession.

The official proposal for the *Book of Confessions* would include Scottish, Swiss and German documents. If geography is to be considered, almost any national tradition will have at least one pleader. One might even call attention to the Brief Statement of the Reformed Faith which was adopted by the General Assembly of 1902.

But if cultural background is critically important, then one may find considerations that would discountenance any statement written prior to the atomic age.

The Choices Justified?

The Committee has offered its justification for its choices. For the sake of the discussion let us accept their selections. What, even so, is the usefulness of a *Book of Confessions* as a theological guide for a confessional Church?

Generally speaking, a confession serves at least three broad purposes:

(1) It should be a positive statement of Christian doctrine. (2) It should serve as the basis for instruction in the Church. (3) It

should speak meaningfully to the culture of the day.

If the *Book of Confessions* is to be a positive statement of Christian doctrine, it would be in order to inquire into the relationship existing between the nine documents which are proposed. A study of them reveals substantial variations.

But we are told that the variations which exist between the nine documents are to be understood as a virtue rather than a problem. Says the manual issued for our instruction:

"Again, the variations to be found among the various documents proposed in the following series represent a variety within a general homogeneity. They offer richness rather than deviation, and contribute to the understanding of the historical process by which now one, now another, topic of theology or formulation of doctrine comes to the fore and exercises a function through a confessional writing."

But wait a moment. The variations are not merely items of historical and scholarly interest; some are quite basic. In both oral and written presentations it has been stated that a revision is needed with respect to the position of the United Presbyterian Church concerning the Word of God written. Chapter I of the Westminster *Confession of Faith* is said not to be acceptable and the Confession of 1967 is offered to make the needed correction.

So, presumably one part of the *Book of Confessions* may be used to amend or supercede another part.

Again, the basic theme of the Confession of 1967 is "reconciliation," and only those concepts which relate to reconciliation are properly included in this statement.

I believe that at best there is indeterminacy in the relationship of these several papers. As a positive

statement of the Christian Faith for this day, there would seem to be something yet needed in addition to publishing nine documents in one binding and calling the whole a *Book of Confessions*.

Will We Be Better Taught?

A confession serves for the training of the Church.

One of the reasons for the proposal to revise—which has been most frequently repeated—has been that laymen are not familiar with the Westminster document. It is charged that elders and deacons have not read it, and if they did read it they probably did not understand it. The conclusion from such assumptions and assertions runs to the effect that there is needed a new confession in the Sixties for the purpose of having well-informed laymen, and to provide an instrument which ministers can use and espouse.

Let us then assume that we have elders who do not know the doctrine of the Westminster standards. Let us also assume that the reason for such a state of affairs is that they cannot get much help from these basic documents of the Presbyterian Church. What then?

When the voting is all over, we shall say to these laymen, "Here is the *Book of Confessions*; this is the doctrinal guide of the Church." If Mr. Average Layman could not learn from the Westminster Confession of Faith, will he now comprehend the doctrine of the Church when we give him nine documents — which continue to include the Westminster Confession of Faith and Shorter Catechism?

As a means of instruction, the *Book of Confessions* will be simply beyond the reach of most laymen, and possibly beyond most ministers. Where shall we find the disciplined minds throughout the Church that can gather up nine documents and forge them into some kind of whole in a teaching situation?

"The basis of the proposal" could hardly be classified as an instrument of the people, but is rather something to be appreciated by the few. Surely, it is unbelievably naive to think that laymen and ministers will now lay hold of the Confession of Faith vigorously, simply because it has been put into a single binding with other documents under the title *Book of Confessions*.

A confession should speak to contemporary culture.

Voices have swelled to a chorus saying that the United Presbyterian Church needs to update its confessional witness to society. The word is that we must minister meaningfully to the modern world in its agonizing; the Christian Church must simply be relevant or it is dead — and deserves to die. For years now the General Assembly has received its greatest publicity from its adoption of reports concerning a Christian stance on major social concerns. It is now contended that the Christian Church must make its conscience a matter of confession. And so, we have the Confession of 1967.

Admittedly sections of the Confession of 1967 deal with our society. But if a confession is a means by which the Church would speak forthrightly to the contemporary world, what is the relevance of the whole *Book of Confessions*? There

The Death of Creeds

The theme of this new (proposed UPUSA) confession is the church "as a reconciling community," majoring on political and social action as the center of the church's life . . . It will suit the liberal perfectly. And being pronounced relative to our age it will spell the death of all binding confessions. — REV. ARTHUR G. GUNN in *Evangelical Presbyterian*.

would seem to be some question concerning the usefulness of an instrument which is eight-ninths superfluous by initial definition.

All of this activity about updating the confessional position of the United Presbyterian Church, is supposed to have something to do with the renewal of the Church. There seems to be a kind of unsophisticated persuasion abroad to the effect that the adoption of this doctrinal proposal is what is needed to bring new life into the Church.

Instrument of Renewal?

How will the *Book of Confessions* serve to bring about a renewal of the Church? Has the Church been engaged in mass disavowal of its historical heritage? Surely not. Does anyone seriously object to the proposition that the Christian Church must minister to the time and sit-

uation in which she finds herself? Of course not. Only a fool would contend that the Church witnesses in a social vacuum. Do we need a statement of Christian Faith in the vernacular? We do. So we offer as a theological guide a *Book of Confessions* with the assurance that those who accept such guidance will be in the mainstream of Reformed tradition.

The problem is that the stream will be too broad and without sufficient character to give much thrust to the renewal of the Church. Instead of a rallying cry to echo and re-echo in the hearts and minds of believers, we shall find ourselves with a *nine-fold* statement that will be a continuing source of fumbling and confusion. Instead of offering a positive answer in Jesus Christ, we will present a problem of theological synthesis.

In all of this the door of theological permissiveness will have been opened in such fashion that the day of the Book of Judges will be with us again in which every man does that which is right in his own eyes.

I submit that the *Book of Confessions* will not serve well for the purposes of a confession of a confessional church. Why then a *Book of Confessions*?

There can be no blurring the fact that this proposal comes as a part of a liberal theological movement which came to the fore in the days of the Auburn Affirmation. The Presbyterian and now the United Presbyterian Church USA have been increasingly under the dominance of persons of liberal theology more lately neo-orthodoxy, and still more lately syncretistic ecumenism.

The Westminster standards no longer express the belief of the professional leadership of the denomination. What we have in the proposal to revise is an effort to make an intellectual atmosphere which is acceptable to denominational officialdom and seminary people.

It is always fair for an individual or a group to advocate a new statement of faith. But the question persists: "Why a *Book of Confessions*?" Eventually one is left with the conclusion that the proposal for a *Book of Confessions* is more political than theological and more tactical than substantial.

I would suggest that the rank and file of the membership of the United Presbyterian Church is more conservative Biblically and theologically than is the professional corps of

the Church. I would suggest that if persons close to the power structure of the Church were to set forth an affirmation of what they believe, there would be serious questions, mass disillusionment and disaffection up and down through the parishes — and incidentally, loss of financial support.

It is in the light of strategy that the *Book of Confessions* begins to make sense. It is mere sentimentality to aver that here a Church is affirming its faith in an historical continuity with the Church catholic, reformed and evangelical. What is offered is a big and loose kind of theological enclosure in which many may gather.

If one would say that he believes the Scriptures of the Old and New

Testaments to be the Word of God, the only infallible rule of faith and practice, he can find his place in the Church, for he may be directed to Chapter I of the Westminster Confession of Faith. If one would take a varying position on the Bible he may look to Barmen or the Confession of 1967. If one insists upon confession status for matters social, he may lay hold of C-67. If one would insist upon a personal affirmation of his faith, he may have the Heidelberg Catechism thrust into his hands. If he believes in the virgin birth of Jesus, he may be directed to The Nicene Creed, The Apostles' Creed, Scots Confession Article VI.

If one doesn't believe in the virgin birth of Jesus he may turn to

the Confession of 1967.

What do you want? We have it somewhere in our *Book of Confessions*, and the way is opened for writing additional declarations for other points of view.

The *Book of Confessions* is a tactical means of sustaining the unity of the Church, and this is certainly a great and worthy objective. However, the proposed revision will mean that the United Presbyterian Church will cease essentially to be a confessional Church. Theological standards and commitment will be so loose as to be generally permissive. Doctrinal lines will have been scuffed sufficiently for easy accommodation to present confessional indifference and future merger discussions. ✠

if a Church is not bound by any creed, does it become non-confessional?—

UPUSA: A Creedless Church?

GEORGE C. FULLER, Th.D.

These are crucial months in the presbyteries of the United (UPUSA) Presbyterian Church. We are voting on "Overture I," which was approved at the last General Assembly. Under the lid of this proposal are the sweeping confessional and doctrinal changes that have so recently been the subject of wide publicity and debate.

Compromises in the original proposals and an accompanying weakening of opposition to them make it appear as virtually certain that a major segment of American Protestantism is actually about to re-write its faith.

Few seem to be as concerned as they once were. The more progressive of our number rejoice in that they are getting out from under the shadow of the Westminster Confession. The more conservative take refuge in the thought that they have gained a good compromise, if indeed there is such a thing. And everyone seems content. Or is it

that no one really cares; that in fact the Church has become "a-theological"?

The approval of "Overture I" will mean that future officers of the United Presbyterian Church will be asked the following question at the time of their ordination: "Will you perform the duties of ruling elder (or deacon or a minister of the Gospel) in obedience to Jesus Christ, under the authority of the Scriptures, and under the continuing instruction and guidance of the confessions of this Church?"

Of major importance is the wide-open question: "What will it mean to be 'guided' by the confessions of the Church?"

Two theological issues may help us to understand the heart of the problem. One of these is the Virgin Birth. Here there can be no question of interpretation. Everyone knows what the Virgin Birth was (or would have been). The second issue is that of Scripture and its authority. What will the Church hold with respect to these two doctrines, under its new "system" of belief?

The new Confession of 1967 makes no reference to the Virgin Birth. To be sure, this confession is not intended to cover all doctrines, not even those of greatest significance. It may be that here its authors desired to lay emphasis upon the humanity and humility of Jesus and for that reason omitted reference to the nature of His birth. If so, their thinking may have been to say, with the Apostle Paul in Galatians 4:4 ("... God sent forth his Son, born of a woman ..."). But this much is certain; the Virgin Birth is not mentioned in the Confession of 1967.

The Confession of 1967 does have a statement with regard to Scripture. It speaks of the Bible in these terms: "the Word of God written," "the witness without parallel," "the prophetic and apostolic testimony," "the recorded testimony of apostles."

But it gives the Church an authority above that of Scripture, "in which it hears the word of God." The view of the new confession is that God has spoken in history, and

(Cont. on p. 20, col. 2)

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A Plea For Candor

A significant effect of the doctrinal steps now being taken by the United (UPUSA) Presbyterian Church, as it alters its basic confessional position, is likely to develop in the area of church union efforts.

As the authors of the articles in this issue of the *Journal* point out, supporters of the Confession of 1967 do not claim that it is a complete creed. It rather is said to be a "relevant" statement at the point of the greatest need of the day, that of "reconciliation."

But as a part of the "package" deal now being voted on by UPUSA presbyteries, the Westminster Confession is officially being retired as the formal statement of the Church's faith. That noble document will join eight others in a "Book of Confessions" which will be the Church's theological "guide" but not its affirmation of belief.

Neither ministers nor officers will be required to consider themselves bound by any of the doctrinal statements in the "Book of Confessions," whether the latest or the earliest.

So Presbyterian US advocates of church union are being somewhat less than candid when they call for closer ties with the UPUSA Church on the grounds that "their theology is identical with our own."

What theology? The doctrinal platform of the UPUSA Church? What doctrinal platform? There will be nothing "identical" or even remotely similar after the next General Assembly. At least officially the US Church will still pay its respects to the Westminster Confession, while the UPUSA Church will not pay official respects to anything.

One appeal for union we saw recently spoke of finding a similar "theological consensus" in both the UPUSA and the US Churches. That is perhaps a better way of speaking. A general haziness of belief seems to permeate both at the ground level.

But still another appeal on behalf of church union that we saw

spoke of both Churches as "holding the same Reformed tradition." That can hardly be supported. "Reformed" still means "Calvinistic," despite a widespread effort to make it mean, "willing to reform or to change." Leaders of both Churches have shown a remarkable willingness to change, but the Reformed faith has not been heard from at official levels for a long while.

Church union is a matter of sober importance. The least we can expect is that those who deal with it will be candid. ☐

Union Issue in Canada

The moderator of the Presbyterian Church in Canada, who is also chairman of the denomination's committee on inter-church relations, has been going about delivering addresses on the subject of Christian unity.

According to *The Presbyterian Record*, Dr. G. Deane Johnston has been interpreting the sentiment throughout his Church as follows:

"1. As a Church we are not opposed to union. To say that we are an exclusive denominational body is a misinterpretation of our historic position.

"2. As a Church we are not willing to seek organic union at all costs as an end in itself. In our way of thinking a Church is based on theological conviction and not on ecclesiastical accommodation.

"3. As a Church we are suspicious of size, we do not equate success with bigness, and we are all too well aware of the dangers which great size inevitably bring.

"4. As a Church we are too close to the traumatic experiences of 1925 to make a similar approach to the matter of organic union a political possibility.

"To use a simple illustration — to those who seek organic union and who ask us to join with them, we

would say — 'you are asking us to leave our house, the house in which our fathers lived, and in which we were born, for a larger house. You are asking us to join you in a gleaming highrise apartment with elevators ascending and descending, taking the lesser help up to see the greater help who live and operate on the top floor. The idea does not appeal to us. We like our old house, perhaps it is a bit old-fashioned and needs updating in the plumbing, but it is near the ground and we can talk with the neighbors as they pass along the street. Maybe your highrise apartment is more efficient than our old house, but efficiency and happiness are not always to be equated. In the meantime, you are only digging the foundations for your highrise apartment, we will watch your progress with interest, and if you need any help with your thinking, and we feel that you do, you can always find us in our old stone house by the side of the road. The kettle is always on the hob and there is a chair for a friend beside the fire.'

"... Perhaps in the providence of God working together we may find a new concept of the Gospel and building on mutual conviction raise a new *ecclesia*. Until that time comes, to build an ecclesiastical structure on compromise which does violence to any man's conviction, is not, in my opinion, to achieve, but rather to retard, the growth of the kingdom of God."

To which we would only add, "Amen!" ☐

Why No Heresy Trial?

The idea of heresy presupposes the idea of truth. The very concept of a lie is nonsense unless there is truth. To put it bluntly, you can't have a heresy trial of someone like Episcopal Bishop James Pike unless you believe there is truth in Christianity that remains binding upon its adherents, and does not change with the whims of passing generations.

The sorry spectacle of a professing body within Christendom contenting itself with a tongue-lashing of its recalcitrant bishop is vivid evidence that the idea of binding truth is no longer basic to the foundations of our society. Truth and error are thought to be medieval concepts that went out with the Spanish Inquisi-

tion and the Salem witch burnings. Our age is supposed to be wiser and more tolerant; we allow for so-called differences of opinion, even within the professing church, which in reality are deviations from the truth of Christianity as it was given to us by the Holy Spirit in Scripture.

Presiding Bishop John Hines said heresy trials are "outdated," they are not a workable way to settle matters of faith, and are a "throw-back" to the days when the Church tried to repress and penalize unacceptable opinions.

The bishops, instead of calling Bishop Pike's utterances and writings heresy, or untruth, said they were "offensive . . . highly disturbing . . . irresponsible . . . cheap vulgarizations."

At the end of their four-day session, the bishops resolved that "Christian truth requires constant rethinking and restaging in every age." This is what Bishop Pike has been saying all along, and he knows other bishops have said it before, and will continue to say it.

Ours is not a day of heresy trials because it is not a day of believing there is a difference between the opinions of man and authoritative truth — an absolute standard — against which a man's utterings must be judged.

Strange indeed that man will accept physical standards of truth, and build his technology upon it, but when it comes to the matter of eternal spiritual truth, on which his destiny depends, he is content to ride with a crooked, changeable yardstick.—*The Sunday School Times*.

Know the Words

Interpreting the Bible should be much the same as interpreting any other book. The Bible is language; language has denotation and connotation. In order to understand what we read, we must know the denotation of every word. In order to comprehend more fully what we read, we must grasp a connotation for every word. These maxims hold for Scripture as for Shakespeare. — D. BRUCE LOCKERBIE in *Eternity*.

• • •
The Gospel . . . is a living power.
— NAPOLEON I.

A LAYMAN AND HIS CHURCH



Protestants, Catholics and Communism

Dr. L. Nelson Bell

American Protestantism has belatedly awakened to the danger of Roman Catholic political intrigue, but we think the Catholic Church has been much more realistic and far-sighted than we Protestants in warning of the menace of Communism and recognizing it for what it is, an implacable foe of Christianity.

Extreme liberal theology, placing as it does its main emphasis on the establishment of a better social order, has only too often found itself expressing sympathy with, and even approval of, many things in the Communist program. Because of this, certain Protestant leaders and organizations have found themselves again and again embarrassed by connections with fellow travellers which were never satisfactorily explained to protesting evangelical Christians.

In fact, the materialistic and humanistic philosophy of the extreme theological liberal is but a step from Marxian dogma.

Some time ago, in a Protestant journal, this appeared:

"Protestants generally, both in Europe and in this country, find themselves in sympathy with the humanitarian aims avowed by Communism. They would rejoice in a world order without class or race barriers, with an economy based on the Marxist precept: 'From each according to his ability to each according to his need.' They have tried hard to believe that the Russian brand of Communism represented steady progress toward this goal. But in recent months their fear of the plans and ideals of Moscow has been unmistakably on the increase."

Here is an admission we cannot accept. It is not true that "Protestants generally" have found themselves in sympathy with the humanitarian aims of Communism. It has been those liberal church leaders who have taken this sympathetic attitude and who have as a result done so much to discredit the Church and

alienate evangelical Christians. The NCC has been one of the most consistent and persistent offenders in such activities.

This causes us to again return to the major thesis of this *Journal* — that the great need of Protestantism today is a reaffirmation of faith in the entire Word of God, with a preaching and teaching of the great doctrines of sin, eternal punishment, not only the most effective bulwark against Communism but also the greatest apologetic for the Christian faith.

Effective Christian leadership is not simply a question of ability. It is not a question of representing a great group of people, as desirable as that might be. Effective Christian leadership must depend on the power and presence of the Holy Spirit. High moral purpose is not sufficient. High ethical concepts cannot, in themselves, insure success. The Holy Spirit alone enables Christian activity to be crowned with success.

Our contention is that much present-day Protestant "leadership" is ineffective, even adding to existing chaos. This "leadership" no longer accepts the Bible and its great doctrines in their entirety. We do not believe that a theological outlook which makes "electives" of the infallibility of the Bible, the virgin birth, the miracles, the bodily resurrection and the blood atonement, can beget a true effective Christian leadership.

Evangelical Christians long to make a greater contribution to world stabilization. Their one plea is that their brothers in Protestantism return to the faith of their fathers, the faith which brought Europe out of the Dark Ages and made Protestantism a blessing to the world.

"Not by might, nor by power, but by my spirit, saith the Lord of Hosts." ☐



SUNDAY SCHOOL LESSON

For December 25, 1966:

Born This Day . . . A Saviour

Rev. Jack B. Scott

I. THE SOVEREIGN GOD OF HISTORY FULFILLS HIS PROMISE (Luke 2:1-17). The account of the birth of our Lord begins, interestingly enough, with the name of Caesar Augustus. He was probably the greatest ruler ever to sit upon a human throne and rule over a kingdom of men.

Augustus still ruled the mighty Roman empire at the time of the birth of Jesus. As brought out in our last lesson, the extent of that empire was very great, reaching from the Atlantic Ocean to the Caspian Sea.

It was a time when Greek was the universal language. This was due mainly to Alexander's conquests some three centuries before when he spread Greek culture and language throughout this area.

Never before or after was it so easy to spread a message so far so quickly. In those days of one common language and one extensive empire, travel and communication were relatively simple and easy.

God had promised, as early as Eden, that there would be born of a woman One who would save mankind (Gen. 3:15). The Bible clearly teaches that men need saving. When Adam fell, he and all his seed after him became sinners in God's sight and unable to present themselves righteous before God.

Satan had deceived and from that day to this he has sought to blind men's eyes and hearts to their need of a Saviour and for the salvation God has provided (II Cor. 4:4).

God renewed His promise to provide a Saviour over and over through the mouths of His prophets. We have looked at some of these prophecies such as Isaiah 7:14; 9:2-7; and chapter 53. There are, of course, many more.

Among them is one in Micah 5:2, which tells that the Saviour shall be born in Bethlehem. It is on this prophecy that our attention turns now.

Background Scripture: Luke 2:1-40

Key Verses: Luke 2:8-20

Devotional Reading: Isaiah 55:1-9

Memory Selection: Luke 2:11

Joseph and Mary, who was to be the mother of Jesus, were living in Nazareth, 70 miles to the north of Bethlehem. There was no reason for them to go to Bethlehem. With Mary expecting a child so soon, it was not likely they would plan such a trip. Yet, the order of Augustus compelled them to go, and at *this* time.

Least in Augustus' thought was to get Joseph and Mary to Bethlehem that God's Word could be fulfilled. Nevertheless, in our view of history as the working out of the sovereign God's will and purpose, we see that this is exactly what did happen and why.

II. THE ANGELS OF HEAVEN ANNOUNCE THE BIRTH (Luke 2:8-20). In that country were shepherds watching over their flocks. It is possible that the sheep were in a large cave during the night, for there are shepherds' caves near Bethlehem capable of holding a rather large flock. At any rate, it was to these shepherds that God chose to send the angels to announce the birth.

The life of the shepherd has always been a good preparation for God's servants. Abel was a shepherd and so was Moses and later David and Amos. Jesus Himself did not hesitate to describe Himself as a shepherd, the good shepherd. Perhaps this is why they were singled out for such an honor, to be given a heavenly announcement of the birth of the King!

The beautiful word "gospel" or "good news" is a word given from

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heaven. It was used by Isaiah (40:9) in connection with the coming of a Saviour. In the New Testament, the word is introduced by angels from heaven (Luke 1:19 and 2:10).

The good news the angels declared brings joy. The word "joy" commands our attention, too. In the Old Testament, joy had special reference to that response of God's children for their deliverance from danger and distress. (Note passages as Psa. 105:43; Jer. 33:11).

It was also used to express their feeling when they knew their Lord was with them and had saved them (Psa. 51:12; Isa. 12:3; Isa. 51:3, 61:3).

Therefore, the word "joy" is more than a passing good feeling, it is the response of God's people to the knowledge that God is for them and has saved them.

The reason for unspeakable joy now is that Christ, the promised Saviour, is born. God has come into the world. *kurios*, the word used for "Lord" is also a word we need to consider carefully. Used consistently in the Greek Old Testament, it describes the Hebrew personal name for God, Jehovah.

When the angels announce that a Saviour is born, they are announcing that God is incarnate. He is the Lord, Jehovah — the redeeming God of the Old Testament! This should not surprise us. After all, Isa. 7:14 tells us that His name would be Immanuel (God with us). In Isaiah 9:2-7 we read that His name is, among others, mighty God.

In this day some would try to deny the deity of Christ, saying that *that* doctrine is unnecessary for our faith. It is well to remember what the angels, sent from God, announced clearly long ago.

Along with this glorious announcement comes a rather surprising sign. This child will be found lying in a manger. It is as if the angels brought together the prophecies of the glorious Christ of Isaiah

9:2-7 and the humble Christ of Isaiah 53. This humility of Christ would prove to be a stumbling block to many of his day. Yet Isaiah had predicted this humility and the angels reaffirmed it.

III. DEVOUT PARENTS KEEP THE LAW OF GOD (Luke 2:21-24, 27, 39). Our attention is now drawn to the description of Mary, the mother of Jesus, and Joseph, her husband. God had prepared this couple to keep His law faithfully because the One entrusted to their care would live a perfect life, never sinning (see II Cor. 5:21; Heb. 4:15; I Pet. 2:22; I John 3:5). This perfect life would be lived for us as a substitute, that His righteousness might be reckoned to us (Rom. 3:21-26).

Note how carefully they fulfilled God's law: circumcised their son the eighth day (Lev. 12:3), kept the law of purification (Lev. 12:6), brought him to Jerusalem to present him to the Lord (Ex. 13:2, 12), and offered a sacrifice of two turtledoves (Lev. 12:8).

This last deed of obedience shows their poor condition, since the law stated that if they did not have the means to offer a lamb, then they should offer two turtledoves or two pigeons. Once more we are reminded of the humble birth of the Saviour.

Verses 27 and 39 simply reaffirm that they did all that the law required in respect to the child's birth.

IV. DEVOUT ELDERS REAFFIRM THE TRUTH (Luke 2:25-38).

A. The Testimony of Simeon. Simeon was among those who believed in God's promises through the prophets and eagerly looked for (the word means "awaited") the coming Messiah.

Simeon foresees Jesus as the light to the Gentiles, thinking especially of Isaiah's prophecies (Isa. 9:1,2; 42:6). He also foresaw the sorrow in the life of the child and in the life of those who loved Him.

Verse 34 reminds us of I Cor. 1:23,24, "Christ a stumbling block to Jews and foolishness to Gentiles but the power of God" to the called who believe in Him.

The anguish of Christ and of those that loved Him was necessary so that the thoughts of men's hearts might be revealed. The cross is an occasion of offense to some (compare Isa. 8:14,15 and also Gal. 5:

11), yet it opens hearts to God and brings many into His kingdom.

B. The Testimony of Anna. Anna was of great age, over 100 years old. She had been a widow 84 years and married before that for 7 years, totaling 91 years. Even if she married very young she would still be over 100.

Her devotion, like Simeon's was exemplary (verse 37). She used the occasion to testify to others and became perhaps the first witness for Christ among men. Think of it! She lived 100 years preparing spiritually for that moment when she would have occasion to speak to someone about Jesus.

How ashamed we should be when every day we have occasion to witness for Jesus and yet so often fail our Lord.

Conclusion: This is the day the Church recognizes as the day of the birth of our Saviour. It should not surprise us if most of the world today gives little thought to Jesus and His coming into the world. When He was born that birth was unnoticed by all but a handful of people: a few shepherds on a hillside, an old man and an old woman, and

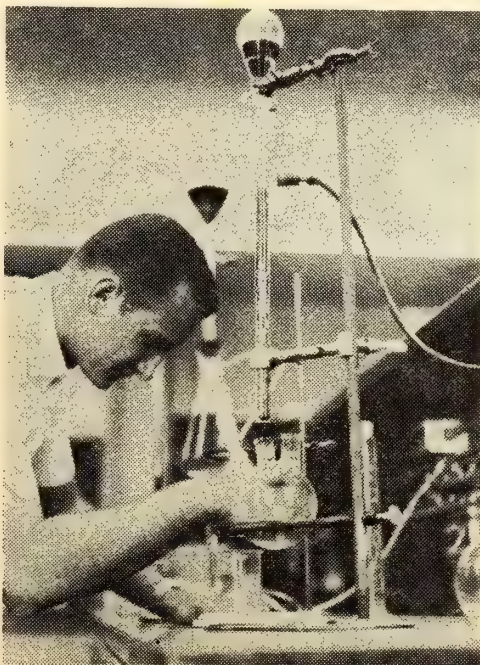
some wise men from the east. But how *wrong* the world was and still is!

Good things are not measured by man's judgment but by God's purposes. From creation until the day of judgment, this day, the day of Christ's birth, was the most important day. All that preceded it was preparation, in God's sight. All that has followed it to this present day is an application of the meaning of that birth to those whom God will save.

The truth we know today about Jesus compels us to share the good news with others, as did Anna, the good witness. ☐

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YOUTH PROGRAM

For December 25, 1966:

What God Deserves And Desires

Rev. B. Hoyt Evans

Scripture: Romans 12

Suggested Hymns:

"O Come, All Ye Faithful"
"Thou Didst Leave Thy
Throne"
"O Little Town of Bethle-
hem"

**PROGRAM LEADER'S INTRO-
DUCTION:** Most of our Christmas observance concerns what God has done, and it should. The basic truth of Christmas is that "God was in Christ reconciling the world unto Himself."

On that first Christmas He who had always shared fully in His Father's glory and power, humbled Himself by taking on the nature of one of His own creatures. God became man. He came into the world which He Himself had made and became subject to laws which He had given.

In due time He took on Himself the guilt of His own rebellious people and paid the terrible price which their sinfulness demanded—death and separation for a time from fellowship with the Father.

After three days God raised Him from the dead, signifying by this that His sacrifice was accepted and that His saving work was satisfactory. He claims, because of this saving work on the cross, to be able to save for eternity those who put their trust in Him. We know He can back up His claim. These are the things God did and does, and they are at the very heart of Christmas.

What God did and does is basic to understanding Christmas, but Christmas is not complete until we consider our part and until we do it. There is little meaning for us in what God has done until we make the right response to it.

Christmas means little to the atheist and the skeptic because they have never responded to the Christ of Christmas. The very fact that God has done and does so much means that there is something He deserves

and desires from us.

FIRST SPEAKER: When we speak of what God deserves, we are concerned with the motive of our response to Him. Paul wrote to the Christians at Rome, "I beseech you therefore, brethren, by the mercies of God . . ." He was saying in other words, "I charge you to do certain things because of the merciful things God has done for you already."

We do not respond to God because we hope to build up a reserve of merit and thereby win His favor. We already have His favor as a free gift. We are seriously mistaken if we seek to get God obligated to us. We are already obligated to Him.

Simple gratitude obligates us to do whatever we can for God in response to His mercy and love so freely given to us in Christ Jesus. What does God deserve from us? He deserves what He desires.

SECOND SPEAKER: What does God desire? Our money, our time, our abilities? Yes, this is the truth in part, but what He desires most of all is us, ourselves. He wants us to give Him ourselves as a living sacrifice.

There was a time when a person could offer a slain beast as a sacrifice, typifying the perfect sacrifice Christ would make when He offered Himself. But that is now finished.

There are to be no more sacrifices of blood and death. The new and acceptable sacrifice is a living one, an offering of human life, of human devotion.

God desires from each person a dedicated life. This calls for a definite act of faith in Christ as personal Saviour and Lord. It calls for a decision of resignation to His will.

Paul challenged his Roman readers, and also us, to present our "bodies a living sacrifice." This means conversion, a turning point

in life.

It is a time when we stop thinking one way and start thinking another. It is a time when we stop going in one direction and start going in another. It is the time when a person stops trusting in himself and starts trusting in Christ alone to save him. It is the time when he stops living for himself and starts living for Christ. It is a time that comes to different people in different ways, but it is a time that must come.

We are born headed in the wrong direction, thinking the wrong things, and living for the wrong things. We must be born again. God's desires will not be met until the time of turning comes, but He is truly honored when we believe in His Son for salvation and yield our lives to Him.

God desires from each person a transformed life. This is the changed way of living which ought to follow naturally when a person puts His trust in Christ for salvation. Paul says, "Be not conformed to this world, but be ye transformed . . ." In other words, "Do not be as you were formerly, like people of the world of sinfulness and selfishness, be like the people of God."

Living a transformed life is not a matter of reforming ourselves. All attempts at self-reformation lead to bitter disappointment, if we are honest, and, if we are not, to a self-righteousness which is worse than the faults with which we started.

The transformed life is not a matter of improving ourselves according to our own standards, but of letting Christ have possession of all that we are and have. It means being different from the world, but it means being different as Christ is different.

The remainder of this twelfth chapter of Romans outlines transformed living in greater detail. It involves being unselfish, diligent in our work, truthful, always keeping our promises. It involves loving one

another as God loves us.

That means loving those who may be unlovely, unworthy and undeserving. It also involves returning good for evil. We can see how hard it is. We cannot transform ourselves, but Christ can do it, and this is God's desire.

PROGRAM LEADER: Christmas is not complete until God receives what He deserves and what He de-

sires. We can never be truly satisfied until we make the proper response to what God has done and is doing in Christ. Until we have done this we cannot know the joy and peace of which the angels sang when Christ was born.

Christmas joy in its fullness is only for those who have given their hearts and lives to Christ. If you have already done it, you know what we mean. If you have never

done it before, now is an excellent time.

This is the day we observe as Christ's birthday. As your birthday gift to Him, give Him your heart and your devotion. God deserves what He desires and this is what He desires from you.

(Allow time for silent prayer and then, in closing, sing the last stanza of "O Little Town of Bethlehem.")

WOMEN'S WORK



Supplementary Circle Bible Study

January: Demoniac from Gadara

Manford Geo. Gutzke, D.D., Ph.D.

"And he departed and began to publish in Decapolis how great things Jesus had done for him. And all men did marvel." These words appear at the end of the passage of Scripture that we will study this month. Who spoke them? What was it that Jesus had done? And why did all men marvel at what they heard?

The story of the demoniac from the vicinity of Gadara is the story of a very strange incident in the earthly life of the Lord Jesus. And I want to say right now before you even begin to look at the incident that it would be a very shallow and superficial approach if you should try to interpret this incident as an ordinary experience, the sort of thing that might have happened to anyone, or the sort of thing that you might witness any day in the course of your own life.

Let's not try to remove or minimize the "special" elements in this story. There will be more in it than we have ever witnessed in any healing in our time — more; perhaps, than we are able to understand or explain. But after all, have we seen everything? And is reality limited to what we have experienced or can understand?

The Lord Jesus and His disciples had just come from their boat after that night on the lake which witnessed His astonishing power over the winds and the waves (Mark 4:

Mark 5:1-20

35-41). After telling that story and the story of the demoniac, Mark goes ahead to recount the miracle of the woman healed of the issue of blood (Mark 5:25-34), and the story of the raising of Jairus' daughter from the dead (Mark 5:35-42). Quite obviously, Mark intends to suggest that the story of the demoniac belongs in a category similar to these others. I think it is important to try to see exactly what Mark says happened.

The passage tells us that when the Lord Jesus disembarked from the ship, "immediately there met Him out of the tombs a man with an unclean spirit."

Now that is what the account says. It goes on to give a description of the way this man acted. And from the description (vv. 3-5) of violent actions and irrational behavior any of us would agree that this man was not himself at all. He must have been a frightening sight for anyone who saw him.

The Man Came Running

But Mark tells us a very curious thing. He says that when this man saw Jesus afar off, he ran and worshipped Him. Don't miss the impact of this response to the Lord Jesus by this man who was not himself. He ran and worshipped the

Lord Jesus. Many people who were quite sane did not respond to Him in that way. But this man *worshipped* Him.

In v. 7 we have a strange thing which I am not sure I can fully explain. The man said to Jesus of Nazareth, "What have I to do with thee, Jesus thou Son of the most high God? I adjure thee, by God, that thou torment me not!"

The Lord Was Recognized

One conclusion we can reach immediately: the Lord Jesus Christ was recognized for Who He was. And this is far, far beyond the ordinary.

Whose voice was speaking this confession? Some time later, when Peter said much the same thing, Jesus Christ told Peter that he had not reached such a conclusion about Him without the aid of supernatural power (Matt. 16:16-17). And whether in the case of the demoniac from Gadara it was his own voice that spoke or that of the evil spirit, the thought was prompted by the evil spirit and Christ Jesus quite clearly and quite plainly speaks to the evil spirit and not to the man.

"What is thy name?" He asks. And the spirit replies, "My name is Legion for we are many." (The word "legion" means "a great company.")

Then follows a conversation

which cannot be said by any stretch of the imagination to have been between the afflicted man and the Lord Jesus. Quite plainly the conversation was between the spirit and the Lord Jesus. And the story says that as a result of the conversation, something happened to the man and something happened to a herd of pigs feeding on the mountain side. The man's behavior became rational and the pigs began to behave in an irrational way. It seems clear that in the case of the pigs as in the case of the man the prompting came from a force or power which was not human.

They Asked Him To Leave

The herdsmen who had been in charge of the pigs went into the city and told the people what had happened. And everyone came out to see for themselves. When they arrived on the scene, they found the pigs gone and the man who formerly had been possessed of the spirit now sitting quietly, clothed and in his right mind. Fearfully, they besought the Lord Jesus to leave their community.

Notice how the sequence of events disturbed the people. Do you

think their reaction was a strange one? They seemed upset when they did not find the demoniac as they expected to find him. Why would this have upset them? Was it not because the miracle was beyond doubt something that only God could have done? Their behavior seems to indicate that they realized something beyond their power to grasp had taken place.

I don't think they asked the Lord Jesus to go away simply because their pigs had been destroyed. I think they were just fearful of the kind of power they had seen exercised and fearful of the One who could exercise such power.

It seems clear to me that Mark wants us to understand that something very extraordinary had happened and that all who witnessed it agreed it was most extraordinary.

But while the people of the community wanted the Lord Jesus to leave, the man who had been healed reacted quite differently. He begged the Lord Jesus to let him go with Him. But this was not permitted. "Go home to thy friends," said the Lord, "and tell them what great things the Lord hath done for thee." The account goes on to say that when the man bore witness to what had happened, others who heard of it *marveled*.

because they are beyond our grasp. Just because we "never saw the like" does not therefore mean, "it isn't true"!

Another kind of arrogance is that of the person who, while he may not reject outright the things he does not understand, rather reinterprets them so that he can understand them.

I was reading not long ago an explanation of this very story we are studying, by a man who suggested that the cries of the tormented one were so loud that they frightened the pigs and these in turn stampeded into the sea. This commentator went on to suggest that Jesus of Nazareth then won the man over by His love.

Such interpretations are devised in order to bring the story to a level where all who hear it can agree: "Yes, that must have been the way it happened." But I would remind you of just one thing: *That is not the way Mark told it!*

Be Humble And Listen

Let me suggest that when we study the Bible we should be humble and listen to what the inspired writer is saying. There is grave danger that if we go about to make the inspired writer say something other than what he actually is saying, we simply will not believe the Bible at all.

In the time we have left let us look at some of the things that stand out in this story. In the first place I believe we can agree that the power of God is outstanding. From the closing verses of the previous chapter and throughout this whole chapter, the stories emphasize the almighty power of God manifested in Jesus of Nazareth. Over the wind and the sea, over the demons, over the sickness of the woman and over death itself the Lord Jesus Christ exercised the fulness of God's own supernatural power.

Demons Are Real Too

The miracles seem to have been selective and specifically performed to authenticate this Jesus of Nazareth to be the Son of God with power. To be sure God was working in all the other processes of life going on all around, but in these exceptional instances the Lord Jesus made it plain that the authority of the Father was His also.

SPARE A DIME?

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Don't Twist The Story

Now before commenting on one or two aspects of this story, let me say this: Don't let yourself fall into the snare of trying to make out of the story something that isn't there. And don't try to re-tell it in terms that you understand or are able to explain to an unbeliever. In other words, don't change the story in order to make it easier to accept.

In our study of those passages of Scripture in which things are said that the human mind finds hard to accept it is easy to assume an attitude which someone has called, the arrogance of the ignorant. We don't mean to do so but sometimes our inability to understand can make us quite arrogant. When faced with something beyond our understanding, it is a temptation to say, "I don't believe it. I will not accept that."

But there are many things, even in the natural world, that are beyond our understanding. And we must never allow ourselves to deny things in the spiritual world simply

The next thing I want to bring to your attention is that this passage suggests the reality of demons. This is by no means the only passage in which evil spirits are mentioned in the Gospels, but in this passage they most certainly are specified.

When we wonder about such things as this it may help us to put things in proper perspective if we remind ourselves that the same Bible which tells us of good tells us of evil; the same authority which mentions God speaks of Satan. We have no right to receive the testimony of the Scriptures about the one if we do not receive it about the other.

Do you believe in God? Do you believe that the Holy Spirit is real? Do you believe that the Lord Jesus Christ is in heaven even now making intercession for you? Do you believe that the angels who appeared to the women on Easter morning were real personalities?

Then what about Satan — is he real to you? Do you believe in demons? The same Book tells of all and if it can be believed about the one it must be believed about the others.

Does it seem reasonable to you that a person may be "spirit filled"? Then it also must be reasonable that a person may be "demon possessed." You may say, "But I never saw a person I could say was demon possessed!" Perhaps not, but there are many persons who would testify that they have never seen a person who was spirit filled!

Have you ever thought on that Scriptural phrase, "being led by the Spirit"? It suggests that it is possible for human beings to be led to think the thoughts of God and respond to the will of God. But it also is possible to be led away from God by Satan. And we must not forget it!

A final thought: Notice the con-

trasting ways people in the story reacted to the Son of God. The demons recognized Him and obeyed Him. There were people who sensed His power and fearfully asked Him to go away. And there was one who felt His cleansing power and who begged to stay with Him.

Even today these are among the ways people react to the Son of God—and to the testimony of Scripture concerning Him.

* * * *

Dr. Gutzke is retired professor of Biblical Exposition at Columbia Seminary, Decatur, Ga., and broadcaster of "The Bible for You." This study is available on tape recording, No. 66-1 (October-March lessons), \$4.00 postpaid. Set of two tapes for the year, \$8.00. Write, The Bible for You, Box 15007, Atlanta, Ga. 30333.

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posed Confession of 1967. The proposed Confession of 1967 merely will express the meaning of salvation especially for our day.

Political Liberalism

On the surface, this sounds wonderful; but a careful study of the proposed "Confession of 1967" reveals that salvation for our day is political liberalism. A form of socialism is called Christianity. No longer will it be necessary for individuals to repent of their personal sin and receive Jesus Christ into their lives. Instead "it is the will of God that his purpose for human life shall be fulfilled under the rule of Christ and all evil be banished from his creation."

Personal salvation is about to be replaced by corporate salvation; and reconciliation is presented as that between man and man with no mention of the reconciliation necessary between man and God.

Jesus was right when He said: "No man putteth new wine into old bottles; else the new wine will burst the bottles and be spilled, and the bottles perish. But new wine must be put into new bottles; and both are preserved." Our denominational leaders are asking us to approve "new bottles" for "new wine." The Church surely will suffer. ☐

It's a Fact!

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most significantly in His Son, the Word of God incarnate. Scripture is a record of that speaking; it is a testimony, a witness to revelation. It is the written account of the Word of God in history.

There is general agreement that the Confession of 1967 is an intended revision of the Westminster Confession at the point of Scripture.

Sets Up Contradictions

A man presenting himself for ordination (as elder, deacon or minister) is expected to be guided by a group of documents (A Book of Confessions) that do not agree. Scripture is what Westminster claims it to be, or it is not. The Confession of 1967 implies that Westminster is wrong on this issue. What does the man of integrity do, when he is confronted with the question of "being guided" by the Book of Confessions? There are only two answers to that question that appear to be logical.

On the one hand he might choose from among the various confessions that view of Scripture which appears to him the most satisfactory. This would mean that if he feels that Westminster contains the best statement with regard to Scripture he would be able with integrity to say that he is guided by the Book of Confessions. The same would apply to the man who is persuaded that Westminster is wrong and that the Confession of 1967 is correct in regard to this issue.

Eclecticism will replace confession-alism.

Chapter XXIV of the Form of Government (UPUSA) is entitled "Of Amendments." It is of great significance that the committee that produced the original draft of the new confession recommended that the word "addition" be used in place of "amendment" throughout this chapter. (This change was not accepted, although the philosophy it would have embodied permeates "Overture I" as approved.) What the committee was proposing was something that might be called *amendment by addition*. Under the new system the Westminster Confession (and other confessions) will not be changed in any way. If some revision in the Church's position is desired, an *addition* will be made.

Edmund Clowney aimed directly at the truth when he called the older documents in the Book of Confessions "a creedal museum."

The Majority Thinking

The Confession of 1967 represents the majority thinking in the UPUSA Church today. Missing from it is any reference to many of the doctrines that have long characterized the Reformed position. But these have also been missing from the educational literature of the Church for a long while. It has also been some time since the seminaries of the Church conformed in their teaching to the Westminster standards.

Our candidate for ordination will therefore be more "realistic," if he assumes that the most recent confession at any particular time represents the true position of the Church in which he is to be ordained. And that this position is subject to change at any time.

The word "guidance" in the context of the ordination vows is vague, nebulous and fluid. Need a man any longer accept the fact of the Virgin Birth, or the miracles of Jesus, or the physical resurrection, or Christ's second coming — all of which are emphasized in the Bible and in some of the confessions of the Book of Confessions, even though they are not mentioned in the Confession of 1967? He need not.

Where will I turn to show an inquirer the position of the denomination with reference to the origin of Scripture? Shall I use the Bible itself? The Westminster Confession? Or does the Confession of 1967, which differs from each of these documents on this issue, represent the Church's position?

It cannot be said that in the new system we will hold to any particular interpretation of any part of Scripture. It will be impossible to be guided by *all* of the confessions. Our feet will be firmly planted in mid-air.

We will have become a Church without a confession, a creedless Church.

In practice we do not now have any written document that is actually regarded as finally authoritative in matters of faith and doctrine. That may also soon be true officially, as our position is brought into line with our practice. ☐



CITIES OF THE NEW TESTAMENT, by Edward Musgrave Blaiklock. Fleming H. Revell Co., Westwood, N. J. 128 pp. \$3.95. Reviewed by the Rev. Wayne H. Davis, pastor, Indiana Presbyterian Church, Vincennes, Ind.

Interested in history, culture, geography, religions, the arts and sciences, socio-economics? If you are, come with Professor E. M. Blaiklock, of the Classics department at the University of Auckland, New Zealand, on a short but vivid tour of twenty-three "Cities of the New Testament." Travel with Paul, with Peter and with John.

Dr. Blaiklock, who has twice been Tyndale New Testament Lecturer, and three times a speaker at the Keswick Convention, has done a remarkable piece of work in covering such an extensive theme in so few pages. His style is truly vivid and exciting, and the reader knows the author knows his subject!

In addition to the written word, there are some excellent photographs, including a beautiful color photo of the old Port of Jaffa (Joppa), merging geographically with the dynamic Tel Aviv. ☐

NOTHING TO WIN BUT THE WORLD, by Clay Cooper, Zondervan Publ. House, Grand Rapids, Mich. 152 pp. \$2.95. Reviewed by the Rev. Jimmy Lyons, Pastor, Inskip Presbyterian Church, Knoxville, Tennessee.

This is a work of twenty-seven chapters each dealing with specific events or situations set forth in the twenty-seven books of the New Testament related to foreign missions in our day. It is one of the best I have ever read. This is a book for pastors, Sunday School teachers, youth advisors, and all serious Bible students.

Says Cooper, "Christians of today need to see their faith as an expansive thing designed for export, and to understand that when it is not sent abroad it deteriorates at home. Export or die," is a common slogan applied to the national economy, but it holds true for our Christian faith as well. Historically, the healthy church has been the missionary church. The more vigorous its outreach, the more robust it becomes."

Every chapter is full to overflowing with cogent illustrations of prayer, personal witnessing, stewardship, and challenge. It gives a consistent, world-wide dimension to the

viewpoint of the reader which should find expression in the lives and ministries of all who read it. ☐

PELOUBET'S SELECT NOTES FOR 1967, by Wilbur M. Smith. W. A. Wilde Co., Natick, Mass. 436 pp. \$3.25.

THE GIST OF THE LESSON 1967, by Donald T. Kauffman. Fleming H. Revell Co., Westwood, N. J. 127 pp. \$1.95.

ILLUSTRATING THE LESSON 1967, by Arthur House Stainback. Fleming H. Revell Co., Westwood, N. J. Paper, 120 pp. \$1.95.

All reviewed by the Rev. Jack B. Scott, Reformed Theological Seminary, Jackson, Mississippi.

Peloubet's Notes, published annually for 93 years, continues to be the very best conservative commentary on the Uniform Sunday School Lessons.

This year's lessons cover the books of Luke and Acts together with a study of portions of Amos, Hosea, and Micah in the final quarter.

Dr. Smith has included in each lesson study words to the teacher, a bibliography of other lesson materials, a commentary on the entire lesson including application of literature and archaeology, and a concluding truth for the class to carry away.

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A helpful subject index is included at the end of the book.

The Gist of the Lesson 1967, is a small paperback volume now in its 68th year of publication. Its purpose is a concise exposition of the International Sunday School Lesson. *The Gist* was originated by R. A. Torrey.

Its great advantage is an excellent and simplified outline of each lesson. By necessity commentary is at a minimum, averaging not much more than 1½ pages per lesson, but what is said is to the point.

Illustrating the Lesson is by the pastor of the Bull Street Baptist Church in Savannah, Ga. It contains 430 illustrations for the Sunday School lessons. Each lesson contains from 6 to 10 illustrations

which can be helpful in getting across the point of the lesson. Some are original illustrations from the pastor's own experience, others are drawn from the experience and writings of others.

All teachers search from time to time for a good illustration for a specific lesson. This little volume can be most helpful in this area.

The book is punched with 3 holes for use in a notebook, if desired. ☐

CHAPEL MESSAGES, ed. by H. C. Brown Jr. and Charles P. Johnson. Baker Book House, Grand Rapids, Mich. 143 pp. \$2.50. Reviewed by the Rev. Brister Ware, Minister to Presbyterian Students, The University of Southern Mississippi in Hattiesburg, Miss.

The ability to express ourselves briefly and succinctly is always a goal worth constantly striving to achieve. In these compact chapel messages we are confronted with some of the best representative messages delivered over a period of years at Southwestern Baptist Theological Seminary.

The thing which distinguishes these sermons from the regular Sunday presentation is that these messages were presented not to parishioners but rather to ministerial students. In some ways these messages are comparable to the surgeon who performs an operation in the observation room at the University Medical School. His listeners are trained to be critical and he is under pressure to produce his very best.

There is somewhat of a Baptist orientation to these messages delivered to Baptist Seminary Students, but in general they impressed me as interesting and worthy of study. ☐

• • •

The power of truth is the greatest power on earth. — B. B. WARFIELD.

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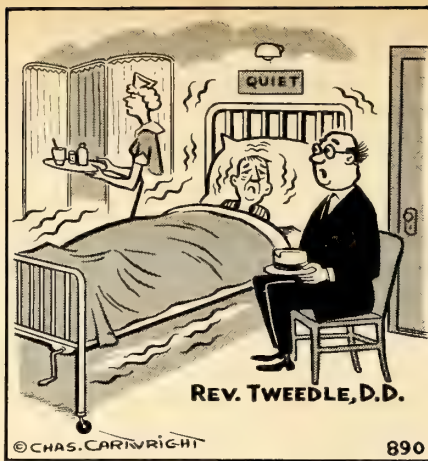
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HOW TO MAKE A HABIT OF SUCCEEDING, by Mack R. Douglas. Zondervan Publ. House, Grand Rapids, Mich. 249 pp. \$4.95. Reviewed by the Rev. W. Marvin Randolph, pastor, First Presbyterian Church, Warner Robbins, Ga.

In an age of defeatism and confusion about the meaning of life it is refreshing to read a book which presents in a positive way the call of Christ to be different. Although the book's title hides its religious value Mack Douglas has made a unique contribution to the Church.

Mr. Douglas, president of Master Mind, Inc., a firm dealing in human motivation, and pastor of the First Baptist Church of Pompano Beach, Florida, has written an easy to read book. Its short chapters follow a rapid-fire progression striving to motivate men to the higher things both in their own lives and in their impact on society. Douglas wants men to have a burning desire to succeed, but within the limit "that your burning desire is the right one — that your goals are God's goals."

Although no one would want to call this strictly a religious book its aim is to present the challenge



"Now that our budget drive is successfully concluded, think you'll be recovered in time to run our building fund campaign?"

of successful living to the minds and hearts of the readers. Mr. Douglas carries the Christian's ideals into the realm of success and tries to picture success as man's search for purposeful fulfillment under God. The book presents an excellent tool for the pastor as he tries to deal with a world that has gone power mad, as Douglas strives to redirect man's power for God. □

THE NATURE AND TRUTH OF THE GREAT RELIGIONS, by August Karl Reischauer. Charles E. Tuttle Co., Rutland, Vt. 340 pp. \$7.50. Reviewed by the Rev. Robert St. Clair, Houston, Tex.

The author was an educational missionary to Japan for 35 years, and speaks "from within" a deep feeling for the major world religions. He decides on core values such as God, ultimate reality, the best values of life, human destiny, etc., and he traces the doctrines of these world faiths.

In the second part of his work, the author deals with the philosophy of religion and with philosophical theology. This section deals with theories concerning the origin of religions and the purposes they serve. The contribution of Ritschl is looked upon with great favor, and the author evidently felt that the meeting area of all major religions, from the perspective of a common denominator and a common understanding of their basic purposes, is in the labors of Schleiermacher and his doctrine of absolute dependence.

The author has given us massive sweeps of doctrinal presentation,

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and one gets a sense of the way men of all ages have attempted to formulate their ideas concerning the major questions they faced. Unfortunately, such a work suffers from lack of scholarship even to the point of superficiality.

Dr. Reischauer has his own feelings and attempts to read the terms "ultimate ground" and "ultimate reality" into most of religious history. It is a bit jarring to the Christian to find his own faith dealt with so swiftly and in such wide generalizations. The book is not the best source on the particular teachings of world faiths, although these generalizations in relation to our Christian faith will be valuable to many within the historical perspective.

There is no question that the author has attempted to be honest, while remaining true to his own basic conviction. He writes: "But just as man's faith in God can rest not simply on man's general experience of the essentially spiritual nature of things or upon the indubitable reality of ethical and other ideal values which constitute the core of the truly good life, but more specifically upon the supreme revelation of God in the person of Jesus Christ, so also does faith in personal immortality find its supreme reason in Him who as no other has really 'brought life and immortality to light.'" [F]

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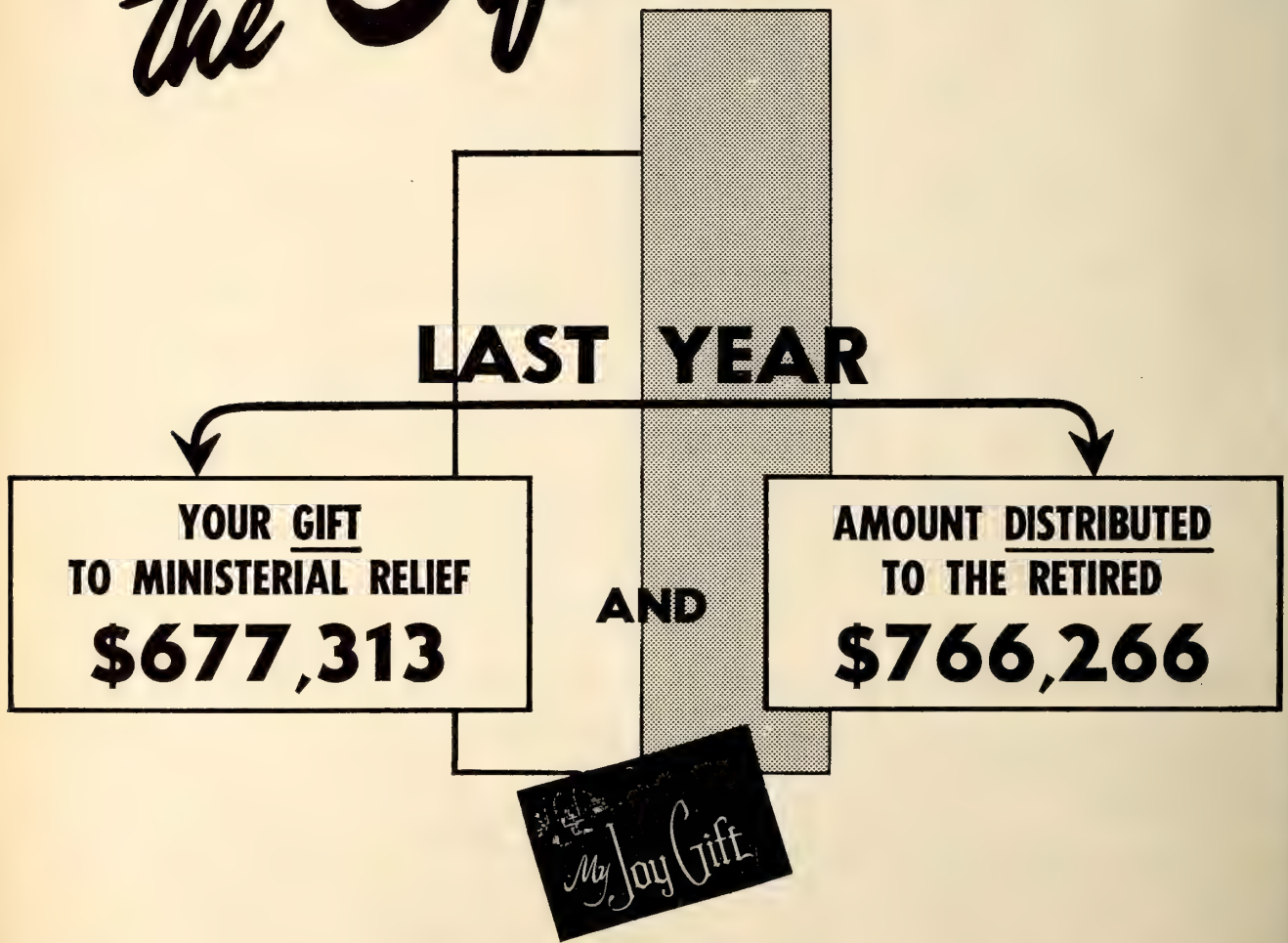
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VOL. XXV, NO. 34

DECEMBER 21, 1966

S. S. LESSON AND YOUTH FOR JANUARY 1

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MEMORIES AT CHRISTMAS

As the years pass the seasons seem to come and go so much faster! Is it due to the age in which we live or to the length of our age? Perhaps both! For things and times do not remain the same. Yet at this blessed Christmas season we celebrate the holy birth of Him who should be

the chief end of every conversation as He is the answer to the needs of every age: "Jesus Christ the same yesterday, today and forever."

We are living in the most complicated uncertain and perilous period of human history. Yet despite wars, rumors of wars, earthquakes, fires, floods, winds and tides; by His mer-

cies and grace and great power we know that we continue to live in an age which He has appointed and which He will make redound to His glory.

Within the past year one or more of the events common to all have touched every heart and home. For some there has been grief caused by sickness, by suffering, by disappointment or by the loss of loved ones. There also have been happy events, such as forming new friendships or renewing old ones. Hearts and hands have been joined in holy matrimony, and some have rejoiced to hear the voice of a newborn baby's cry. All this is life and we are glad to be alive.

To us all Jesus Christ speaks. To every soul dead in trespasses and sins He speaks a word of resurrection and of life. This was the purpose of His coming into the world, for He said: "I am come that they might have life and that they might have it more abundantly." We wish that every soul who has not already done so would receive from Him this abundant and eternal life with great joy at this glad season.

May all the joy and peace He brings be yours at Christmas and in the New Year.

—(Rev.) William M. Rice
Greensboro, N. C.

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THE PRESBYTERIAN JOURNAL, a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered to the saints, published every Wednesday by the Southern Presbyterian Journal Co., Inc., in Weaverville, N. C.

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WE USED THE WRONG WORD

I am disturbed by an editorial in the Nov. 2 *Journal*, entitled "More on Two Churches." In it an elder was reporting on the doctrinal errors of his minister. Then you said "Why should not the elder take the case to the presbytery? Because the minister would be supported as a greatly maligned man of God and the elder would be humiliated, if not removed from his place for having cast doubt upon the ministry of his pastor."

The very idea that you should give such a reason! In this you destroy the hope of being able to commend the eldership of the Church or to instill in them the admonition of Paul to the elders in Acts 20:28. What minister or elder could stand before his Lord and give such an excuse. Could you? Is there any excuse in Scripture for one who shirk his duty to guard the Church from those wolves who spare not the flock?

The Church has lost her discipline and with statements such a

the one you made I feel you are adding to her continuing in her sin.

—(Rev.) Richard A. Aeschliman
Hazelwood, Mo.

Our apologies. We did not mean to suggest that an elder should turn his face the other way with respect to the errors he hears, but rather explain what would likely happen if he should report the matter to the presbytery.—
Ed.

U.S. AND R.C.A. VOWS DIFFER

In your issue of Nov. 23, a statement is made in reporting the Polity Draft for the proposed (Presbyterian-Reformed) Church which I think requires further amplification.

The ordination vows in the draft represent an effort on the part of the committee to combine the current practices of the two Churches (US and RCA). Thus while you note that the second vow is essentially that currently in use in the Presbyterian Church US, you omit (I am sure inadvertently) any mention of the fact that the first vow is

that currently in use in the Reformed Church in America.

The implication seems to be left that it was the committee's intention to weaken the requirements for the candidate by changing the first vow. I am sure that when your readers realize that this first vow has been in use in the Reformed Church for more than three centuries, it will be apparent that this was not the case.

—(Rev.) Howard G. Hageman
Newark, N. J.

THIS AND THAT

Your issues of Nov. 16 and Nov. 23 are really thrilling in their accounts of the World Congress on Evangelism. It makes me recall a little verse I have read, "Lord stir us up; set us afire!"

—Mrs. Stephen Hart
Mineral, Va.

All the ministers on the staff of the First Congregational Church of Los Angeles wish to express our appreciation for the fine cover statement by James R. Green that ap-

peared on the issue of Nov. 23. It is only a matter of time before more and more churchmen and laymen share the fine sentiments expressed so well by Mr. Green. Congratulations to the editors for their foresight in publishing such an articulate statement.

—(Rev.) Peter Noel Knost
Los Angeles, Calif.

MINISTERS

Ezekiel Bell from Huntsville, Ala., to the Parkway Gardens church, Memphis, Tenn.

Ewell C. Black Jr., from Greenwood, Miss., to the Saluda, S. C., church.

Prescott H. Williams Jr., Austin Seminary professor, has been received by Brazos Presbytery from the UPUSA Church.

James Overdorff, received from the UPUSA Church, to the Princeton, W. Va., church.

J. David Whitesides, Sylva, N. C., has accepted the call of the Windsor Ave. church, Bristol, Tenn., eff. Jan. 1.

• For many people Christmas comes as an almost unwelcome interruption — a demanding season which requires extra expenditures of time, effort and money that they cannot afford. Facing a mountain of work and a dawn-to-dark schedule, who, in these busy times, has not wondered *where* the extra time was coming from, for shopping, for sending off Christmas cards, for decorating the house? Many a business man simply escapes as much personal involvement as possible by turning over the buying to his secretary (thereby becoming a sort of modern-day Scrooge, who refused to be bothered with Christmas). But perhaps we should be interrupted more often, and more insistently, with reminders that the Lord Jesus Christ is the supreme Reality, whose demands upon us are ignored at our eternal peril. If Christmas draws us closer to Him, then any bother is worth it. Articles in this issue of the *Journal* have been assembled to draw you closer to Him.

• Most everybody knows about the splendid work of the American

ACROSS THE EDITOR'S DESK



Tract Society, Oradell, N. J. — and almost every church taking its evangelistic task seriously has a tract rack somewhere on the premises. Not as well known is the tract ministry of the American Lutheran Church, largely the work of the Rev. O. B. Anderson, director. Not only evangelistic, but also offering tracts on many aspects of Christian practical living, Tract Mission is located at 421 S. 4th St., Minneapolis 15, Minn. A sample of their products appears on p. 8 of this issue, "My Name Is on the Gift!"

• Unfortunately the "interruption" represented by this Christmas issue of the *Journal* cannot be extended altogether to the news, for life has a way of going on as usual. From Dec. 4-9 the National Council of Churches held its triennial General Assembly in Miami Beach, and assist-

ant editor Arthur Matthews was on the spot to report the details. Read the news section to see the latest goings on in the "ecumenical" Church. Read it also to note the difference in interest and aims as compared with the evangelical preoccupation of those who attended the Berlin World Congress on Evangelism. Quite a contrast, isn't it?

• Information reaching us is that the Christmas decorations are back on the Miami courthouse this year despite strong efforts of "liberal" religious elements in Miami, including the Greater Miami Council of Churches, to keep them off. Over and over again we are reminded (by this and in other ways) that laymen today are more acutely conscious of the dangers confronting a nation without a spiritual heritage, than are many of their religious leaders. ☐



National Council Debates World Needs

MIAMI BEACH — What does the world need most to know these days?

For most of a sun-filled week some 3,000 persons were considering that question here. They gathered for the triennial General Assembly of the National Council of Churches under the theme, "That the world may know."

Light was focused on the subject of evangelism here as it probably never before had been at an NCC meeting. But it came through many filters, and there was little agreement on even a definition of evangelism.

Some 900 of the individuals attracted here for the Assembly came as delegates from the 34 member denominations, and in business sessions they produced a stack of documents for the world's consumption. Joining in the meetings with them and assisting with their work were consultants, observers, fraternal delegates, accredited visitors and staff.

Before the sun set for the last time on the meeting at luxurious Hotel Fontainebleau the delegates had

told the world of their concern about a host of political, social and economic issues.

Evangelism did come in for some mention in general terms in a one-page "message" adopted by the Assembly.

Said the message: "We believe Jesus Christ is in the midst of life and will have the last word in history. Therefore we must not hesitate to proclaim the gracious God and live as the gracious neighbor."

The summary document of the meeting also called upon the constituencies of the council to "concern themselves actively with the great responsibilities that have confronted this Assembly, including the basic need of men to know the Living Christ and under His Lordship seek the elimination of racial injustice, poverty, hunger, war, and the disunity in the household of Christ."

The reference to men's need to know Christ was added as a floor amendment when it was learned that the drafting committee had left out

any such specific note of spiritual need. At one point, when a delegate suggested the addition of a paragraph on "evangelism," the chairman of the document's drafters said that the whole piece (largely concerned with social concerns) was a statement of evangelism.

One of the key phrases in the message called on church members to "demonstrate the Christian faith in fresh ways."

Attempts to define evangelism ran through all the meetings, from the smallest sections to the best-attended plenary sessions of the Assembly. Arthur Flemming, new president of the council, suggested that it is both "deed" and "word" — not either/or.

The Assembly study book by council executive Colin Williams had put the question largely in a social context.

Bishop Lesslie Newbigin of the Church of South India, leading daily Bible studies, reminded of the importance of the testimony of Christians to bring men to conversion. In his exposition of John 17 he stressed the spiritual unity of believers.

Dr. Flemming said there is a "desperate" need for consensus among Christians who stress proclamation and those who emphasize social action. He called for continuing dialogue in the field.

The dialogue at least got started here, with Evangelist Billy Graham appearing on the Assembly program. He spoke to the best-attended of the three Assembly luncheons. Man must first be converted to Christ, Mr. Graham said. Then, he added, he must be converted with Christ to the world.

Evangelical Unity

He gave first priority to the simple proclamation of the Gospel. He concluded the address by reminding that Christ will ultimately change the history of the world by changing the hearts of men.

The night before he was to address the luncheon the world-famed evangelist spoke to a study section on evangelism, reviewing the recent World Congress on Evangelism, of which he was honorary chairman.



THE CHURCH OVERSEAS

BAARN, THE NETHERLANDS—The mass movement to the Christian churches in Indonesia which began last fall after the abortive Communist coup attempt and the bloody anti-Communist reaction which followed it is still continuing. Mass evangelism in great public squares and mass baptisms belong to the order of the day.

This was reported by the Rev. Tan Ik Hay of the Chinese Church in Indonesia during a visit to the Reformed Mission Center here.

In the context of a great evangelization campaign which six churches in North Sumatra carried out, 2000 Indonesians were baptized on one Sunday in the village of Tigalinga.

In this one area, there are about 10,000 recently baptized Christians.

In the Gunung Kidul area near Wonosari in Middle Java, about 4500 people have applied for baptismal instructions after professing faith in Christ.

In Bandung, where 60 pastors from 52 churches have organized a revival movement, several thousand baptisms have taken place.

The Reformed Churches in the Netherlands with missionary work in Indonesia have promised special assistance in money and personnel for this mass evangelization and the new tasks which it has brought for the congregations. ☐

There was more unity among delegates to the Berlin meeting than among those present for the NCC Assembly, he suggested. It is in the field of evangelism that most of the tensions in the Church lie, Mr. Graham said.

His comments on the Congress were followed by appraisals of the gathering by a number of denominational evangelism secretaries — largely appreciative.

When the section met the next night though there was heat mixed with the light on the subject. Willis E. Elliott, associate secretary of evangelism for the United Church of Christ, verbally tore into the Congress program and some of its principal leaders in a long critique.

'Distort Gospel'

Evangelical conservatives who find everything necessary for the Christian faith in the Bible are "distorting" the Gospel, he charged. The interpretation given in Congress Bible studies by the noted British preacher, John R. W. Stott, were more dangerous than the fake Bibles produced by Communists, Dr. Elliott claimed.

The consultant to the Assembly who observed the Berlin Congress identified Billy Graham with the scribes who killed Jesus.

To Dr. Elliott, evangelism is "sharing the secret of who it is who's struggling to be born" at Advent.

While discussions continued in section meetings, in the corridors and on the beaches, delegates on the floor of the Assembly ground out a stack of pronouncements, telling the world of a variety of concerns. They called on the United States to seek a Viet Nam settlement through the United Nations. They asked for a Christmas cease fire. They asked President Johnson to reverse the Office of Economic Opportunity decision and put the Child Development Group of Mississippi back in business. They asked for political and economic pressure against the government of South Africa. They asked for more planned parenthood programs. They asked for more dialogue among all religions on social questions. They expressed grati-

NCC Moves Toward Closer Roman Ties

MIAMI BEACH — Even though the hierarchy of the Roman Catholic Church has not officially asked for such an action, the General Board of the National Council of Churches has "recognized" that the Catholics are in agreement with the NCC constitution's preamble.

The step, taken after nearly an hour's debate here, opens the way for Roman Catholics to serve on the NCC staff and in its program boards and committees. It also opens the door to membership in the council by the Roman Church, should its hierarchy decide to apply.

Edward D. Grant of Baton Rouge, La., a Presbyterian US representative on the board, brought out by a line of questioning on the floor that no initiative in this direction had come from the Catholics. He suggested that the action might prove embarrassing since it had not been requested by the hierarchy.

But top officials of the council came to the defense of the proposal and urged its passage. It was presented by Methodist Bishop John Wesley Lord, chairman of the board's general constituent membership committee. He described it as part of a "fantastic" blossoming of relationships with the Roman Church.

When asked by Dr. Grant if the Roman hierarchy had agreed to any reciprocity, he answered, "I believe there is something down the road."

R. H. Edwin Espy, general secretary of the NCC and a member of the World Council of Churches working group with the Vatican, assured the board that the Vatican secretariat for promoting Christian unity is aware of the development.

Mrs. Cynthia Wedel, the council's associate general secretary for Christian unity, told board members that the language of the proposal was carefully worked out with represen-

tatives of the hierarchy.

Suggesting that eventual membership in the council for the Catholics may be a distinct possibility was a remark by Bishop Lord made in answer to one of the questions raised on the floor. Any suitor runs the risk of getting a "no" answer when he proposes, said the Methodist leader, and the NCC runs that risk as it continually woos new members.

The recognition of the Roman Catholic Church passed on a voice vote, with only one "nay" heard.

At the same meeting prior to the convening of the triennial NCC General Assembly the board elected its first Roman Catholic staff member. He is a Jesuit, the Rev. David J. Bowman, assistant director of the council's department of faith and order. He has been serving on an interim basis since September.

In addition to the Catholic recognition, two other important matters cleared the board on the recommendation of Bishop Lord's general constituent membership committee. One was the recognition of the new University Christian Movement (*Journal*, Sept. 21) as a "related movement" — the status that one of its predecessors, the National Student Christian Federation, had. UCM also includes Roman Catholic, Orthodox and Quaker student groups.

Another recommendation clearing the board was approval of the applications of four communions for membership in the NCC. Subsequently approved by the General Assembly, the new members bring to 34 the number of Churches in the council.

There was no debate when the matter reached the Assembly, but the board discussed at length the application of the Exarchate of the Russian Orthodox Church, a denomination loyal to the Orthodox hierarchy in Moscow.

Also voted into membership on the board's recommendation were the Church of the New Jerusalem (Swedenborgians); the Antiochian Orthodox Catholic Archdiocese; and the Progressive National Baptist Convention.

'Activists' Lead New Administration of NCC

MIAMI BEACH — Officers committed to the activist stance of the National Council of Churches were installed at the conclusion of the NCC triennial Assembly here.

As expected, Arthur S. Flemming assumed the presidency (*Journal*, Dec. 7). The council is going "in the right direction," he told reporters after his election, and he considers the development of "increasingly effective action programs" as one of his challenges.

The president of the University of Oregon is the second layman to hold the top post. Industrialist J. Irwin Miller was president from 1960 to 1963.

During the past triennium Dr. Flemming, a Methodist, has been first vice-president.

Named to the first vice-presidency for the next triennium was Edwin H. Tuller, general secretary of the American Baptist Convention, with headquarters at Valley Forge, Penna. He will also serve as vice-chairman of the policy-making general board. He is one of the principal architects of the NCC reorganization authorized three years ago and still being effected.

Marion de Velder, stated clerk of the Reformed Church in America, was named recording secretary. A layman of the United Presbyterian Church USA, David B. Cassat of Dubuque, Iowa, was re-elected treasurer.

The top staff position in the council, that of general secretary, went to R. H. Edwin Espy for another three years. A lifelong worker in "ecumenical" organizations, he has just completed his first three-year term as chief of the NCC staff.

Vice-presidents in the four major program areas are: Truman B. Douglass of the United Church of Christ, Division of Christian Life and Mission; Harlie L. Smith, Disciples of Christ, Division of Christian Education; Alford Carleton, United Church of Christ, Division of Overseas Ministries; and James K. Mathews, Methodist, Division of Christian Unity.

Among the 13 vice-presidents at large are the following members of the United Presbyterian Church USA: William B. Arthur, editor of *Look* magazine, New York; Mrs. Wright W. Brooks, Minneapolis, Minn.; and Calvin Hamilton, city

planner for Los Angeles.

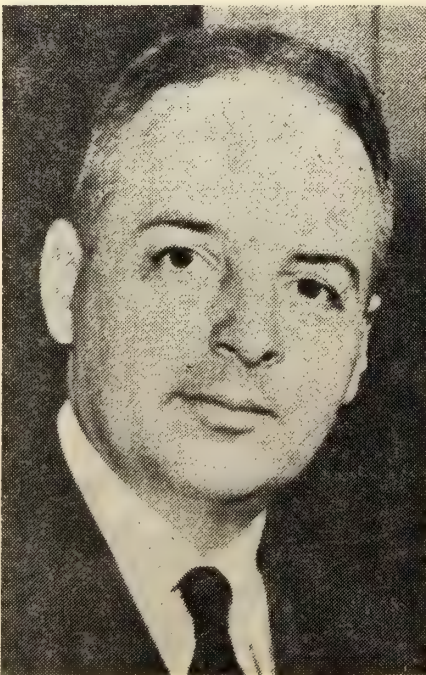
One of the vice-presidents at large was named in an unusual Assembly action. More than 24 hours after the elections were conducted the nominating committee came back with the request that an additional vice-president — from the Eastern Orthodox tradition — be named. As with all the other nominees, the Assembly accepted without discussion the name of Charles G. Raphael, a New York lawyer who has been a long-time representative of the Greek Orthodox Archdiocese on the General Board.

More extensive relations with non-member communions, including the Roman Catholic Church, were listed by Dr. Flemming during his presidential address as a goal of his administration. He said the council should "chart new paths" in Christian unity.

He also expressed an interest in closer contacts with conservative evangelical groups.

Paths in other areas should also be charted during the next three years, the new president suggested at the concluding luncheon. The council has an opportunity to do more in proclaiming the Gospel, he told his audience. That proclamation should be "by word and deed," he explained.

In an earlier press conference Dr. Flemming forecast a growing emphasis on evangelism and some "significant developments" in the field during the next three years.



Arthur S. Flemming

Another priority in his program will be the emphasis on peace and international affairs, the president revealed. He has been serving as chairman of the NCC advisory committee on peace.

Presiding at a session of the Assembly devoted to international relations, he expressed a concern that the council and its member denominations have not been able to stir individuals to much action in this field. The Sixth World Order Study Conference, of which he was chairman last year, accelerated "to a considerable degree" the work of the NCC in international affairs, Dr. Flemming noted.

Action in this field is as important as speaking, he said.

The president reminded that action is one of the three major aims enumerated in the NCC constitution, the others being to study and speak. One of the results of the council's work is to form public opinion, he noted. ☐

Board Defers Action On Selective Objection

MIAMI BEACH — The United States government was urged by the National Council of Churches General Board to end the draft, but it put off until February action on a controversial policy statement concerned with conscientious objection to military service.

The resolution on the draft was passed on a voice vote. It suggested that "there are better ways of insuring our national security and of meeting the manpower needs of national defense than the present selective service system with its patent inequities."

Also passed was a policy statement opposing conscription for such organizations as the Peace Corps and the anti-poverty force. The vote: 82 in favor, none against and four abstaining.

All three proposals relating to the draft were introduced to the board by E. Raymond Wilson, veteran Quaker lobbyist.

The proposed policy statement on conscientious objection was finally sent back to the Division of Christian Life and Mission for redrafting and presentation to the next board meeting Feb. 20-24. As presented here, the document would ask government recognition of those now known as "selective objectors." ☐

Bethlehem of Judea

LUDWIG R. DEWITZ, Ph.D.

Long before Mary and Joseph made their journey to their ancestral home in Bethlehem Ephratah, another famous pair whose names have never been forgotten were approaching the city from the direction of Bethel.

It is obvious that Rachel cannot continue to reach the city proper for the time has come that she must give birth to a son. She is afraid that death will prevail over life as the pain of bringing her child to birth seems so agonizing. Into the darkness of her despair there comes the comforting message of the midwife: "Fear not; thou shalt have this son also." It is, however, at the sacrifice of her own life that her son is born.

"Call him Ben-oni, son of my sorrow," she urges Jacob with her dying breath, but the father follows a different inspiration as he gives his son the name Benjamin, "Son of the right hand," a term that speaks of strength and not of weakness, of a power that upholds rather than a life that succumbs.

Is it not strange that of all the sons of Jacob it is only Benjamin, born in the fields of Bethlehem, whose coming into the world is told in greater detail? As far as his brothers are concerned, only their names and parentage are given, but in the case of Benjamin the place of his birth and the circumstances surrounding it are mentioned.

Is it mere fancy, an unwarranted reading of the text, when we seem to hear the first harmonies of Christmas music in the sound of the narrative, when we think we can see some rays of light that shone so brightly

on Christmas night as the scene is opened up to us by the writer of Genesis?

Preview of Christmas?

Bethlehem is brought to our notice in connection with the birth of a child; there is a strange mingling of sorrow and joy, of life and death, of fear and hope that we meet again so many years later when we witness the birth of Jesus: the mother's joy and the sword that would pierce her heart, the shepherds' fear and the angel's "Fear not," the darkness of the night and the heavenly light, the threat to the child's life and its increase in wisdom and stature. How beautiful the design of Christmas in its historical delineation!

Years passed, and the people of Bethlehem shared in the joys of harvest time as well as in the sorrows of famine. Once the hunger was so terrible that whole families left the town to seek sustenance elsewhere. People still remembered the

time when Elimelech and his wife Naomi had gone to Moab; ten years had passed since those days of want, and things had changed for the better.

The day came when Bethlehem was stirred by the news that Naomi had actually returned. Those years had taken their toll; no wonder that she told her former friends not to call her Naomi any more but Mara, seeing that "the Almighty had dealt very bitterly with her." What a comfort it was to her to have Ruth, her daughter-in-law, at her side!

Bethlehem, as the scholars remind us, might have been originally the place where the god Lachmu was worshipped; at any rate, to the Hebrews the sound of the word spoke of nourishment, "the house of bread," and how true this was in the case of Naomi and Ruth. It was at the time of harvest that their circumstances changed, not only in regard to physical want, but more so respecting their deeper needs for fellowship and life's fulfillment.

A Gentile Came In

Again it is the fact of the birth of a son that forms the climax in the dramatic development of the story of Ruth. "May you prosper in Ephratah and be renowned in Bethlehem," that is the common sentiment as the people of the town greet Boaz and Ruth at their marriage. Little did the parents realize then that not many generations thence Israel's greatest king, the renowned David, would be born as one of their descendants in Bethlehem.

If we find in the Bethlehem story of the Book of Ruth an atmosphere that is reminiscent of the earlier episode recorded in the Book of Genesis, and thus suggestive of the tidings of Christmas, it is apparent that

Why Heaven Is Silent

This Christmas the bells that we hear are all earthly; the heavens are silent in 1966. And what a wonderful thing it is that they are silent. For while God remains silent His judgment is withheld. The roar of doom is not yet filling our ears. For this brief period (how long no one, Christian or non-Christian, cares to guess) there is respite on the earth. The sure and certain recompense for human sin is being suspended. While there is life there is hope; there is a chance for humanity.—*Decision* magazine.

The author is professor of Old Testament at Columbia Seminary, Decatur, Ga. This meditation first appeared in the seminary BULLETIN.

in the story of Ruth a new note is added. On her account a stranger to the commonwealth of Israel is joined to God's chosen people by what took place at Bethlehem. Many years later the light of a star was to guide wise men from the east to the city of David that there they might worship Him Who was to be not only Israel's glory, but also "a light to lighten the Gentiles."

When we turn next to the chronicle of Bethlehem, we are still a long way from Christmas as far as time is concerned, but in spirit we are very close to the great event. Samuel had gone out to Bethlehem to anoint Israel's King David in the very place where one day the Anointed of the Lord would enter into this world's history that we might henceforth be able to celebrate Christmas proclaiming, as the word indicates, that The Anointed One has been sent.

The very words with which the visit of Samuel to the house of Jesse closes seem to herald the event of the incarnation: "Then Samuel took the horn of the oil, and anointed him in the midst of his brethren: and the spirit of the Lord came upon David from that day forward" (I Sam. 16:13).

Apart from the scene of anointing, Bethlehem looms large once more in the life of David. It is war time, and desperately athirst David longs for some of the water from the well of Bethlehem. Three of

his valiant friends risk their lives in order to obtain the precious draught of refreshing water for their captain; to their surprise, David pours the water on the ground refusing to drink. Significantly the Chronicler says: "David would not drink of it, but poured it out to the Lord" (I Chr. 11:18).

Does not Christmas tell us of the great "kenosis," the "emptying," when "the word was made flesh and dwelt among us," when divine glory was revealed in condescending goodness, not ashamed to call us brethren?

Outwardly there is little resemblance in the picture of Christmas and the scene of David's pouring out of the water from the well of Bethlehem, but the principle of sacrifice working a deep and lasting union is exemplified in both.

Promised in the Psalms

In the poetry of the Psalms reference to Bethlehem is made only in passing. In the 132nd Psalm, which is a record of David's concern for the ark of the Lord, his desire to have a fitting place to bring the presence of God to the consciousness of his people, we read: "I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob. Lo, we heard of it at Ephratah: we found it in the fields of the wood"

(Psa. 132:4-6). It would strain the rules of sound Scriptural exegesis to see in these verses a prophecy of Christmas, but might we not take the mere suggestion of Bethlehem in its relationship to David's concern for a place where God's presence might be located as a thought that well fits the context of the Christmas story?

It is not at a specific geographical place that has any special sacredness attached to it that God is pleased to dwell, but in the Christ Who was born at Bethlehem that "all the fullness of the Godhead dwells bodily" (Col. 2:9).

The final significance of Bethlehem is impressed on the people of the Old Covenant by the prophet Micah when he declares in a truly inspired and inspiring message: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting" (Micah 5:2).

In the Old Covenant there is the promise of the New Covenant. The breach shall be healed, for sinners there shall be a Saviour, for the helpless, redemption, for those used to bad news and much sadness "good tidings of great joy, which shall be to all people, for unto you is born this day in the city of David a Saviour, which is Christ the Lord."

Christ means nothing in general: only in particular —

My Name Is on the Gift!

REV. OSCAR C. HANSON

Excitement gripped the family as the mail man brought a large package to the door. But the pressure of much mail had damaged the address label in the process of shipping so only the address could be seen. It was not possible

to see the name. The discussion started — "Whom is it for?" "Is it for me?" Even opening the package didn't settle the question. Throughout Christmas, the cloud of uncertainty drove out all the joy, excitement and thrill of this gift for no one really dared to claim it and say, "It is mine." Three members of the household said, "I hope it is mine." "I think it is mine." "I'll try hard to get the right to it."

But such uncertainty never brings the joy that sparkles, the happiness that overflows.

An outward and unreal Christmas is often like that. It robs people of genuine joy, excitement and thrill. Even church people who do not know for sure that they possess the Christ of the manger in their hearts, will try to make themselves content with the outward observance of tinsel, gifts, parties, dinners and the

This is a tract of the American Lutheran Church. See "Across the Editor's Desk," this issue, p. 3.

empty form of going through the singing of carols, going through the liturgy and in pretending to listen to the sermon. Actually their hearts are not in the manger, nor is the Christ of the manger in their hearts. In response to the natural question, "Is Christ your Saviour?" many become embarrassed only to answer hesitantly, "I hope so," or "I think so." They can talk freely about Christmas as long as the conversation relates to the outward observances, but when it comes to Jesus they have very little to say. They are not sure they possess Him. So they lack the joyous excitement of actually knowing they have the greatest possession of all — Christ in the heart!

For You and Me

The Babe of Bethlehem is for you and me — for every sinner, for all: for the lowest, the neediest, the alcoholic, the adulterer, the robber, the good man who can never be nice enough to get to heaven: every person for "all have sinned" (Romans 3:23). "God so loved the world that he gave his only begotten Son (in the manger) that whosoever believes in him should not perish but have eternal life" (John 3:16). In God's boundless love my name is on the "Unspeakable Gift" in the manger.

No pressure of time, persons, kingdoms, atoms or circumstances can ever alter or erase the clear, unmistakable fact of redemption, written with the Eternal Blood of the Babe of Bethlehem that dark Friday on the cross. My name was inscribed on His nail-pierced side, for "with his stripes we are healed" (Isaiah 53:5). In the Saviour of Bethlehem, who gave his life for me at Calvary and was raised from the dead on Easter morn (I Cor. 15:22), you and I and all people may become new creatures — with the old life gone and the new life made actual and real (II Cor. 5:17).

God Who made me, gives me His best in the manger — "His only begotten Son!"

The God before Whom my whole life is open (Hebrews 4:13) and before whom I must give a complete account (Romans 8:1). Never will I deserve this greatest of Gifts. Always I may possess this Christ, by grace alone, because of who He is and not because of what I have done (Eph. 2:8). It is the Father who gives His son to me. His clear authoritative pronouncement came

by angels from heaven that first Christmas night: "For to you is born this day in the city of David a Saviour, who is Christ the Lord" (Luke 2:11).

A gift? What must you and I do with a gift? Either receive it or reject it. There is no other course of action. So it is with Christ, God's gift of His Son. No wonder Jesus said, "He who is not with Me is against Me" (Luke 11:23).

Again at the manger, I may ask Jesus Christ to come into my heart, there to live and rule. This He does when, by His Spirit, I open the door (Rev. 3:20). Then with

certainty I can say with Paul, "Christ lives in me" (Gal. 2:20). I may claim Christ, because of what He says in His Word. I will earnestly pray with Luther:

"Ah, dearest Jesus, Holy Child,
Make Thee a bed, soft, unde-
filed,
Within my heart, that it may be
A quiet chamber kept for
Thee."

Christmas is now real. My name is on the Gift in the manger. I know for sure, Jesus is my Saviour. This is Christmas! ✠

Christmas means, Christ above all —

The Most Revered Name

AARON JUDAH KLIGERMAN, D.D.

One Christmas eve I decided to read the four Gospels through at one sitting. I wanted to find again Him to whom the Christian world turns annually with thanksgiving to God, the giver of all good

things, for the gift of His Son.

The exercise was for me a never-to-be-forgotten experience. Believe me, it does something to one's thinking and living.

It did something to me in the year 1909 while on a train returning home from Odessa, Russia. That was my first acquaintance with the life and ministry of Jesus of Nazareth, a man I did not know and for whom I carried a deep-seated dislike, to say the least. But it did something for me then. It left me with a desire to further investigate the claims of Jesus, resulting in my conversion and final decision to serve Him among my people in the field of Jewish evangelization.

Now, many years later, I wanted to reread the story of our Lord's life on earth at one sitting. I was reminded once again of the fact that Christianity rests upon the significance of Jesus. The new force which came into the world had its origin in the person of our Lord.

The author is retired editor of the Hebrew Christian Alliance Quarterly now living in Asheville, N. C.

A Christmas Acrostic

MAY the thoughts of
EVERYONE be focused on how to
RECEIVE God's greatest gift,
REDEMPTION or salvation
YES! It is God's supreme gift.

CHRIST our Great High Priest
HAS once and for all
RENDERED for all on request
INFINITE eternal, perfect
SACRIFICE on the cross
THUS satisfying God forever and
MAKING a place in heaven
AVAILABLE for those who have
His
SALVATION

—Allston Hamlin

The one fact which has affected the history of the world more than any other is the simple, artless story of His birth, life, death and resurrection.

Esthetics Only

During the same Christmas season I heard a minister speak on "The Meaning of Christmas." He enumerated the following as the most meaningful elements in Christmas: *Star, Mystery, Music, Beauty, Poetry and Memory.*

How unsatisfying this description of Christmas is! The most revered image fashioned by brains and hands represents only a living *Man*, a village carpenter spiked to a cross of wood. But that Babe and a few years later, that *Man*, spiked to a cross of wood, *still lives* and holds the adoration of innumerable multitudes.

Two thousand years ago, with a handful of men, He walked through the streets of the cities and along the country roads of old Palestine. Today nearly one third of the population of the world name His Name.

More than seven hundred years before His birth the prophet Isaiah announced it:

"For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace" (Isaiah 9:6).

Three Attitudes

As I read the Gospels on that Christmas Eve, I was impressed with the fact that we have three distinct attitudes towards our Lord Jesus Christ on the part of the writers of the New Testament. Those men:

- Pointed to One who lived.
- Told of One who is an eternal Presence.
- Told of One in whom they lived.

"The Word became flesh and dwelt among us." The New Testament was written by men who had come in contact with Him, who believed that in the incarnate Lord they had found the meaning and clue to history. They believed they saw God in the face of Jesus Christ.

You cannot read the New Testament without becoming impressed

with the fact that it was written by men who had a vision of the glory of God in the face of Jesus Christ. Our fellowship is with the Father and His Son, Jesus Christ. In the words of a departed beloved Hebrew Christian:

"Christ sheds the light around the Jewish Heart,
That daily drifts in sympathies apart
From friends long loved and kindred ever dear,
Because it has in simple faith drawn near
Unto His love, which, prophets long foretold;
Enriches more than priceless mines of gold;
For His self-sacrifice in truth and grace
The crimson stains of sinfulness efface.
He is the source whence love's pure fountains flow,
The great first cause of all true joy below;
And, though unseen, is ever near to bless
All who believe in childlike artlessness."

—Mark John Levy. ☐

Christmas is for alcoholics, too —

My Name Is Neva

ANONYMOUS

December eighteenth found me without one package under the Christmas tree; in fact, December eighteenth found me without even the tree!

Since I had attended my first Alcoholics Anonymous meeting only four days previously, this was understandable. I had been extremely busy. Three AA meetings and four dry days had alleviated the shakes, somewhat, and most of the pigeons in my stomach had stopped vying for position. The time had come when I could procrastinate no longer; I must do the necessary seasonal

shopping.

Grooming myself at the bathroom mirror, I felt a rare surge of gratitude. Awareness of the approaching season had never really left me during that last heinous binge, and I would imagine, with scalding shame, my explanation to the children of why Santa had not come to their house that year: your gay divorcee mother was drunk. But I had had a reprieve. Something had happened. Somehow the words Alcoholics Anonymous had gained entrance into my booze-befuddled brain, and I had made the sanity-

saving, life-saving call.

My sponsor had recommended that I learn the Serenity Prayer at once; and while I had never been one to listen to advice, much less to follow it, something had happened to the old rebellious me, and I had set about memorizing the prayer.

God Grant Me Strength . . .

Fairly exuding serenity and acceptance, I maneuvered my automobile through the holiday traffic-congested streets. Although I was far

from being physically well, I felt good inside. As I left my car in a parking lot, I heard the carols wafting from our only skyscraper. Ah, indeed, peace was on earth, and I had embarked upon my new way of life with a new sense of well-being, with new self-esteem.

I went about my shopping as I had everything else in my life — headlong. You see, I hadn't learned yet that easy does it. I dashed from shop to shop in a mad frenzy, just as I always had. Jostled by other harried shoppers, I was in a crowded elevator when I smelled it. The gin-laden breath of the jovial gentleman put me in a cold sweat. All at once I wanted a drink. The old alcoholic wheels started to grind out, "Why not? You deserve one after this ordeal. Have a couple and go on your way. You don't have to drink the town dry, you know!"

Making my way doggedly to the parking lot, the friendly neon signs of the bars beckoned enticingly. I was tired, tense and thirsty. It was five o'clock, and the old habit of years' standing told me it was time to have a drink. Relax. Let go.

Somehow I made it home, though I have never known which streets I traveled or if I observed traffic signals or not. Never had such a battle been waged within a human mind. My brain was numb from arguing.

"Have a drink." "No. No drink today." "Oh, for crying out loud! Knock off the goody-goody stuff and have a drink." "No. Not today." "Have a drink." "No." "Drink." "No—No—No."

I entered my house (I had never made it a home), deposited my packages on the nearest table, staggered into the living room, dropped, with complete despair, on the floor, cradling my head in the seat of a chair, and cried out, "Dear God, what am I to do?"

She Was Heard

Something happened. Immediately, the room around me was infused with a great wind-like force. Then, starting at the top of my head and swelling through my entire being, there was a gentle wave of indescribable peace and calm.

I do not know how much time had passed when a dog barked and the voices of children playing outside brought me back to reality. I arose and looked at myself in the

mirror. Surely I would not have the same appearance and I did not. My face was like a mask. What had happened? Certainly this bore some holy connotation, so I must look in the Bible for the explanation. Scanning the pages frantically, my eyes fell on these words, blacker and bolder than all the rest: ". . . you defy authority and you refuse to humble yourself to God and your fellow men." The story of my life!

You say this was some freakish psychological visitation? The imaginings of a hypersensitive, neurotic woman? Oh, no. This was very real, very physical, transcending lucid expression. And it would, indeed, be ideal if I could declare that with this blessed experience I became a new person, bathed in everlasting serenity and cleansed of the desire to drink. But, as the Persian king of old said, "Even this shall pass away."

So She Got Drunk

Gradually the good effects diminished along with my good intentions, and seventy-five days later I was drunk, and I continued to drink in an alcoholic fashion for three months.

Few of us stay completely inebriated for an extended length of time,

and neither did I. I had sober days and nights when I would drag myself to an AA meeting and leave, filled with self-contempt and loathing. Then, one day, something happened. . . .

Reading the Twelve Steps for at least the five-hundredth time, I got the message! The words said, "Having had a spiritual awakening as a result of these Steps. . . ." You see, even such a phenomenal experience as mine does not insure a spiritual awakening. Such awakening can come only when we have taken humble action; when we cease to defy authority and finally humble ourselves to God and our fellow men.

Now, four years later, I feel a customary surge of gratitude. I know deep contentment. The packages are wrapped and the tree glistens. Peace beyond understanding reigns in the home which I share in holy matrimony with the one I loved first, some thirty years ago, and with whom I was reunited after having had a spiritual awakening.

Alcoholics Anonymous is a fellowship of men and women who share. Thank you for letting me share with you my joy this season—my peace this season, as a result of these Steps. — Reprinted from *The A. A. Grapevine*. ☩

Let Our O'erwhelming Wonder Be

That the great Angel-blinding Light should shrink
His blaze, to shine in a poor shepherd's eye;
That the unmeasured God so low should sink,
As prisoner in a few poor rags to lie;
That from His mother's breast He milk should drink,
Who feeds with nectar Heaven's fair family;
That a vile manger His low bed should prove
Who in a Throne of stars thunders above;
That He whom the sun serves, should faintly peep
Through clouds of infant flesh! That He, the old
Eternal Word should be a child, and weep;
That He who made the fire should fear the cold,
That Heaven's high Majesty His court should keep
In a clay cottage by each blast controlled;
That Glories' self should serve our griefs and fears,
And free Eternity submit to years,
Let our o'erwhelming wonder be!

—Crashaw



EDITORIALS

He Did Not Come In Secret

In the modern version of the Christmas story, this Baby came into the world almost unnoticed. It was not until much later that Jesus developed into a special person — not, perhaps, until after He grew to adulthood that He was recognized by anyone as anything but a simple, undistinguished carpenter.

But that is not the way the Bible tells the story.

Angels announced to shepherds that this Baby was the Saviour.

Wise men honored Him as a king and worshipped Him.

A priest in the temple called Him the Lord's Christ.

An aged widow thanked God that she had lived to see Him.

The shepherds told what they had seen and heard to many interested people.

The widow "spoke of Him to all them that looked for redemption in Jerusalem."

Innocent infants died because a jealous king tried to do away with Him.

It seems clearly evident that a great many people — perhaps as many as cared to listen — heard the news that the Messiah had come and that this Baby was He. His

birth was no secret. Heaven seemed determined to publicize it as widely as possible.

If the people who heard the news lost contact with the One who had been announced, it probably was because He was taken secretly to Egypt and then brought back to grow up in another city nearly 100 miles from where He was born.

But there is no reason to believe that any large number of those who heard the "glad tidings of great joy" paid much attention. Some believed. Some wondered. Some became hostile. But it is likely that most let the news go in one ear and out the other.

And so it is today. Christ and His Gospel have never been hidden from the world, although to most of the world He has been and continues to be invisible. As the Apostle Paul said, the Gospel is hidden to those that are lost, "in whom the god of this world hath blinded the minds of them which believe not."

To those who believe, He becomes the wisdom of God and the power of God, the Saviour, Christ the Lord, this Christmas and every day of the year. ☐

To Some He Is Unknown

While working on the above editorial for this Christmas issue of the *Journal*, our mind wandered to material on the desk which offers stark evidence of the blindness of this world to the meaning of Jesus Christ and the power of His Gospel.

Even in the Church there are many who seem to misunderstand completely the offer of the Good News of salvation and the Great Commission to make disciples of men. The need to save human souls from death and hell is ignored (or denied) while spiritual and supernatural categories are translated into humanitarian impulses or humanitarian social concerns.

This week, for instance, we read the coverage of the World Congress on Evangelism in the columns of another Presbyterian US paper. From the mass of news material sent out from Berlin, this paper chose to report the congress by printing the account of a press interview with the Jewish rabbi who attended as an observer.

The rabbi, while appreciative of the courtesies extended and impressed with the commitment of the delegates, was critical of the Congress because he seemed to feel that the Christian faith was rather narrow and because it did not give the place the rabbi believed necessary, to the

social issues of the day.

By making the rabbi's story its own, the Presbyterian paper seemed to imply that this would be its own view of the congress.

But of course the rabbi would not be able to understand the evangelical perspective of the World Congress on Evangelism. Being a Jew he makes no pretense of understanding the spiritual outlook that Christians hold precious.

Might the same thing be true of the Presbyterian paper?

Then there was the treatment given the Berlin conclave of evangelical Christians in the National Council of Churches' General Assembly in Miami, Fla. Severely critical, a speaker before one session went so far as to imply that the evangelical approach was more dangerous to truth than the Communist approach!

Finally, we ponder an exchange of correspondence we have just had with a seminary student who showed signs of being unable to understand the *Journal's* "lack of Christian involvement," as he called it. He wondered how this magazine could call itself Christian when he could not remember having read "a relevant Christian word" in it. To our explanation that we seek to meet the social situation by speaking of Jesus Christ he retorted that it was impossible to speak of Jesus Christ without speaking to the social order.

Wrote he: "When you talk of preaching Jesus Christ and imply the race problem in the Church will be solved, I think you really are saying that you turn your back on the problem hoping it will go away of itself."

All of which suggests that there are some who find the spiritual mission of the Church foolish because they do not understand the Gospel.

Such has always been the story of the world. But from time to time in history it also has become the story of the Church. When this has happened, the Lord has either purified His Church through revival or re-constituted it under new circumstances.

Perhaps the time is soon coming when the faithful witnesses will be called upon to re-constitute the Presbyterian Church US according to its original Reformed (and New Testament) patterns. ☐

Christmas is not a date. It is a state of mind.—MARY ELLEN CHASE, in *Decision*.

Will Someone Tell Us?

Like everyone else in the Presbyterian Church US, we have been interested in the new rules which will govern the conduct of future meetings of the General Assembly.

But unlike a great many others, we haven't been able to see the reasons for all the excitement which seems to have been generated by announcement of the new rules (see *Journal*, Dec. 14, p. 5).

Across the length and breadth of the Church a campaign has been launched against the new rules which is unmatched in intensity by any other controversy we have witnessed.

A group of ministers from Little Rock have signed a statement in which they say they are "disturbed and dismayed" to the extent that they intend to call for "an investigation into the motives and intentions of those who are attempting" this dastardly thing. At least two presbyteries have adopted overtures on the matter.

From Texas and Virginia we hear demands for a called meeting of the General Assembly (a most unusual thing indeed) to scuttle the plans of the Permanent Committee on Assembly Operation.

Quite transparently the brethren of "liberal" persuasion see in the new rules something which dramatically challenges the tight-fisted control of a (any) faction over the high-court of the Church.

They feel so strongly about it that they have been willing to drop the pretense (for the time being) that the right wing of the Church is the only one that is reactionary and opposed to "progress" in order to do something before some dreadful calamity overtakes the Church.

We have studied the proposed rules changes and while one or two lifted our eyebrows slightly we cannot for the life of us see what made the roof fall in.

But the "liberal" brethren never fail to react to anything which makes them sit less secure in the driver's seat, so there must be more here than we have seen. As the Little Rock statement said, some are fearful that this will "disrupt and abort the orderly evolution now afoot within our denomination." (!)

The new rules do take away some of the exclusive prerogatives of the moderator — making it less criti-

(Cont. on p. 20, col. 3)

A LAYMAN AND HIS CHURCH



Where the Confusion Lies

Dr. L. Nelson Bell

We recently read an article entitled, "Why Must Christians Be Concerned With Social, Political, Economic Issues?" We agree that they must.

Why then the present controversy over the role of the Church in such matters? It is because many feel that individual Christians, as *Christian citizens*, must concern themselves with social justice, political honesty and sound economics, but *not the Church*.

We believe that Christian citizens are the "salt" of a festering social order, the "light" in a world darkened by sin. Because of this they should exert every influence possible to improve the situation.

And with equal conviction we believe that the Church has another mission. The Church's mission is not social engineering. The Church is in the world to bring men to Christ and to nurture them in the faith.

She does not exist as an ecclesiastical organization to wield secular power. Her message is spiritual and her power is spiritual.

The Church, *as such*, has neither the calling nor the competence to intervene in secular matters and to do so is to revert to the Roman Catholic concept of church and state which has, where unhindered, led to corruption in the Church and incompetence in the state.

The Church should be characterized by compassion and love, it should be concerned about moral and spiritual conditions. It should provide for Christians in need. It should bring comfort to the sorrowing. It should follow the example set by our Lord.

But by no stretch of the imagination can it be said that the Church has either the mandate or the competence to make pronouncements *in the name of the Church* on such issues as urban renewal, federal aid to education, the recognition of Red China, the repeal (or

enactment) of laws controlling labor, and a thousand and one matters which now concern so many today. What a tragedy that we find many Church courts far more concerned with such matters than with the proclamation of the Gospel of Jesus Christ.

The ministry of our Lord and of the early Church was conducted in a festering social order where every form of personal and corporate evil was countenanced. To what did Jesus and Paul address their attention? To sin in the hearts of men. Jesus' penetrating diagnosis, "For out of the heart come evil thoughts, murder, adultery, fornication, theft, false witness, slander. These are what defile a man," (Matt. 15:19, 20a), is as true today as then. The hearts of men are desperately wicked. It was to meet and solve this problem that the Lord Jesus came into the world.

But for its tragic misapplication of the truth, the modern approach would be ludicrous. How can a sinful social order be changed for the better without changing the hearts of the men who comprise that social order? There can be no lasting good where the cross is bypassed. There is no hope for a better social order when Christ's redemptive work is ignored.

Irrelevant for today? The blood of Calvary is the only thing which is relevant. An honest surgeon does not treat cancer with a poultice. Nor can social ills be healed by external reforms — the hearts of men must be changed and to that task the Church should address herself with the assurance that she holds in her hands the sure cure, the Gospel of Christ's redemption of penitent sinners. Only by being true to her God-given task can the Church be relevant to today's needs. Then, let her members go out with the savor of salt and

(Cont. on p. 20, col. 2)



SUNDAY SCHOOL LESSON

For January 1, 1967:

Time of Preparation

Rev. Wick Broomall

INTRODUCTION. Each of the four Gospels, like children in the same family, has its own peculiarities and distinctive features. The Gospel of Luke contains incidents and episodes in our Lord's life that are treated with a fullness and variety not found in the others. Luke was the historian preeminent of the New Testament literature.

I. CHRIST'S MINISTRY IN THE LIGHT OF HIS TOTAL MISSION. Christ's mission as Messiah and Saviour of the world is surveyed in Luke 3:1—4:15.

A. History (Luke 3:1-2). These verses, like the similar ones in 2:1-3, are peculiar to Luke, an historian and careful scholar (cf. 1:3). Four points are worthy of notice:

The ministry of Christ is dated according to the secular and religious rulers of the time; God intervenes in the course of history to accomplish His divine purpose ("the word of God came to John"); God has John the Baptist ready to introduce His Son to the sons of men. How little the greatest of earth's potentates become when viewed historically against the impact made by the Son of Man in His entrance into the course of human history!

B. Ministry of John the Baptist (3:3-20). The ministry of John the Baptist was confined to the territory of the wilderness of Judea around the Jordan river. Here it was that John began his ministry as the forerunner of Christ (cf. Mal. 3:1; 4:5-6).

His ministry had one specific purpose, to call men to repentance; to administer baptism as the outward sign; with a change of life as the evident fruit (3:8); and remission of sins as the spiritual and eternal result (cf. Luke 24:47; Acts 2:38; 5:31; 10:43).

These points should be emphasized: The Gospel of Luke quotes from the so-called "Second Isaiah" (chapters 40-66), and calls the au-

Background Scripture: Luke 3:1—4:15

Key Verses: Luke 3:21-22; 4:1-13

Devotional Reading: Isaiah 40:1-5

Memory Selection: Luke 4:8

thor *Isaiah*; prophecy is interpreted figuratively, not literally (Luke 3:5 could hardly be taken literally); Christ is identified as Jehovah ("Make ye ready the way of the Lord"; compare similar identification in Rom. 10:13); the Gospel message is said to be universal (Luke 3:6). This message is designed for all mankind (2:14, 32; John 3:16; Tit. 2:11; II Pet. 3:9).

1. Illustrated (3:7-14). Luke gives us complete details and contrasts between what the people thought they were ("Abraham . . . our father") and what they actually were ("Ye off-spring of vipers"); between the day of opportunity now ("Bring forth therefore fruits worthy of repentance") and the day of judgment later ("who hath warned you to flee from the wrath to come?").

The contrast between the general (the call to repentance) and the specific (as given to the different people mentioned in verses 10-14) is clearly shown as is the implied contrast between the privileged Israelites ("begin not to say within yourselves, We have Abraham to our father") and the outcast Gentiles ("God is able of these stones — the Gentiles — to raise up children unto Abraham") cf. Gal. 3:28-29).

John's message to the people anticipates the fundamental truths enunciated later by Christ and by the Apostles in their writings. There is no essential difference in theology between John the Baptist and Christ.

Differentiated (3:15-17. The people at this time had begun to "rea-

son" that John himself was possibly "the Christ" (that is, the promised Messiah). To these people John had manifested some of the traits that they had imputed to the Messiah. It was quite necessary, therefore, for John to explain why he himself was not the Messiah. This explanation leads naturally to a profound exposition of divine truth regarding the differences between himself and the Messiah:

John's inferiority was 1) of position ("but there cometh He that is mightier than I, the latchet of Whose shoes I am not worthy to unloose"); 2) of function ("I indeed baptize with water . . . he shall baptize you with the Holy Spirit and with fire"); 3) of mission. His mission is for the present and as an introduction; the Messiah's mission extends to the final judgment (verse 17: cf. Matt. 13:40-43).

John's statements about the Messiah's mission point not only to the Pentecost event (when the Holy Spirit appeared as tongues of fire upon the waiting disciples (Acts 2:3-4) but also to the day of judgment when Christ shall appear as the Judge of men and, having separated the sheep from the goats (Matt. 25:31-46), shall assign them to their eternal abode ("his garner") and condition ("unquenchable fire" — cf. II Thess. 1:7-9).

3. Climaxed in martyrdom (3:18-20). John's stern preaching caused Herod, living in open sin, to imprison John and thus silence his ministry. Later, while under the sensual infatuation of a voluptuous dancer, Herod added to his sins by causing the Baptist to be beheaded (Matt. 14:1-12).

Before his tragic death, while still languishing in prison, John experienced a temporary eclipse of his faith. He was reassured by Christ (11:2-6) who esteemed John as a very important person in God's plan (11:7-15).

John's death was prompted by a political leader; Christ's death was

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prompted by religious leaders. John's death had no efficacy as an atonement for our sins; Christ's death made a complete atonement for our sins (Matt. 20:28; Tit. 2:14; Heb. 9:28).

C. *Divine Attestation* (3:21-22). Compare Luke's record with what is said by the other evangelists of this epoch-making event (Matt. 3:13-17; Mark 1:9-11). Luke adds the significant detail that Jesus was "praying." There are at least nine other places in our Lord's life when Luke adds this significant detail (5:16; 6:12; 9:18, 29; 11:1; 22:32, 44; 23:34, 46) (*The New Bible Commentary*).

At the time of Christ's baptism prophecy was fulfilled when He was "anointed" as the Messiah (Dan. 9:24-27; Luke 4:18; Acts 4:26; 10:38) and power for His Messianic mission was supplied by the infilling of the Holy Spirit (Luke 4:14; Acts 10:38). The *pleroma* ("fullness") of the Godhead dwelling in the Son (cf. Col. 1:19; 2:9) was fully attested by the Father's voice from heaven (cf. Matt. 12:18; 17:5).

D. *Christ's Sonship* (3:23-38). Luke recorded the glorious fact that Jesus Christ is God's "beloved Son" (3:22). Equally important is that Jesus became (cf. John 1:14) the Son of Man.

Much debate has been engendered by the obvious differences between Luke's record and Matthew's record (Matt. 1:1-16). Luke traces Christ's ancestry back to God through Adam; Matthew traces His ancestry back to David. Luke obviously focuses our attention on Christ's connection with the human race as the world's Redeemer; Matthew, on the other hand, reminds us that the Messiah is the promised seed of David (cf. Rom. 1:2-4).

These two records supplement each other, but they do not conflict with one another. The Holy Scriptures maintain two basic truths about Jesus Christ: His divine Sonship ("the Son of God") and His human Sonship ("the Son of Man"). Both of these truths must be held in the proper balance as given in the Bible and as proclaimed in the great orthodox creeds of the Christian Church from ancient times.

E. *Christ's Conflict with Satan* (4:1-13). This section should be compared with the parallel accounts in the other Gospels (Matt. 4:1-11; Mark 1:12-13).

1. *The reality*. In this encounter

with the Prince of Darkness, Satan is presented as a personality making a frontal attack upon the Messiah. Nothing in the narrative suggests the possibility, entertained by some today, that this conflict arose subjectively in Christ's mind between impulses that led Him to obey or to disobey the divine will. The "always" in John 8:29 shows plainly that there was never a conflict in Christ's mind between a supposed lower and a supposed higher impulse existing in Him.

2. *The need*. The need for temptation arose to show that Christ is the Conqueror of Satan both now and later; to prepare Him for His priestly ministry of intercession (Heb. 2:17-18; 4:14-16; 7:26); to manifest the complete impeccability of His sinless nature (John 8:46; II Cor. 5:21; I Pet. 2:22; I John 3:5); and to present Him as the model in facing and overcoming all temptations that trouble Christians.

3. *The sustaining power of the Holy Spirit*. The Holy Spirit, having freshly come upon Christ, "drives" (Mark 1:12) Christ into the wilderness to meet Satan and gave Christ power (*dynamis*) to overcome Satan's attacks (Luke 4:14; cf. the same *dynamis* connected with the Holy Spirit in Acts 1:8; 10:38; Rom. 1:4; 15:13, 19; I Cor. 2:4; I Thess. 1:5). Humanly speaking, it was the power of the indwelling Spirit that gave Christ the victory in this titanic conflict with the Prince of Darkness.

4. *The place of the Scriptures*. Christ appealed to the Scriptures (the Book of Deuteronomy) to answer each of Satan's attacks. Thus He places the Old Testament in a position of paramount authority ("it is written"). Christ sought no other authority superior to the Scriptures in His conflict with Satan. Christ's use of the Scriptures, in contrast to Satan's, shows how the Bible should be properly interpreted and applied.

5. *The strategy of Satan*. Satan has his devices (II Cor. 2:11) and his wiles (Eph. 6:11), as illustrated in his attacks upon Christ. He appealed to Christ in a time of physical weakness ("he did eat nothing in those days"). He made a true supposition ("if thou art the Son of God") but insidiously invalidated his supposition by the line of argument he followed. Satan stated that he had sovereign right to bestow upon Christ "what had been delivered unto (him)" (v. 6),

yet failed to state that this "right" was limited and soon to end (Luke 10:18; John 12:31). He cited the Scriptures but did not give to them the right interpretation or application.

6. *The significance of the three temptations*. As often indicated by expositors, these three temptations undoubtedly have a backward glance toward the three temptations confronting Eve (Gen. 3:6) and a forward glance toward three temptations confronting the Christian in the world (I John 2:15-17).

It may be added that the three temptations exhausted Satan's effort to deflect the Messiah from His God-given mission. There was a fullness of Satanic attack on Christ ("when the devil had completed every temptation, He departed from him for a season" v. 13).

F. *Christ's Spiritual Endowment* (3:14). This verse is of paramount importance in understanding the entire ministry of our Lord. The power of the Spirit enabled Christ to perform all His mighty works (Matt. 12:28). He was "anointed with the Holy Spirit and with power" (Acts 10:38). By the Holy Spirit He "offered himself without blemish unto God" (Heb. 9:14).

G. *Christ's Reception among Men* (3:14-15). Three features of the life of Christ show how His ministry was widely known ("a fame went out concerning Him through all the region round about"); how teaching was a prominent part of His ministry ("He taught in their synagogues"); and how He was received by the people ("being glorified of all").

II. *CHRIST'S MINISTRY IN THE LIGHT OF OUR LIVES AS CHRISTIANS*. Surely there are many applications that we can make of our lesson from Luke today. May the Spirit of God who wrote this narrative lead us in our personal application of these truths to our lives today. ☐

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YOUTH PROGRAM

For January 1, 1967:

Christ, Our Prophet

Rev. B. Hoyt Evans

Scripture: John 12:44-50

Suggested Hymns:

"Lord, Speak to Me That I
May Speak"

"More About Jesus Would I
Know"

"Saviour, Like a Shepherd
Lead Us"

PROGRAM LEADER'S INTRODUCTION: Our knowledge of who Christ is and what He does comes from the Scriptures. It has been apparent to Christian people for many years that the Bible speaks of Christ as a prophet.

What is meant by the term "prophet"? One of the clearest explanations of what a prophet is and does can be found in the words of

Deuteronomy 18:18. "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak them unto all that I shall command him."

There are, then, two aspects of the prophet's work: (1) he must receive a message from God, and (2) he must convey that message to others. One of the most frequent utterances of the prophets was in these, or similar words: "The word of the Lord came unto me, saying. . . ." A person could not be a prophet until he had received a message from God. On the other hand, one who *had* received a word from God was not really a prophet until he delivered that message to those for whom it was intended.

A modern understanding of the word prophet suggests that he is one who predicts future events. It is true that some of the prophets of the Bible were given knowledge of things which were to take place in the future. But the basic meaning of the word is "one who speaks forth from God," rather than one who predicts the future.

The basic duty of any prophet is to know and declare the will of God. Sometimes God's will has to do with promised blessings, sometimes it has to do with judgment.

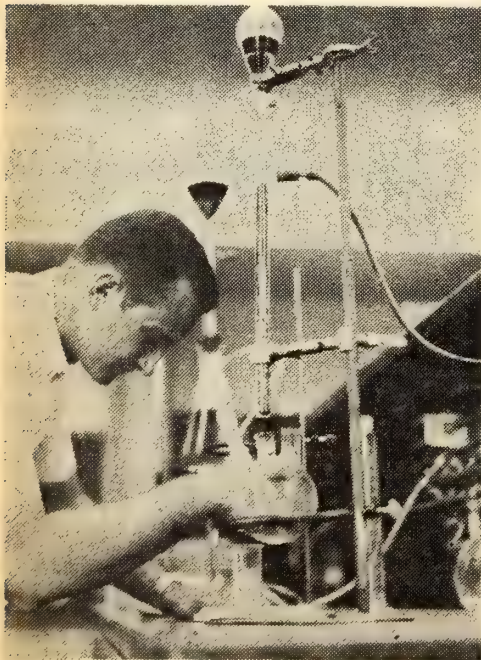
Sometimes it has to do with what He wants us to know about Himself and His will for our lives. The Bible makes it clear that Christ fulfills all these duties and qualifications.

FIRST SPEAKER: We know that it is proper to speak of Christ as a prophet because the Bible speaks of Him in such terms. The Old Testament speaks of the coming of a prophet in these words: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." Acts 3:22 applies these words to Christ, clearly indicating that He was the prophet who was to come.

Christ made the specific claim that He was a prophet. In Luke 13:33 He said: "Nevertheless I must walk today, and tomorrow, and the day following: for it cannot be that a prophet perish out of Jerusalem." Again He was referring to Himself when He said, "A prophet is not without honor, save in his own country and in his own house" (Matt. 13:57).

Furthermore, Jesus claimed consistently to bring messages from God. These are His words: "For I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak" (John 12:49).

SECOND SPEAKER: It is ob-



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CATECHISM STUDIES

Rev. Paul G. Settle

vious that Christ exercised the prophetic office during His earthly ministry. While this is surely true, there is sometimes an undue emphasis on this aspect of His prophetic work as though being a prophet means nothing more than being a popular teacher.

There are those who say that Christ's being a prophet is another way of saying that He was a wise teacher. To say this and nothing more is to rob His prophetic office of much significance. As a matter of fact, the Bible plainly states that Christ exercised the prophetic office before the incarnation. He did this as He spoke through the prophets of the Old Testament. We read of this in I Peter 1:10,11:

"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."

Christ has also continued to fulfill the office of prophet since His ascension through the work of His Holy Spirit. This is what He said shortly before His death: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that He shall speak; and He will show you things to come. He shall glorify Me: for He shall receive of mine, and shall show it unto you" (John 16:12-14).

THIRD SPEAKER: In what ways does Christ do the work of a prophet? How does He go about making known to us the will of God? Quite obviously He does it through His teachings. The wise and clear words of Jesus recorded in the New Testament are revelations of God's will for our lives.

He also makes us to know His truth in the miracles He performed. John refers to the miracles as signs. They were deeds which were designed to teach important truths. Not only Christ's words and miracles, but all the actions of His life revealed the nature of God. In His life and death on the cross we can see the wisdom, power, holiness, justice, and love of God. Jesus said, "He that hath seen Me hath seen the Father" (John 14:9).

91. Q. How do the sacraments become effectual means of salvation?

A. The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them; but only by the blessing of Christ, and the working of His Spirit in them that by faith receive them.

"The sacraments become . . ."—Sacraments, in themselves, have no magical powers. They are means to an end. They are channels of grace to believers only when Christ Himself makes them so.

"... in him that doth administer them . . ."—The sacraments do not minister. Nor are the sacraments limited by any sinfulness in the minister.

"... the blessing of Christ . . ."—All grace comes from Christ, through the Holy Spirit. We cannot earn salvation by means of the sacraments. We simply may receive God's grace, according to His will.

"... by faith . . ."—We are required

As we have already noticed, He did His prophetic work when He spoke through the prophets in earlier times and as He worked through His Spirit to inspire the apostles of the New Testament.

Christ is still our prophet, because it is His Spirit who enlightens our minds as we read and hear the Scriptures. He is truly the one who makes us to know God's will for our salvation and for our lives.

PROGRAM LEADER: How do we respond to the prophetic work of Christ? We should gladly accept what He reveals to us. We should believe the truth which He makes known, and we should believe in Him as our Saviour and Lord. We prove that our belief is sincere when we are obedient to His will for our lives.

Closing Prayer.

only to take God at His Word and look beyond the visible sacrament to the invisible, spiritual truth that the sacrament symbolizes.

• • • •

TEST YOUR UNDERSTANDING

1. There are only three sacraments — the Word, baptism, and the Lord's Supper. True—, or False—?
2. The sacraments always bring grace to anyone who participates in them. True—, or False—?
3. Without faith, a sacrament is of no spiritual benefit. True—, or False—?

SEARCHING THE SCRIPTURES

Explain Acts 8:13,21 and I Cor. 11:29 in the light of this answer.

• • • •

92. Q. What is a sacrament?

A. A sacrament is a holy ordinance instituted by Christ, wherein, by sensible signs, Christ and the benefits of the new covenant are represented, sealed, and applied to believers.

Only Christ, the Head of the Church, can set up anything that every Christian must do. A sacrament is false if it cannot be shown to have been commanded by Christ.

The sacraments are audio-visual aids, or object lessons, which illustrate the heart of the Gospel. They can be seen, tasted, or touched, and they point beyond themselves to Christ and the salvation which He has accomplished for believers.

God loves us. The Word tells us of this fact, and the sacraments show us, appealing to our feelings through our senses.

The sacraments also apply God's grace to us. The visible symbols help us to better understand God's grace, and therefore our faith is strengthened and Christ Himself becomes more real to us.

(Cont. on p. 20, col. 2)



BOOKS

JESUS OF NAZARETH: SAVIOR AND LORD, ed. by Carl F. H. Henry. Wm. B. Eerdmans Publ. Co., Grand Rapids, Mich. 277 pp. \$5.95. Reviewed by Dr. Richard V. Beesley, Wheaton College, Wheaton, Ill.

This book is a symposium by 16 evangelical scholars on the vital subject of the person and work of Jesus Christ. It is the fifth volume in a series dealing with "Contemporary Evangelical Thought." For those of us familiar with scholarship in the evangelical wing of the Church, it is almost enough that Dr. Carl F. H. Henry is editor. Dr. Henry's distinguished editorship of *Christianity Today* is well known and he is author of many important books.

An impressive array of contributors offer chapters on various aspects of the life and influence of Christ. The book offers good evidence that evangelicalism is *not* a staid fundamentalism. These scholars are interested in issues of today and concerned about making the historical and "orthodox" beliefs of Christen-

dom relevant to our day. This is not simply a reversion to the old fundamentalist-modernist conflict of the 1920s.

It is obvious that these men are aware of current trends in theology in Europe and the recent deceased deity bombshell. They have an alternate view — a more Biblical and truly evangelical view.

While this reviewer admits that much of the reading is hard going, much of this volume also will be found readable to those who are serious in seeking to understand the forefront of thinking in current evangelical thought about God's Son. I commend the book to those who are interested in defining a word which is all too often mis-used — evangelicalism. ☐

INTERPRETING THE ATONEMENT, by Robert H. Culpepper. Wm. B. Eerdmans Publ. Co. Paper, 170 pp. \$2.45. Reviewed by Dr. Richard W. Gray, pastor, Calvary Presbyterian Church, Willow Grove, Penna.

The cover summarizes this book. "The author sees the doctrine of the atonement as central to the Christian faith and carries on his discussion of it against the background of a Biblical understanding of sin, presenting the Old Testament foundations, the New Testament witness, and various historical interpretations. He concludes with a constructive statement of the doctrine that will serve the reader well as a guide to a deeper understanding of the Christian faith and its practice in the modern world."

The author, chairman of the Japan Mission of the Southern Baptists, begins his exposition with the sacrificial system of the Old Testament. After saying that the Old Testament itself makes no attempt "to give a rationale of sacrifice," he says "the most common misinterpretation of sacrifice in the Old Testament is that which is associated with the view of penal substitution. With regard to atoning sacrifices in the Old Testament, this is the view which assumes that there is a transfer of guilt from the worshipper to the sacrificial victim, that the innocent animal is punished in the place of the worshipper, and

that the worshipper is thus delivered from the punishment which he deserves because of his sin."

Having dismissed the concept of penal substitution he replaces it with a concept of identification. According to the author, "Sacrifice offered a means for the sinner to make his approach to the righteous and holy God. Sacrifice was a means of dramatizing the sinner's repentance, of covering his sin, and of providing a means of self-surrender to God." This identification is a substitution in life rather than a substitution in death. "The life offered must be that of another, innocent and pure, free from all impurity and sin, and yet withal the symbol of the ideal life to which he aspired and with which he could identify himself." Thus the blood was not the life of the victim poured out in death as a substitute for the death penalty due to the offerer.

Culpepper carries this exchange of identification for penal substitution into the New Testament. He finds that Christ is the servant who submits His life to God to live in the place of the life that we ought to have lived rather than as the servant upon whom God laid in His death the iniquity of us all.

In the historical survey he rejects the interpretation of Anselm and Calvin of penal substitution. Though rejecting Calvin's emphasis upon the passive obedience of Christ in His substitutionary death he grasps Calvin's emphasis on the active obedience of Christ in His substitutionary life. To the author man is saved not primarily by Christ's death but primarily by His life. In repentance and faith, he says, we identify with the life of Christ. For the author repentance and faith do *not* identify us with Christ in His death as our penal substitute. ☐

THE POWER OF PERCEPTION: WHAT DO YOU SEE WHEN YOU LOOK AT A ROSE?, by Marcus Bach. Doubleday & Co., Garden City, N. Y. 156 pp. \$4.50. Reviewed by Lt. Roger J. Cuffey, Armed Forces Institute of Pathology, US Army, Washington, D. C.

The Power of Perception consists of twelve, leisurely contemplative but still thought-provoking, inspirational essays. All are devoted to emphasizing, in one way or another, the point that our lives would be much fuller and richer if we were more aware of and sensitive to the

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many small things in life which we tend to not see or not hear. "I need . . . to view my world more closely, respond to it more deeply, and interpret things more creatively in order to find the wonders so thinly veiled from sight," writes Dr. Bach.

A well-known researcher in the field of inter-religious and inter-cultural relations, the author has included in his book a number of conversations which he has had with persons of various nationalities and religions whom he has met in the course of his research and travels around the world.

"Once . . . a respected Buddhist teacher . . . challenged me by saying, 'What do you see when you look at a rose? . . . What do you hear when you listen to the wind . . . What do you feel when you feel the commonly unfelt?' " This threefold challenge provided the inspiration for the book, which the author wrote in three corresponding parts

— the commonly unseen (essays concerning insight, reflection, awareness, and perception), the commonly unheard (inspiration, recognition, intuition, and receptivity), and the commonly unfelt (empathy, consciousness, expectation, and apprehension). ☐

THE LIGHT OF THE NATIONS, by J. Edwin Orr. Volume 8 in *The Advance of Christianity Through the Centuries*, edited by F. F. Bruce. Wm. B. Eerdmans Publ. Co., Grand Rapids, Mich. 332 pp. \$5.00. Reviewed by Dr. C. Gregg Singer, Catawba College, Salisbury, N. C.

This volume carries the history of the advance of Christianity through the nineteenth century. The author relates the great missionary movements of the nineteenth century to the evangelical revivals of the early eighteen hundreds, the eighteen-fifties, and the great re-

vivals which brought the centuries to a close.

The book is a compendium of information on revivals and missionary personalities, but the author fails to distinguish between what were truly Christian revivals and those which were of doubtful evangelical emphasis. His partiality toward the ecumenical movement tends to lead him astray. At some points this tends to diminish the value of his interpretations. Perhaps the strongest feature of this book is the very able description of the revival of 1857-1858. ☐

JOHN CALVIN — A COLLECTION OF DISTINGUISHED ESSAYS, ed. by G. E. Duffield. Wm. B. Eerdmans Publ. Co., Grand Rapids, Mich. 228 pp. \$5.95. Reviewed by the Rev. R. H. Duke, pastor, Southminster Presbyterian Church, Indianapolis, Ind.

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hundred years clergy and laity alike have "chosen up sides" over John Calvin, testifies to the man's greatness. That he was, and remains today, a key figure in Christianity, is not to be denied. In this volume, some of the most qualified students of Calvin in the theological world present Calvin in the various facets of his many faceted life.

In a day and age when theology attempts to reach into the realms of politics, social theory, economics and culture, the wide range of Calvinistic thought is clearly offered to the reader. The studies show the great Reformer in his role as a letter-writer, a theologian, a Biblical expositor, an author of ecclesiastical discipline and as one who really stood against much that passes for Calvinism today.

Much can be gained by both the proponent and the opponent of the "Saint from Geneva" in the reading of this book. The editor, Geneva E. Duffield, has gathered in symposium a total of eight distinguished specialists in the field of Calvinistic study. A scholarly work for serious searchers in Reformation theology as applied to the twentieth century. ☐

Catechism—from p. 17

Only believers — born-again Christians — who receive the sacraments with faith are truly blessed and nourished by them.

* * * *

TEST YOUR UNDERSTANDING

Can the Church add other sacraments to the two that Christ gave us? Why?

SEARCHING THE SCRIPTURES

Relate these references to the Answer: Matt. 28:19-20; Matt. 26:26-28; Rom. 4:11.

Layman—from p. 13

the light of the knowledge of Christ in their hearts.

Where, then, is the confusion? It occurs when the Church, *in the name of the Church*, enters fields which belong solely to the secular government and individual Christians operating therein. If Christians need prodding in their social responsibilities let the Church prod them, but for the sake of her calling and witness let her stay clear of areas where she has no mandate. ☐

Editorial—from p. 12

cal to elect the "right" man at all costs, no matter who or what principles are left bleeding by the roadside in the process.

And a provision would tend to curtail some of the massive lobbying which has made a shambles of some Assemblies such as the last one.

The old proverb would seem to still apply: "It depends on whose ox is being gored." ☐

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Wanted: Men of Violence

Frequently complaints are made by individuals who have never found a blessing rest upon anything they have attempted to do in the service of God. "I have been a Sunday School teacher for years," says one, "and I have never seen any of my girls or boys converted." No, and the reason most likely is, you have never been violent about it; you have never been compelled by the Divine Spirit to make up your mind that converted they should be, and no stone should be left unturned until they were. You have never been brought by the Spirit to such a passion, that you have said, "I cannot live unless God bless me; I cannot exist unless I see some of these children saved." Then, falling on your knees in agony of prayer, and putting forth afterwards your trust with the same intensity towards heaven, you would never have been disappointed, "for the violent take it by force."

And you too, my brother in the Gospel, you have marvelled and wondered why you have never seen souls regenerated. Did you ever expect it? Why, you preach like one who does not believe what he is saying. Oh, my brethren, what we want today in the churches is violence; not violence against each other, but violence against death, and hell, against the hardness of other men's hearts, and against the sleepiness of our own.

—C. H. Spurgeon

S. LESSON AND YOUTH PROGRAM FOR JANUARY 8

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A CALL TO PRAYER

Our country faces a spiritual poverty which is far more evil and deadly than the material poverty found in certain strata of our society. This great need is simply the necessity for the Christian pastors and lay leaders of our churches to return to the sure conviction of the will of God as found in His Son, Jesus Christ, and to the promises found in the Holy Scriptures.

God's great, irresistible Holy Spirit

can alert and furnish with power the lives of these men and women for the redeeming of these times.

Our Christian leaders must come to depend with the faith of a little child on God's power and guidance in all things. If we will "humble ourselves and pray" daily for God's guidance in the church and for the salvation of individual people and through them America and the world, if our Christian leaders become convicted by the Holy Spirit

and are willing to live by His power and guidance — then the laity will follow their lead. "Let the redeemed of the Lord say so."

Our conviction must have some of the power and fire of "Thus saith the Lord . . ." No thinking person wants fanaticism or mere emotionalism — yet the conviction, love and zeal of the Lord's servants must be unmistakable.

New organizations are not needed. Much true prayer and right living are. Christian people must *be* as well as seem to be. If for ten righteous people the Lord would not have destroyed Sodom — then surely seventy Godly men praying in the Holy Spirit can reach out as leaven toward America and eventually the world.

The proposal is made that we contact a minimum of *seventy* Christian pastors and laymen who will vow to live and pray before God in the power of the Holy Spirit ("quick and powerful and sharper than any two-edged sword") for the conversion of individual people in America through the channel of a ministry that has returned to its first love. This would be a dedicated group which would continue in its special task of praying for the Christian ministry and one which realizes the elemental and vital importance of prayer and sincere Christian living.

The quietness and anonymity with which this is undertaken will serve to make us even more aware of our total dependence upon God for the power to do His will or to be used by Him. It will require our waiting in faith for God's sure work to unfold in the manner and time that He has chosen.

Prayer for guidance will reveal to us whatever steps we must or must not take. We are dealing with certainties when we depend upon God. The fervent prayer of a righteous man avails much and we can have perfect confidence in both our Father's willingness and power to enlarge His kingdom. We can look forward with true certainty, expectation, and joy in beholding the unfolding of the marvellous work of the Lord.

—Louisiana

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THIS WEEK—

Vol. XXV, No. 35, December 28, 1966

Happy New Year! 8

What you *don't* can contribute as much to happiness in 1967 as what you *do* By Dr. John Vander Ploeg

One Man With God 9

The story of a missionary and his encounter with Chinese Communists—and with God Anonymous

Will We Come to This? 10

How an official of one of the "Blake-Pike" denominations views evangelicals and evangelism By the Editor

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HOPE WE AREN'T TOO LATE!

The issue containing three articles by ministers of the United Presbyterian Church (Dec. 14) on the proposed Confession of 1967 and the

present situation in the Church was excellent and much needed at the present time.

I have just read that the Presbytery of Alaska has voted 2 to 1 to turn down the proposal to revise the confessional position of the Church. Ministers and elders in the Church need to know what a radical departure the leaders are proposing for the denomination. I am convinced that the leaders would not vote for it if they were properly informed.

Keep up the good work! I hope we aren't too late!

—(Rev.) Louis P. Long
Elwood City, Penna.

BECAUSE YOU CARE

May I thank whoever is responsible for sending me the *Presbyterian Journal*? I am enjoying it to the fullest every issue, and when my allotted number of months is up, please notify me in plenty of time, so that I will not miss one single copy. I

am a deeply concerned Presbyterian and want no tampering with the only Book that God is responsible for having written.

—Elizabeth Palmer Saunders
Macon, Ga.

I wish to express to you my deep appreciation for renewing my subscription when I was forced to cancel because of my reduced income since my dear husband passed away. May God bless you for this generous gesture. I do love the *Journal*. In the light of my reduced circumstances I have been forced to cancel other subscriptions but none have been so kind as you.

—Tennessee

We can do the sort of thing represented by these letters because there are other subscribers who support this ministry with their gifts.—Ed.

MINISTERS

Joseph B. MacLeod, Beckley, W.

Va., will become regional director of Christian Education, Synod of Appalachia, in Knoxville, Tenn., Feb. 1.

William Jones from Bristow, Va., to the Inverness church, Baltimore, Md.

Jack E. Fisher, Tampa, Fla., has received a call from the Central church, St. Petersburg, Fla.

Max Ecke Jr. from Douglasville, Ga., to the First Church, Yoakum, Tex.

Edgar C. Mayse from Fincastle, Va., to the Naomi Makemie church, Onancock, Va.

Robert S. Owens Jr., received from the UPUSA Church, to the Plaza church, Charlotte, N. C.

DEATH

Clyde Douglas, 75, died in Jacksonville, Fla., on Nov. 24. He served as a missionary to China and held pastorates in Alabama, Georgia and Florida.

• Happy New Year! For some of our readers this will come a few days early, and for some a few days late, depending on the mails. But it is a sincere wish to each of our thousands of valued readers. Will you make a special point of remembering the *Journal* in your prayers during the coming year? In many ways it is likely to be one of the most critical in our history.

• While preparing the unusual report on prison conditions in China (p. 9) for the press, a story almost exactly like it came across the desk through Religious News Service. Father Aedan McGrath, a Roman Catholic priest who spent three years in a China prison says that occupants of cells around him went mad under the psychological torture to which they were subjected. "There is no true Church in China today," continues Father McGrath, "there is only a Church controlled by the Communists." Because the press and well-meaning Westerners hear that some churches are open, they mistakenly jump to the conclusion that in China there is freedom of religion. But nothing could be farther from the truth, says the priest. "The Communists cannot change their conviction that the whole world

ACROSS THE EDITOR'S DESK



must be won to Communism any more than Christians can change their conviction that it must be won to Christianity," he points out.

• Never underestimate the power of the radical religious forces of this country. This year, for reasons of mismanagement, the Office of Economic Opportunity cut off some of the "poverty" program operated in Mississippi. But the discredited program was related to the National Council of Churches' Delta Ministry and to a school of the United (UPUSA) Presbyterian Church. Instantly the wheels of the "ecumenical" machine were set in motion. Church groups and councils of churches raised loud voices of protest. Telegrams signed by prominent churchmen went to the OEO. Even the General Assembly of the National Council of Churches got into the act with a resolution. The pressure became too great and the federal government capitulated. Read all about it on the next page.

• Over on p. 5 you will find the

exciting story of the court trial of those two churches in Savannah that withdrew from the denomination. While we regretted at the time (and still regret) the action they took, at the same time we recognize the vital principle of property ownership which they are now defending and the serious consequences which most certainly would attend any final decision in which the presbytery (denomination) might be judged to have ownership rights in the property of a local congregation. The court appeals which will take this case to the Supreme Court will call for large sums of money, far beyond the abilities of those two small churches to pay. Anyone interested in helping in this vital matter (the presbytery is also appealing for gifts) should write the Rev. Todd W. Allen, Eastern Heights Presbyterian Church, 1307 East 37th St., Savannah, Ga., 31404.

• Be sure you read the article on p. 10 of this issue, "Will We Come to This?"



Pressures Restore Funds in CDGM Tiff

WASHINGTON — Administration officials have bowed to strong pressure from some Church and "civil rights" leaders and have started pumping funds into the controversial Child Development Group of Mississippi again.

Over two months after cutting off money for the "anti-poverty" program, the Office of Economic Opportunity said it would put \$8 million into it during the next year.

The contracting agency which technically administers the big grant is Mary Holmes Junior College, an institution of the United Presbyterian Church USA. The New York Times quoted "sources at the Office of Economic Opportunity" as saying that the college "had agreed to a more active and responsible role" in the future.

Alleged mismanagement was given as a reason for the funds cutoff in October.

The new grant also stipulates that the CDGM board will confine its operations to the program described in the grant and not undertake ac-

tivities "not in accordance with the approved program." It had also been alleged that much of the program was aimed at supporting "civil rights" activity in Mississippi.

A number of the leaders of the Student Non-Violent Coordinating Committee ("Snick") were active in CDGM.

The program is actually supposed to provide "Head Start" classes for pre-school children. It had been active in 28 counties of Mississippi. The new grant limits it to 17 counties. In the others, similar programs have now been started under other auspices.

New Management?

Another condition of the new grant, according to unconfirmed reports, was the removal of John H. Mudd as CDGM's executive director. Other versions of the agreement said his work would be reviewed again after a 90-day trial period under the new grant.

Mr. Mudd denied that such con-

ditions were included. He said there was a provision that management decisions would be made with the assistance of Richard L. Davies of Washington.

Consultant Approves

Mr. Davies is president of a management consulting firm here and was called in earlier in the year to advise CDGM on its operations. He is a layman active in the United Presbyterian Church USA and has served as chairman of the ecumenical relations committee of its Commission on Ecumenical Mission and Relations. He is also a representative of his denomination on the General Board and General Assembly of the National Council of Churches.

The Washington consultant told the General Board at Miami Beach early this month that the administration of CDGM was probably better than that of the Office of Economic Opportunity. Before the board met, its executive committee sent a telegram to President Johnson, Vice-President Humphrey and Sargent Shriver of OEO urging that the flow of funds again be started.

The NCC General Assembly later approved a resolution introduced by Mr. Davies endorsing the actions of the executive committee and making a strong new plea to the Administration to support CDGM.

Pressure from Church leaders probably reached its peak at the NCC Assembly. Vice-President Humphrey was a speaker at the gathering. He told reporters the morning after his address that he had met the night before with denominational leaders who urged him to help put the money back into CDGM. He said "steps had been taken" to get the funds flowing.

'Specious' Charges

When Mr. Davies' resolution of support later came to the Assembly floor he labelled the charges of mismanagement "specious."

A delegate's request for information about "Snick" involvement brought less than a direct answer, and the resolution was quickly ap-



THE CHURCH OVERSEAS

VIET NAM — A group of Saigon women is trying to provide homes and guidance to honest jobs for country girls who come to the city.

"Many young girls who come to Saigon from the country get into trouble because they don't know how to get along in the city," said Mrs. Tran Thuc Linh, an official of the Association for the Protection of the Vietnamese Women's Human Dignity and Rights. She added that if they had places to live, like the YWCAs in America, they could be helped to find honest jobs.

The Association is composed of mothers and housewives. It runs one home for girls and is hoping to build another.

Also interested in the problem are Mrs. Henry Cabot Lodge, wife of the American ambassador, and Mrs. Ira W. Moomaw, a member of the Church of the Brethren. With her husband, she is serving Viet Nam Christian Service as a program consultant.

Mrs. Moomaw expressed interest in the women's organization in connection with consultations the Moomaws are having with government, church and community leaders. The various groups seek to serve human need in the war-torn country. The Viet Nam Christian Service represents the combined efforts of the Church World Service, the Mennonite Central Committee and Lutheran World Relief. ☐

proved by the delegates.

In addition to the pressure from the NCC, the White House has heard from a variety of other groups. One especially organized to gain the reinstatement of the program was called the National Citizens' Committee for the Child Development Program in Mississippi. Its chairman is Truman Douglass, an executive of the United Church of Christ and one of the new vice-presidents of the NCC.

The NCC was closely tied to the organization of CDGM. Its Delta Ministry was instrumental in the early organizational work, and the former director of the Delta Ministry, Arthur Thomas, was a member of its board.

Some critics of CDGM claimed that both the Delta Ministry and "Snick" had financed some of their activities with receipts from the multi-million dollar federal appropriation to CDGM.

Leaders of the Delta Ministry were active in last winter's "live in" at Greenville (Miss.) Air Base, which they claimed was responsible for the government allocation of some \$7 million to CDGM and other expenditures in Mississippi.

At its Miami Beach meeting the NCC General Board heard a report on the Delta Ministry which said its staff had been trimmed and some programs limited in order to come within the budgeted income.

The board also received the resignation of Mr. Thomas, who early in the fall joined the staff of another anti-poverty agency. His work was lauded in the report endorsed by the board. The Delta Ministry's activities "shall continue as aggressively as possible," the board was told. ☐

Asks 10,000 Signatures; Gets 20,000 on UN Seat

NEW YORK (RNS) — A telegram with 20,000 signatures was sent to President Johnson urging him not to change his stand in opposition to the admission of Red China to the United Nations.

The telegram was the idea of the

Savannah Appealing Jury Case Verdict

SAVANNAH, Ga. — A Savannah jury from which all Presbyterians were intentionally excluded has ruled in favor of two churches that withdrew from the Presbyterian Church US in April 1966. But both sides to the controversy agree that the matter will not be settled until it has reached the Supreme Court of the United States.

According to the jury finding, there have been "substantial deviations" in the faith and order of the Presbyterian Church US, and both Hull Memorial church and Eastern Heights church deserve a permanent injunction against any action of the Savannah Presbytery that would seize their property.

However, the primary issue in the eyes of the congregations themselves, that of property title, was not decided by the jury. Superior Court Judge Dunbar Harrison stated, in his charge to the jurors, that the title question was a legal one of "implied trust" and not subject to jury decision.

To all practical purposes, therefore, possession of the churches' property will be decided in the appeal.

Throughout two days of testimony in the landmark case, attorneys for the churches made much of the fact that the Presbyterian Church US historically has resisted all efforts to vest control of property outside the congregation; that nothing in the constitution of the Church permits a presbytery to take away the property of an existing and recognized congregation; and that no presbytery has ever sued for pos-

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Rev. Daniel Lyons, S. J., current affairs columnist of *Our Sunday Visitor*, a national Catholic weekly. He suggested the telegram in his weekly column.

"I asked for 10,000," he said, "but the readers insisted on doubling the number. Twenty thousand letters, with 20,000 dimes, showed up in 10 days."

The priest was in Washington to help Western Union carry the telegram to the White House. It was a solid roll 200 feet in length. ☐

session of property when there was no clearly defined statement of trust governing such possession.

(In all other property cases, suit has been entered on behalf of a faction of a congregation against a contesting faction seeking recognition as the true congregation.)

Attorneys for the presbytery argued that title to the property was not at issue, rather the right to "hold" the property on behalf of a future congregation which would be loyal to the Presbyterian Church US. No members of either of the Savannah congregations were parties to this suit although the voting in only one of them (Eastern Heights) upon the question of withdrawal had been unanimous.

Following the April withdrawal of the congregations from the denomination, Savannah Presbytery declared the pulpits vacated and appointed an administrative commission to assume original jurisdiction.

When the presbytery announced that it would take over the churches and provide pastoral leadership and conduct worship services for those who wished to remain loyal to the denomination, the two churches secured a temporary injunction barring the presbytery from any "interference" in their affairs.

The trial just held was to decide whether the injunction should be made permanent.

In seeking to establish "substantial deviations" from the faith and order of the parent Church, testimony was introduced by the congregations to the effect that in its literature the Presbyterian Church violates its Confession of Faith with "liberal" teachings, and in its social actions the General Assembly has violated its constitution.

(The Confession of Faith states that "synods and councils are to handle or conclude nothing but that which is ecclesiastical: and are not to intermeddle with civil affairs which concern the commonwealth . . .")

It also was argued that in such changes as the one permitting the ordination of women the Presbyterian Church US has departed sub-



stantially from its historic position.

Both pastors testified that changes that have taken place made it impossible for them to remain within the Church without compromising their convictions.

The Rev. Todd W. Allen is pastor of the Eastern Heights church, and the Rev. Clifford H. Brewton is pastor of the Hull Memorial church. ☐

## Presbyterian Gain; Universalists Lose

WASHINGTON, D. C. — There will be a larger increase in Presbyterian lawmakers in the 90th Congress, convening in January, than in any other religious group. And the number of Unitarian-Universalists will be reduced by a larger proportion than any other grouping.

Seven more Presbyterians will attend the 90th Congress, for a total of 83 — 12 Senators and 71 Representatives.

Six fewer Unitarian-Universalists will be in Washington, for a new total of 7 — 3 Senators and 4 Representatives.

Largest single religious body represented will be the Roman Catholic Church, with 109 — 13 Senators and 96 Representatives. This is one more than in the 89th Congress.

Largest Protestant Church represented will be the Methodist, with 93 — 24 Senators and 69 Representatives, a total of one less than before.

The survey was conducted by the magazine *Christianity Today*.

(Editor's note: Hopefully the same trend will develop inside the Presbyterian Church.) ☐

## New Moderator Named By Church in Scotland

EDINBURGH (RNS) — Dr. W. Roy Sanderson, a minister in East Lothian and previously minister for 23 years of the Barony church in Glasgow, has been named moderator of the General Assembly of the (Presbyterian) Church of Scotland for 1967, succeeding Dr. Leonard Small.

Dr. Sanderson was elected moderator of Glasgow Presbytery in 1958 and the following year received the honorary degree of Doctor of Divinity from Glasgow University.

He is also a chaplain in Scotland to Queen Elizabeth. ☐

## More Evidence of Latin Ferment Bared

MIAMI BEACH — More evidence of ferment in Latin American Protestantism was disclosed here when the General Board of the National Council of Churches was told that Church World Service is effectively out of business in Brazil, Chile and Peru.

While not suggesting the theological difficulties involved, the Rev. David M. Stowe, top staffer in the NCC's Division of Overseas Ministries, reported that CWS was "expelled" from Chile and that its work had "broken down" in Brazil.

Dr. Stowe said the rift with the Churches in South America was caused by a communications problem.

The problem was much bigger than just communications, a writer for the *Miami Herald* learned. The whole debate over the mission of the Church is involved.

Adon Taft, the *Herald* religion editor, interviewed Executive Secretary Clyde W. Taylor of the Evangelical Foreign Missions Association, who said Chilean Church leaders came to him to request help. Chilean evangelicals were unhappy with CWS because it was promoting economic revolution and thus playing into the hands of leftists, Dr. Taylor told the *Miami* writer.

Dr. Taylor said that the World Relief Commission, affiliated with his agency, took over the relief and material aid work in Chile last September at the request of the Evangelical Council of Chile. Leaders of that council came to the World Relief Commission because "we try to tie in a Christian message with our service," he explained.

Leaders of Protestant denominations in Brazil and Peru are also known to be unhappy with the emphasis of Church World Service and hopeful that the relief work of their North American neighbors can be more closely tied to their emphasis on evangelization.

While the General Board of the NCC did not take any direct action in relation to Dr. Stowe's report on Latin America, it did pass a resolution on "The World Food Crisis," giving CWS additional basis for going beyond the distribution of material aid. The document urged the federal government "to give high priority to the Food for Peace program as well as to meeting root causes of hunger under the Foreign

Assistance Act, and to give that priority now."

Without discussing what it meant by "meeting root causes of hunger" the board passed the resolution on a voice vote. The document came up for consideration by the board at the end of its meeting as a series of proposals was being quickly passed.

In still another action the board elected to a new staff position the former Church World Service represented in Peru and Chile, Bruce D. Carlson. He will direct the planned parenthood program of CWS.

(Editor's note: The address of the World Relief Commission of the National Association of Evangelicals is 33-10 36th Avenue, Long Island City, N. Y. 11106.) ☐

## Draft Card Burners Sentenced To Jail

NEW YORK (RNS) — Three pacifists, with very little likelihood of being drafted, were given six-month sentences by a federal judge here for burning their draft cards.

Convicted in October of destroying their draft cards at a Union Square peace rally on Nov. 6, 1965, were:

Thomas C. Cornell, 32, director of publications for the Catholic Peace Fellowship and a former managing editor of the *Catholic Worker*. Mr. Cornell has a 1-O draft classification, conscientious objector.

Marc P. Edelman, 21, a member of the Student Peace Union and on the staff of the War Resisters League. He is classified as 4-F, not physically fit for military duty.

Roy Lisker, 28, a member in New York of the Committee for Non-violent Action. He is also classified as 4-F.

Five men had burned their draft cards at the Union Square rally. James Wilson, 21, of the Catholic Worker Movement and the only one of the group to have a 1-A classification, pleaded guilty earlier and received a two-year suspended sentence. David McReynolds, 35, of the War Resisters League was not indicted for lack of evidence. ☐

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Every church should have a Gospel tract rack near the door. — *The Evangelist*.



## Bishop Charges Misuse Of Vatican II 'Reforms'

PHILADELPHIA (RNS) — The decrees of the Second Vatican Council were intended to renew the Catholic faith, not to undermine it, Auxiliary Bishop John J. Graham of Philadelphia warned here.

Speaking at a luncheon marking the 50th anniversary of the Alliance of Catholic Women, a charitable organization, Bishop Graham charged that there are some Catholics who are misusing the reforms of the Council to justify doubts about Church doctrines.

"There is in our Church today a small but vocal minority who never have a good word for the glories of the past," he said.

This minority of "self-appointed experts" is able to publicize ideas out of proportion to its size and the press gives them maximum publicity

because it thrives on sensation, he contended.

"Often they make reference to the Council as though it authorized questioning of the Catholic faith," Bishop Graham said.

Excessive liturgical innovation "to curry favor with the intellectual crowd," he said, confused "the average Catholic found in the parishes of our diocese." Therefore, the Church should observe "a certain pedagogical gradualness" in introducing such changes, he said.

Bishop Graham warned that the Church's increasing concern with social problems should not obscure its teaching that man's nature derives from God. He said that a disorientation of the concept of love of neighbor might replace "God worship" with "man worship."

"You would sometimes think it was the 20th century and not the first century when God visited His people," he said. ☐

## Pensacola Institute Names Seven to Faculty

PENSACOLA, Fla. — Seven faculty members for the 1967 Pensacola Theological Institute have been announced. Dates for the event at McIlwain Memorial Presbyterian Church here are Aug. 20-27.

Worship service preacher will be President Edmund P. Clowney of Westminster Seminary, who will also lecture on "The Doctrine of The Church."

Editor Carl F. H. Henry of *Christianity Today* will preach Sunday evening and deliver lectures each morning.

Bible studies will be led by Professor Clark H. Pinnock of New Orleans Baptist Seminary.

"The Calvinistic Implications of World Missions" will be the topic of lectures given by Walter D. Shepard, an area secretary for the Presbyterian US Board of World Missions.

Returning to the program will be the Rev. Robert Strong of Montgomery, Ala., discussing "Miracles and the Modern Healing Movement," and Donald F. Tweedie, a leader in the field of Christian counseling.

Directing the institute choir will be Professor Henry T. Ford of Belhaven College. ☐



## THE CHURCH AT HOME

### Opposition Developing In Confessional Vote

PHILADELPHIA — Most of the United Presbyterian USA presbyteries will vote in January on the denomination's new confessional proposal, but the few which have already balloted indicate mixed feelings.

No official results have been reported, but 14 of the lower courts are known to have already voted. Two-thirds of the presbyteries will have to endorse the proposal before it is incorporated into the Church constitution.

Of the 14 votes already taken, 12 favor the revised confessional position, one opposes, and another was a tie vote.

While the ballot was overwhelmingly favorable in some courts, it was close in others. In Pennsylvania's Donegal Presbytery, for instance, the count was 69 for and 50 against. In Steubenville Presbytery of Ohio 32 were in favor and 20 opposed.

The Presbytery of Alaska voted against the proposal.

The tie came in Nevada Presby-

tery. It was reported that another vote will be taken there in the spring without any debate.

Others reporting a majority in favor are: Connecticut Valley, West Jersey, Carlisle, Red River, Plains, Wooster, Grafton, Elizabeth, Sciota, and Monmouth.

Opponents of the proposal said that in several of the presbyteries much more opposition strength appeared than they had expected.

The proposal revises ordination vows, gives the UPUSA a "book of confessions" including the "Confession of 1967" and drops the Larger Catechism from the Church's standards. ☐

### Youth Meet Scheduled

HOLLAND, Mich. — "For Such a Time as This" is the theme of the biennial youth convention of the Reformed Church in America scheduled at Hope College here Dec. 27-31. Among the speakers are Mrs. Gert Behanna, author of *The Late Liz*, the Rev. Eugene Durkee of Somerville, N. J., and the Rev. Howard Hageman of Newark, N. J. ☐

### Missionary Briefs

BRAZIL — The Rev. and Mrs. Milton L. Daugherty and the Rev. and Mrs. John D. Guedes, who have been on furlough in the States, are scheduled to return to the field in late January.

MEXICO — Mr. and Mrs. Adger S. McKay have returned to the field following furlough.

BRAZIL — Miss Gertrude Mason has returned to the States for retirement.

BRAZIL — Miss Edna Quinn and Miss Vivian Hodges were scheduled to begin regular furloughs in the States in December. ☐

### Joins Magazine Staff

ATLANTA, Ga. — Addition of a comptroller to the staff of the *Presbyterian Survey* has been announced. He is Edward J. Corcoran of Decatur, who was a government accountant for many years. ☐



**H**appy New Year!" Cards by the millions and a fortune in postage are required as every year we send this greeting to each other. Everywhere you hear it as one shouts it louder than another. Stop to think about it and it sounds silly, like so much ballyhoo.

Thoughtful Christians say it too, but perhaps would rather say "Blessed Christmas!" But they refrain because it seems awkward and odd to do so. "Happy" sounds superficial as it trips off the tongues of believers and unbelievers alike. It's easier, however, just to conform and greet each other and the new year by saying what everybody else says.

But now let's take another look at that word *happy*. Actually, it's a word in good standing in the Bible. Two examples of its use in Scripture may be cited to make this clear: "Yea, happy is the people whose God is Jehovah" (Psa. 144: 15b); "Happy is the man that findeth wisdom" (Prov. 3:13a).

But there is one thing we ought to be very clear about. Happiness in the new year — the same as in any other year — will depend on the observance of a number of do's and don'ts found in Scripture. Not that this is a do-it-yourself project of which we are capable apart from a divine initiative and sovereign grace. By no means. But — giving due recognition to all of that — under God, the new year will be either happy or miserable, just as we are going to make it.

### **Don't . . . Do**

*Don't* set out on the unknown way of the new year in the dark; but *do* carry the light that God gives for every step of the way.

It's better that we do not know what the 365 days of 1967 may hold in store for us. If we did know we would probably be so fearful as not to be fit to live as we should, just one day at a time. God has graciously withheld this knowledge from us. He knows, and that's enough. Our Saviour has said, "It is not for you to know times or seasons, which the Father hath set within his own authority" (Acts 1:7).

But as Christians we need not and

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*The author is editor of THE BANNER of the Christian Reformed Church, from whence this meditation is reprinted with permission.*

# *Happy New Year!*

JOHN VANDER PLOEG, D.D.

may not move forward in the dark. All the darkness of each day turns to light as we stay close to Christ who says: "I am the light of the world; he that followeth me shall not walk in the darkness . . ." (John 7:12). And to stay close to Christ we are to stay close to God's Word as a lamp for our feet and a light on our path.

*Don't* worry about what might happen in the new year; but *do* put faith in God as the gracious Father of his people for the sake of Christ our Lord and Saviour.

Of one thing about the new year we are certain: it will be another year of our Lord, and with this in mind we should find great comfort in writing it as A.D. 1967. Not Washington, D. C., Moscow, Peking or Hanoi but our Saviour as the King of kings and Lord of lords will claim this year also and direct all of its affairs.

Here, then, is the secret of a happy new year: "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus" (Phil. 4:6-7).

### **Brighten Your Corner**

*Don't* sit back in the new year expecting others to make you happy, but *do* whatever you can to make someone else happy.

The wise counsel given at a home by an elder with whom I used to go out for family visiting has not

yet been forgotten: "*Je kunt een goeie hebben maar je moet 'm zelf maken*" (You can have a good time, but you have to make it yourself). Homely, unsophisticated? Of course, but it does make a lot of sense.

This is good psychology because it is the teaching of our Lord. After all, who are we to think that the world owes us happiness and that we are to wait for others to deposit it on our doorstep? "Not so shall it be among you: but whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant" (Matt. 20:26-27).

*Don't* seek happiness in things; but *do* "seek first his kingdom, and his righteousness; and those things shall be added unto you" (Matt. 6: 33).

Secularism and materialism right at home constitute an even greater threat to our happiness than the Communism we are determined to stop by the sacrifice of hundreds of precious lives in far-off Viet Nam. Those who openly make a god of their ruthless, diabolical State are certainly to be condemned; but who are we to condemn them if in practice we want another year just to worship at the shrine of material wealth!

Happiness does not come with a brand-new automobile, in a mink coat, or through all the gadgets that money can buy; "for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit" (Rom. 14:17).

### **Perspective**

*Don't* be shortsighted, and thus become discouraged in the new year with all its hardships and heartaches; but *do* have the long-range point of view of Romans 8:28: "And we know that to them that love God all things work together for good, even to them that are called according to his purpose."

It is only by faith that we learn of the divine destiny of "the days of our years," of history and of ourselves. Without faith it is as impossible to have a new year as it is to be "well-pleasing unto God."

These are some of the *do's* and *don't's* for a happy new year. Impossible? Let's learn from Paul who, knowing life's lowest depths but also its greatest heights, could say: "I can do all things in Him that strengtheneth me" (Phil. 4:13).

Happy New Year!



Long before the usual breakfast hour, the mission house was awakened by an urgent knocking at the front door. The small party of Communist officials who entered wasted no time with polite introduction. Their instructions were simply to take the missionary with them immediately.

All his protestations of not being a Chinese national and previous assurances of his exemption from Communist interference were waived aside; and you do not argue when your opponent's words are backed with the authority of a revolver!

Eight weeks had passed since the Communists had revealed their true colors. The plentiful food supply, the promise of free speech, with all the blossoms of this three months' old crimson revolution, had faded and fallen overnight.

The People's Court in the center of the town had witnessed the mass execution of recalcitrants. The children were daily leading the counter revolutionaries from the prison to their death, chanting their blood songs and dancing their way to the scene of the execution.

Now another indoctrination class was assembling. Several occupations and professions were represented by the thirty or forty men who filed in, but most of the present company were of various religious orders, including a Jewish doctor, the Protestant missionary and two Roman Catholic priests.

### **A Brain Washing**

The class-room was at the back of a Buddhist temple and was used as a store for the district's supply of fertilizer. This latter was not of the hygienic powdered or liquid variety common in western countries, but was a maggot-infested sludge of human excreta. The storage pits containing this evil smelling slime were in two rows with a narrow path between.

During the present session three men were buried alive in these foul cesspits.

The class was assembled each morning at six o'clock and, apart from a mid-day break for a meal of rice and vegetables from a communal bowl, or a drink from a bucket of water with a single cup, it continued until ten at night.

Two circles were drawn on the blackboard. These represented the body and the mind. Control the latter and the body will follow in

*(Editor's note: Here is the experience of a missionary who lived through seven purges in the two years he was in Communist China. It is better not to publish his name. His article first appeared in the EVANGELICAL PRESBYTERIAN of New Zealand.)*

obedience! Having no soul, these men needed no god.

This whole approach was not just an attack on Christianity but on the basic thought of a spiritual appetite in man. The lecturer dealt with the facts of conscious and subconscious mind and with the reactions to moral choice as they are governed by subconscious habit and background education and culture. This background, forming as it does the Communist's chief enemy, was the biggest target.

A man was placed on the tiny dais and questioned about confessed habits. These would range from the lowest forms of sexual immorality to the highest acts of religious exercise. The Catholic priests were questioned on their habit of praying round their rosaries, and were left in doubt of their own most cherished beliefs.

### **Then a Miracle**

The missionary was questioned as to his reading of the Bible and his habit of prayer. How could he prove that there was a god or that he was heard for his asking? Past answers to prayer were insufficient evidence for the demanding atheist who, with foaming lips and

screaming voice, demanded an immediate demonstration.

At such a time no prayer book platitudes will suffice. The soul that does not know his God perishes with the test.

"O Lord," stammered the missionary, "give this man an understanding in some way, even if it is necessary to make him blind."

In the hush that followed, the arrogant oppressor blinked, but saw only the red mists of sightless eyes . . . he was blind!

Led away by his comrades he became violently sick, and days later sent for the prisoner. There on their knees Christian and Communist sought a "non-existent" God to save the Communist's "non-existent" soul.

It was not long before the missionary was to witness this new convert seal his testimony with his life as, on the platform of the People's Court, sharpened chopsticks were driven up his nostrils into the brain.

### **One After Another Died**

The classes went on. One by one the students were brought over at the price of their conscience or broken down with mental and physical exhaustion. Three men were buried alive in the seething cesspits, but seven were wonderfully converted to Christ in that very class.

The two Roman priests were carried out insane and were never seen again. The Jewish doctor also went insane. The missionary was called one morning to talk with him in the bamboo cage asylum. He spoke to him of the Saviour, of

# One Man With God



His great love and forgiving grace, but the poor man was past all reason and clawed and bit at the bamboo and the stones of the floor. During the morning the class heard the single shot, and at the lunch-hour break they were called upon to bury the corpse.

Defying the authorities, the missionary bowed his head in prayer before leaving the grave. He was promptly flung across the open hole then dragged back to the living death of the class-room.

The last four days of the ordeal were reached and the last foreign member of the class was to be tested on his progress. Resistance at this stage could not be tolerated and was greeted by the severest methods of elimination. If they could not melt and remold the mind they would break it and, if necessary, the body too.

### The Final Ordeal

The prisoner was taken into the inner precincts of the temple and tied to a chair. Kept awake by injection and immoral stimulation he was mercilessly questioned and accused by a succession of inquisitors, one starting before the other had finished.

Mental blackouts were his salvation from complete destruction. Upon regaining consciousness, he

would be assailed again and again. All the time his mind would throw back the answers, often in the words of Scripture.

A knife was placed before him. He was tempted to take his life, but back came the answer, "My times are in Thy hands." The screaming voice of the interrogator demanded to know where the words came from and he threw a Bible before his victim. The sacred volume fell open at Psalm xxxi and, as the missionary read aloud each verse, the tension rose to breaking point in that hellish atmosphere.

Here was a description of the present situation in detail. Here was the cry of the prisoner to his God for deliverance and, last of all, here was the very verse previously quoted. This was too much for the still superstitious inquisitor who fled from the room.

And what did he read in Psalm xxxi? Here are some of the verses.

4. Pull me out of the net that they have laid privily for me for thou art my strength.
11. I was a reproach among all mine enemies, but especially among my neighbors, and a fear to mine acquaintances: they that did see me without fled from me.
13. For I have heard the slander of many: fear was on every side:

while they took counsel together against me, they devised to take away my life.

14. But I trusted in thee, O Lord: I said, thou art my God.
15. My times are in thy hand: deliver me from the hand of mine enemies, and from them that persecute me.
18. Let the lying lips be put to silence; which speak grievous things proudly and contemptuously against the righteous.
23. O love the Lord, all ye his saints: for the Lord preserveth the faithful, and plentifully rewardeth the proud doer.
24. Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord.

At the end of this final ordeal the prisoner was carried, limp, almost lifeless, to the steps of the mission-house, deposited there in the early hours of the morning and left. Inside colleagues were coming to an end of a night of prayer for his deliverance. And when he finally awoke in the arms of his wife, he was carried indoors.

This was not the end of the story as it must be for us. He was not yet to leave China. Many in that very town were to find Christ in the seven long months before exit permits were finally granted and they left behind their Christian home and that Communist hell. ☐

*Is there no limit to those we must unite with as 'Christians'? —*

# Will We Come to This?

THE EDITOR

The speaker was describing a service conducted by Billy Graham:

"Now here's Billy as he goes to preaching. He stands up and flops this old book up and down at about eye level to lend the sanctions of antiquity and eternity to what he is about to say. To this he adds his verbal-sanctional formula, 'The Bible says . . .' Then he trots out this old pagan myth, older than the book he has flopped and named! Why doesn't the audience laugh at

this ludicrous displacement? Because it believes, both from its residual Greekiness and from Billy's persuasiveness, that the Bible actually says 'you have a soul living in your body' (though the notion makes nonsense of resurrection) and 'you will live forever' (though the notion is, in the light of the major tenor of Scripture on the subject, blasphemous). Then Billy sends the hand-raisers home to read the Gospel of John."

Who was speaking? Atheist Mad-

elyn Murray of recent court fame? Some wild-haired beatnik savoring total freedom? A Marxist trying to discredit religion?

None of these. The speaker was Dr. Willis E. Elliott, a top official of the United Church of Christ, one of the major denominations in COCU (the Consultation on Church Union). He was reporting to the General Assembly of the National Council of Churches on an assignment he had been given: after attending the World Congress on



Evangelism in Berlin, to write a major "position paper" on evangelism for consideration by the evangelism section of the General Assembly of the National Council of Churches.

While the major part of Dr. Elliott's address was a blistering attack upon Billy Graham, he actually had in mind evangelical Christians in general and those directing the World Congress on Evangelism in particular. He described them as having a "scribal mentality."

### A 'Scribal Mentality'

And "what is the scribal mentality?" he asked.

"Of course for us Christians," he replied (notice the "us Christians"), "the classical instance of scribalism must ever be 'the scribes' who, both unable to see the working of God in Jesus and unable to force him into conformity with their understanding of their sacred text, instigated his crucifixion. The fact that these scribes were Jesus-killers so taints the word 'scribal' that Billy Graham and others who use the Bible as he does would not select the word as describing their position. I, however, must press the matter: I consider the term appropriate and accurate."

When he called evangelicals "scribes," the official of the Board of Homeland Ministries of the United Church of Christ meant especially that they have a certain attitude toward the Scriptures, which he described in this fashion:

"The scribal party will be that group which treats a particular sacred book or books as having primary, normative, decisive and supreme value for the religious community, so that by the group the sacred text is taken more seriously than the living context within and beyond the community."

What the "scribes" do to the Bible is worse than what the Communists do to the Bible, in Dr. Elliott's opinion. Speaking of the World Congress platform Bible hour he said:

### Worse than Communism

"I do not consider the Red Chinese pollution more dangerous than that of John R. W. Stott, the main Bible teacher at the Congress."

Dr. Elliott's objection was to a cancerous overattention to the holy book." Said he: "Those who permit themselves to be chained to the

emphases and blinded by the omissions of an old book are not fit — indeed are misfitted, misshapen — for the kingdom of the here and now, not to mention the world of tomorrow."

In this the UCC official said he was trying valiantly to defend the Bible:

"Am I demeaning the Bible? I have two earned doctorates in Scripture, have taught hundreds to read it in the original languages, and count it the Book of books. But when overclaims are made for it, I am irritated in the name of fair play; when it is used in ways that exploit its content and deflect its intent, I am distressed in the interest of integrity; and when it is put above my Lord, in the position in which it can betray him and fight the future, I am infuriated."

He revealed that when he watches Billy Graham on television he spends the hour in prayer "that the Spirit will use the Word. . . . If my brother preaches Christ brokenly and twistedly, I pray that the Spirit will make Christ whole and straight between my brother's mouth and my neighbor's ear."

### 'Scribalism' Is 'Demonic'

And, "I say we all have God to thank for evangelist Billy Graham, but sadly I must say that we all have the Devil to pay for scribe Billy Graham."

Dr. Elliott found the "scribal mentality" to be a "demonic force." But "among us," he promised, "and within is also the Spirit of truth and

### When Unbelief Reigns

We are told that the God who is the Father of our Lord Jesus Christ is no more. Obviously, if that be so, His Church is in trouble; and indeed these prophets of dark despair without and within do not spare the Church. Its faith, we are told, is patently obsolete; its language archaic, its forms meaningless; its functioning irrelevant. . . . As I listen to and read the comments of these critics it often seems to me that cynical men outside the Church meet faithless Christians within the Church and discover that they have much in common.—BISHOP F. J. WARNECKE. ☐

love, powerful to exorcise the strangling demons."

The author of the NCC position paper found two principal doctrinal errors at the heart of the evangelical approach to the Gospel. One is the "myth" that you have "a soul living in your body," and the other is the notion that "you will live forever."

Of the first he said, "a pig has a soul living in its body but from this fact we should be careful not to draw any evangelistic conclusions."

Of the second he said, "Scripture could not be more explicit in denying immortality to man: every section of the canon attacks man's illusion that he will live forever."

But enough is enough.

I do not mean to suggest that Dr. Elliott's extremism is the view of the National Council of Churches or even of a majority of NCC leadership, even if he was selected to report the World Congress for the NCC General Assembly.

And his remarks were resented by distinguished delegates present in Miami. Dr. Marshall C. Dendy of the Presbyterian Church US sought the floor after the address to voice a protest that such a personal attack upon a Christian evangelist should have been permitted.

But the point I would make here is that the "ecumenical" Church cordially includes within its membership those whose views are as blasphemous as this. And when we commit ourselves to "ecumenical dialogue," as in COCU, we commit ourselves to talk, as Christian with Christian, with men whose views of Christianity are these.

And when the Board of Church Extension sits down to work out the cooperative bases for establishing new churches with other denominations in the coming United Church under the "Blake-Pike" plan, among those officials with whom concessions must be made are Dr. Willis E. Elliott.

Will we really come to this? ☐

• • •

We hear a lot of talk in some theological quarters these days to the effect that "God is dead." Churchmen who cannot perceive the malevolent and un-Christian nature of Communism would be better advised to consider whether their own minds are dead. — *The Chicago Tribune*.





## EDITORIALS

### Witness in Florida

Florida has seen a lot of history in its day. It has been the locale of the launching of 16th Century Spanish expeditions and space age astronauts' explorations.

Religious history, too, has been made in the peninsular state. The currently-popular texts give little space to one significant event, the Huguenot attempt to settle in Florida.

A bit of this history (without, of course, any reference to persecution suffered by the Huguenots) was noted for delegates to the recent Miami Beach gathering of the National Council of Churches. The official "welcome" message in the program book reminded that the refugees from France tried to settle in the state in 1564.

We submit that the NCC meeting in Florida will have a place in history too. Why? The General Board (Dec. 2-3) and General Assembly (Dec. 4-9) meeting on those sunny shores seemed to have been ignoring the very principles involved in the exodus of the Huguenots from France.

Those Calvinists who spilled their blood on Florida sand or who were put aboard Spanish ships as slaves did so because of their faith. The

Spaniard who ordered this persecution made it plain in a plaque he left on the spot. He wanted it known that he was not responsible for violence against France. That nation and his were technically at peace.

Those martyrs were banished from the New World because they held to the faith taught in the Bible. Those who agreed, under threats, to bow to the Pope and take communion from the hand of one of his priests were allowed their freedom.

Those who refused to say the "Hail Mary" and participate in other rituals they considered unscriptural were either shot or enslaved. Why? They were simply trying to live by the faith taught in Scriptures — without any man-made encrustations. It would not have dawned on them to go beyond the limits imposed by Scripture in the practice of the faith.

But who drove them out? It was the representatives of a Church that had made additions to revelation — one devoted to the practice of a religion that was not satisfied with the sufficiency of God's Word.

A modern contrast suggests itself at this point. In his talk to the evangelism section at Miami Beach, Evangelist Billy Graham made a

striking comparison between the NCC Assembly and the World Congress on Evangelism. He contended that there was much greater unity in Berlin than in Miami Beach. All the delegates in Berlin were agreed on the one mission God has given His Church, and they came together to see how they should better carry it out. They agreed that the best source for directions in carrying it out was the Bible.

Delegates at Miami Beach came from many of the same denominations as those at Berlin. But they were divided on many questions. The mission of the Church was debated. The authority of the Scriptures was open to question. Resolutions were largely taken up with secular affairs on which churchmen rightly differ. There *was* little unity.

Actions of the General Board and the General Assembly moved the NCC closer to the Roman Catholic Church and closer to a melding of Church and government programs. It was a historic meeting.

Those who would bring a visible unity to the Church (but not necessarily *union*) suffered a setback. Those who bring division by emphasizing those things on which Christians differ won some significant victories! ☐

### It's Really Humanism

Sociologist Peter L. Berger thinks the "action" programs of "secular Christianity" are self-defeating and we concur. The conclusion is no particular surprise except for its unexpected source. Professor Berger is a nationally known critic of institutional Christianity whose book, *The Noise of Solemn Assemblies* severely castigated the Church.

But in a recent speech, Dr. Berger argued that "secular" theology leads to programs of non-religious activity. And he said that one might just as well dispense with the "Christian" label because it is very hard to distinguish these programs from similar ones launched under non-church auspices. "It is difficult," he said, "to see the difference."

If, indeed, there is any difference. Dr. Berger adds that theologians who claim to be "Christian atheists" may be trying to escape from their traditions because traditional beliefs are no longer acceptable to the popular scientific view of the world. He noted, for example, the way "the resurrection is no longer understood

### Signs of Renewal

Modern churchmen are fond of saying that a sign of renewal in the Church will be evidence of a new attitude towards the poverty-stricken and the oppressed.

It is when we begin to speak out effectively against such sins that we will give evidence of vitality in the Church, they say.

But is dullness of conscience towards oppression and poverty the only signs that the Church is un-renewed? What of dullness of conscience towards immorality, public and private dishonesty, and plain old fashioned sins of the flesh?

Is it just barely possible that the "new morality" also is a sign the Church needs renewing?

America is wallowing in filth. As

one outspoken TV commentator bluntly said recently, "We stand knee-deep in slime and dare to proclaim that we seek to move towards human dignity!"

All too often churchmen are seen at the forefront of movements to create more license rather than curb the excesses already evident. Many of them feel compelled to march for human "rights" and lobby for social legislation but not to take any stand against the moral shambles of our time.

Is it not also in the signs that the Church has misplaced the yardsticks of decency and morality that we can see an urgent need for renewal? ☐



as a cosmic event but as a symbol of human existential or psychological processes."

While he is confident that "secular" or "death of God" theology is no cure for any ills of the old institution, Dr. Berger predicted no reversal in the trend of secularization. He thinks it will be absorbed by the Church. "In this process, there is nothing to prevent the 'death of God' from becoming another program emphasis which, if properly administered, need not result in undue disturbance in the ongoing life of the institution."

If it is true, as Dr. Berger suggests, that the "new" theologians have surrendered to the "man in the street," it may be because the "secularists" don't really believe there is anything superior to humanity. In which case, for one segment of the Church, theology (the study of God) will be reduced to humanism (the measure of man). ☐

## Same Here as There

*(Debunking the "booby trap" that "The welfare state is the best security against Communism"):*

"Under both the welfare state and Communism, the responsibility for the welfare, security, and prosperity of the people is presumed to rest with the central government. Coercion is as much the tool of the welfare state as it is of Communism. The programs and edicts of both are backed by the police force. All of us know this to be true under Communism, but it is equally true under our own brand of welfare statism. Just try to avoid paying your 'share' of a TVA deficit or of the farm subsidy program or of federal urban renewal or of social security or of the government's full employment program.

"To appreciate the family likeness of the welfare state and Communism, observe what happens to individual freedom of choice. Under either label (the ideology is the same) freedom of choice to individuals as to what they do with the fruits of their labor, how they employ themselves, what wages they receive, what and with whom they exchange their goods or services — such freedoms are forcibly stripped from individuals. The central government, it is claimed, will take over. Full responsibility for ourselves is denied in order to make us dependent on what-

## A LAYMAN AND HIS CHURCH



### The Great Imperative

Dr. L. Nelson Bell

A supernatural transaction cannot be explained in terms agreeable to those who either leave such matters out of account, or who insist that there is a natural and humanly understandable explanation for all events.

We know men who are active in the Church who ignore the entire question of the new birth. And yet, according to our Lord's own specific statement it is absolutely essential for salvation — for eternal life:

"Verily, verily I say unto thee, except a man be born again he cannot see the Kingdom of God" (John 3:3).

We can think of nothing more devastatingly fatal than to deny, ignore or try to explain away these words of the Lord.

The subject is *regeneration*. This marvellous process is necessary for salvation. Without it we are lost. There are several things about it to consider.

First, it is absolutely necessary. Man is not left the option to decide for himself whether he needs this transformation. Whether we like to admit it or not we are fallen creatures, our carnal minds are at enmity with God for sin has separated us from God.

In the second place, it is something we cannot do for ourselves;

~~~~~  
ever political regime happens to be in control of the government apparatus. Do these labels mean fundamentally the same thing? As an exercise, try to find any meaningful distinction.

"Socialism in Russia (Communism to our planners) and socialism in the U. S. A. (the welfare state to our planners) have identical aims: the state ownership and control of the means of production." — LEONARD READ, in *Elements of Libertarian Leadership*.

nor can anyone else do it for us. Education, environment, heredity, moral living, social, political, economic or ecclesiastical power cannot work for us the experience of regeneration, or the new birth. Just as it is impossible for a dead man to restore life to himself, so it is also impossible for the natural man, dead in trespasses and sins, to effect his own rebirth. The God who is the Author of physical life is also alone the Author of spiritual life.

Again, it is not reformation. It is no superficial change, nor is it merely a moral change or an outward alteration of our lives. It is easy for man to confuse reformation with regeneration but God is never fooled because He knows the hearts of men.

Here is a supernatural work on God's part and a supernatural result in man's heart, as God imparts to us a new heart, will and character. It is God's implanting something of His own divine nature into our hearts and lives. We actually become new creatures in Christ Jesus. We pass from death to life, from darkness to light.

This does not mean that a newborn Christian immediately becomes a mature saint any more than an infant immediately assumes the role of a grown man. But it does mean that one who has been born again immediately is given from above the capacity to appreciate and grow in spiritual understanding and in a daily life that is well-pleasing to God.

The unregenerate man naturally centers his affections on the world and the things of the world; the man who has been born again has received the capacity naturally to center his affections on the things which have to do with Christ and eternal life.

Many things in this world are desirable without being necessary. However, there is one thing without which we shall never see eternal life: we must be born again. ☐



SUNDAY SCHOOL LESSON

For January 8, 1967:

Jesus Begins His Ministry

Rev. Wick Broomall

INTRODUCTION. The ministry of Christ became the object of increasing opposition from the Pharisees. This opposition arose largely because Christ manifested supernatural power and walked contrary to prevalent Jewish traditions and customs. Something had to be done to crush this rising prophet in Israel. This lesson is a preview of what will eventually overtake the Son of Man in His mission to redeem the world.

I. CHRIST REJECTED AT NAZARETH (4:16-30). Nazareth, located in Galilee, was the home of Joseph and the Virgin Mary. Except for His birth in Bethlehem, Jesus' life was centered there (Matt. 2:23; Mark 1:9; Luke 2:39, 51). Christ was often identified as "Jesus of Nazareth" (Luke 4:34; 18:37; 24:19).

A. *The Reading of the Prophet Isaiah* (4:17-21). The part from which Christ read (Isa. 61:1-2) is found in what liberal critics refer to as "Second Isaiah" (chs. 40-66). The Jews at the time of Christ recognized the historic Isaiah as the writer of the book bearing his name. The fact that the book existed in one roll in the Nazareth synagogue is a further confirmation of the view that this book is a unit.

Christ applied the part He read (Isa. 61:1-2) to Himself; He recognized Himself as the fulfillment of of Isaiah's prophecy ("Today hath this scripture been fulfilled in your ears").

The baptism by the Spirit (Luke 3:20-21) was the fulfillment of the promised "anointing" (thus constituting Christ officially as The Anointed One, that is, The Christ). The five purposes mentioned in the prophecy ("to preach good tidings to the poor," etc.) were objectives set before Him in the plan of God.

Specifically, He came to "proclaim the acceptable year of the Lord" This "year" designates the whole gospel age introduced by Jesus

Background Scripture: Luke 4:16—6:11

Key Verses: Luke 4:16-19; 5:18-26

Devotional Reading: Isaiah 61:1-4, 8-9

Memory Selection: John 14:12

Christ.

B. *The Reaction of the People of Nazareth.* This reaction followed a pattern of close scrutiny ("the eyes of all . . . were fastened on him"); apparent approval ("wondered at the words of grace," etc.); latent scepticism ("Is not this Joseph's son?"); and outright rejection (vv. 28:29).

C. *The Record Cited in Defense* (4:23-27). This record involves two proverbial sayings ("Physician, heal thyself" and "No prophet is acceptable in his own country") and two historical allusions to the Old Testament (Elijah's visit to a woman of Zarephath and Elisha's healing of Naaman the Syrian).

Such allusions, each involving a ministry to one outside Israel, undoubtedly stirred up the animosity of the synagogue listeners. The implication was that Jesus, like Elijah and Elisha, had a God-given mission beyond Nazareth and even beyond the boundaries of the Jewish people.

D. *The Rejection of Jesus at Nazareth* (4:28-30). People are likely to reject a messenger who speaks disparagingly of them. These people of Nazareth could not tolerate Christ's citations from the Old Testament, nor could they see any comparisons between themselves and the incidents concerning Elijah and Elisha. But Christ saw a just comparison.

Christ received His greatest rejection in the very city in which He had lived for 30 years. The people of Nazareth had long known Him

and His family, but considered Him only as "Joseph's son."

He was indeed the legal son of Joseph; but He was much more than that. He was the Son of God; He was "the Word of God Incarnate" (cf. John 1:14). Like Israel of old, the people of Nazareth could not see His true person because of the "veil" over their minds (cf. II Cor. 3:14-15).

The attestation at the Baptism (cf. Luke 3:21-22) had just taken place a short time before His rejection at Nazareth. He had heard the Father's voice ("Thou art my beloved Son; in thee I am well pleased").

Now, in His own city, He hears the people derisively say, "Is not this Joseph's son?" Other places had witnessed His mighty works done "in the power of the Spirit" (4:14); but here in Nazareth He could do no such works "because of their unbelief" (Matt. 13:58).

Christ's rejection at Nazareth is a prophetic preview of His rejection by Israel three years later, parallel to the incident at Nazareth and the later crucifixion at Jerusalem. The underlying reason for the rejection was the same: the unbelief of the people; the method, too, was the same: bodily force in order to kill. The unanimity of the people was the same on both occasions: "they were all filled with wrath" (Luke 4:28). "But they cried out all together, Away with this man" (23:18).

II. SIX MIRACULOUS EPIISODES (4:31—5:26). These miracles have much in common as they arise out of a human need or malady; bring about results that are incontrovertible and instantaneous; and produce a favorable reaction on the part of those who witnessed them.

A. *A Demoniac Healed at Capernaum* (4:31-37 cf. Mark 1:21-28). The people were "astonished at his teaching" (ASV). The word

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"astonished" (*ekplessomai*) actually means "to strike one out of self-possession, to strike with panic" (Thayer). This word is found only in Acts (13:12) and the Gospels where it expresses the height of astonishment toward Christ's words and works.

The possession of a demon is often mentioned in the Gospels. This narrative reveals the following characteristics of demons: 1) they are "unclean"; 2) they can possess human beings; 3) they know the identity of Christ ("the Holy One of God"); 4) they know their ultimate destruction ("art thou come to destroy us?"); 5) they must obey the command of Christ (4:35). Christ did indeed come into the world to "destroy the works of the devil" (I John 3:8).

B. *The Cure of the Mother of Peter's Wife* (4:38-39). Peter was a married man (cf. I Cor. 9:5) and his mother-in-law was sick "with a great fever." Responding to a request, Christ "rebuked" the fever and made her "immediately" well. The word "rebuked" is elsewhere used of demons (Luke 4:35), of the wind (8:24), and of people (9:55; 23:40).

The healing was immediate and without the use of human means (what a contrast to so-called modern "faith-healers"!) and the woman "at once . . . arose and began to minister unto them" (Montgomery). There was no period of convalescence here; she resumed her usual activity in the home immediately.

C. *Diseased and Demonized Healed* (4:40-44). Compare Matt. 4:23-25. This section conveys the following points: 1) the universality of Christ's ministry of healing ("any sick . . . every one of them"); 2) the personal contact in His healing ("he laid his hands on every one of them"); 3) the testimony of the demons to His deity ("Thou art the Son of God"); 4) the centrality and imperativeness of His divine mission ("I must preach the kingdom of God").

Verse 41 shows the demons knew that Christ was *the* Christ (that is the Messiah)—something which seemed to be hidden to most of the Jewish people (cf. Jas. 2:19).

The attempt of the people "to detain him so that he should not leave them" (v. 42 Montgomery) seems to have arisen from that same desire, elsewhere expressed (John 6:15), to see in Jesus a Messiah dealing primarily with people's physical

needs. Christ rejected this appeal by recalling His divine commission ("I must" — cf. Luke 2:49; John 9:4).

D. *The Great Multitude of Fishes* (5:1-11). This passage, dealing primarily with the call of the disciples (cf. Matt. 4:18-22; Mark 1:16-20; John 1:40-42), may be summarized thus: 1) the command of Christ (v. 4); 2) the obedience of Peter (v. 5); 3) the obeisance of Peter (v. 8); 4) the call of the disciples (v. 10).

E. *A Leper Healed* (5:12-16). "Full of leprosy," the man knew that Christ could make him clean, but he did not know whether Christ would exercise His supernatural power in his behalf. Christ spoke the divine word ("I will") and the man was "made clean."

Christ commanded this healed man to go to the priest and perform the ordinance given in the Law of Moses (cf. Lev. 14:1-32). The leper, forbidden to make known his healing, proclaimed his healing far and wide. Christ withdrew and prayed (v. 16).

F. *A Palsied Man Healed* (5:17-26). A large gathering of Pharisees witnessed the evident healing power resting upon Christ who responded to the faith of the men who brought the palsied man to Him. This miracle aroused the hostility of the Pharisees. Since they did not accept the premise that Jesus is God manifested in the flesh, they could not accept the conclusion that He could forgive sins.

These Pharisees could not reject the reality of the miracle that had been performed before them. This miracle is a background to the narrative that follows, depicting a series of controversies with the Pharisees. Certain issues prompted them to take a very negative view of this person who was reputed to be Israel's Messiah.

III. CONTROVERSIES WITH THE PHARISEES (5:27—6:11).

This section pinpoints some of the basic issues at stake between Christ and the Pharisees and the Pharisees are defeated at every turn. The four principal issues are: 1) association with Publicans (5:27-32); 2) the question of fasting (5:33-39); 3) working on the Sabbath (6:1-5); 4) healing on the Sabbath (6:6-11).

A. *Christ Uses Actual Incidents to Show the Nature and Spirituality of His Mission*. These incidents took place in a publican's house (5:29), in a wheat field (6:1), and in a syn-

agogue (6:6). In each case a controversy with the Pharisees arose. These Pharisees, ostensibly on a hostile mission of investigation (5:17), were already fixed in their opposition to Him (5:21-22).

Christ points to the spirituality of His divine mission: 1) He came to call sinners, not the righteous, to repentance (5:31-32); 2) He came to put new wine in new wineskins (5:38-39); He came to be the Lord of the Sabbath (6:5); 4) He came to save life (6:9).

B. *Christ Appeals to the Spirituality of His Mission to Overthrow the Traditions of the Pharisees*. The essence of the traditions is:

1. *The self-righteousness of their cult*. They could not accept a publican as a candidate for heaven. He was nothing more than a "sinner." The reference in 5:32 to the "righteous" must be taken as referring to the self-righteous (cf. 18:9-14).

2. *The continuity of their system*. The Pharisees had constructed a system that they thought was unchangeable. Christ tells them very plainly that the "new wine" of Christianity cannot be placed in the old wineskins of Judaism (5:37-39). Christianity cannot be attached as a new piece of cloth to the old garment of Judaism (5:36). The Book of Acts is a divine commentary on Christ's parabolic language here.

3. *The inviolability of their traditions*. The Pharisees considered their traditions inflexible and superior to the intent and purpose of God in the Mosaic legislation. Christ cited the case of David (6:3-4) to show how God takes into account the true intent of the Law.

4. *The externality of religion*. The external act was, to the Pharisees, the essence of religion. They would allow a man to go unhealed on the Sabbath rather than see him healed (6:9-10). Christ's healing filled them with "madness" (6:11). ☩

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YOUTH PROGRAM

For January 8, 1967:

Christ, Our Priest

Rev. B. Hoyt Evans

Scripture: Hebrews 7
Suggested Hymns:

"Jesus Paid It All"

"My Faith Looks Up To Thee"

"What a Friend We Have in Jesus"

PROGRAM LEADER'S INTRODUCTION: There are many times when a man feels the need of a priest. He may want to call upon God, but he feels unworthy to speak to the Lord in person, so he wishes for a mediator, a go-between. That is what a priest is, one who intercedes with God on behalf of another.

There was a man who had lived

without God all his life. A minister called on him and told him of the saving work of Jesus. The man expressed a keen interest and said he believed in the Lord, whereupon the minister asked him to confess his sins and to ask the Lord to save him.

The poor man was at a great loss. He tried to pray and in deep earnestness said over and over, "Lord, I don't know what to say." That man needed a priest, and surely all of us have had a similar feeling of helplessness and need at some time.

We do not really need a priest from among men, because all men have the same feelings of unworthiness and helplessness that we do. We human beings are all sinners and

all have the same needs. What we must come to understand is that we already *have* a perfect priest and that through Him each one of us can become his own priest.

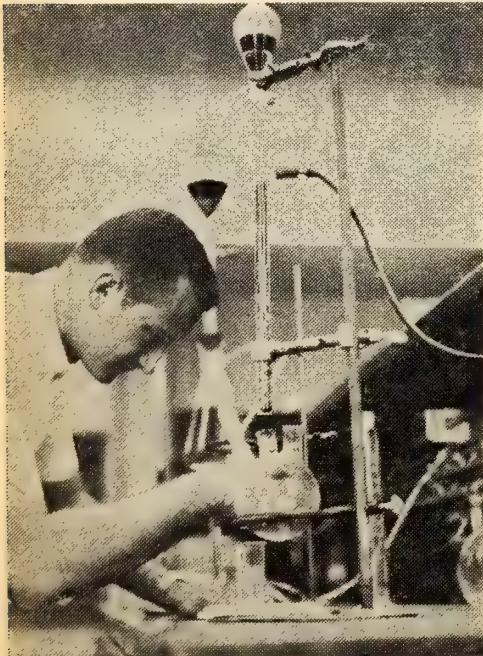
It has been said that the theme of the Epistle to the Hebrews is "Every Man His Own Priest." In one sense that is very true, but it is only because there is ONE who perfectly and eternally fulfills the priestly office for us. The real aim of the Book of Hebrews is to introduce us to our Great High Priest, Jesus Christ.

FIRST SPEAKER: When we speak of Christ as our priest we are dealing with a subject which was very precious to the Reformers. As long as the priests of the old Catholic Church were devout, spiritual men showing a deep concern for their people, the people themselves raised no question as to the rightness of their office. Many of them were loved by their people and all of them were accepted.

But when the office began to be openly abused, doubts began to arise as to the propriety of having priests. It is no wonder that there was lack of confidence among the people when a high ranking emissary from Rome appeared in their midst selling indulgences with all the fanfare of a patent medicine peddler.

Deep unrest in the minds of many began to be expressed openly. Men of spirituality began to question the whole system and to search the Scriptures for more light on the subject. The Book of Hebrews became a lighthouse for them, because it pointed them to a priest they could trust with all their hearts.

In the wonderful seventh chapter of Hebrews we find Jesus Christ described as our high priest. We find Him contrasted with the earthly, human priesthood. In this particular place the priesthood referred to is the Levitical priesthood of the Old Testament, but what is said of it can be equally well said of any



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earthly order of priests.
This passage was certainly applicable to the situation in which the Reformers found themselves. It also applies to us whenever we find ourselves confronted with those who claim to be our priests.

SECOND SPEAKER: The first thing that should concern us as to the qualification of a priest is his character. We do not care to be represented before God by any priest whose character is at all questionable.

Where can a priest be found whose character is above reproach? Jesus Christ is our high priest, and this is what the Bible says about His character: "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens."

For what more could we ask or hope? If a man is to serve as our priest — our go-between — it is certainly necessary that he be able to stand in the presence of God in his own right.

We know that Christ can qualify in this respect because He came from God. In fact, He is God. The whole record of His life on earth impresses us with His perfect sinlessness. Time and again His Father testified from heaven in miraculous ways to His perfection and to His acceptability.

THIRD SPEAKER: Another question we need to raise about one who would be our priest concerns his sacrificial work. Under the Old Covenant the priest had to make satisfaction for his own sins and then offer sacrifice on behalf of the people. This process had to be repeated again and again. There was no end to the sin and no end to the sacrifice.

What kind of sacrifice is offered by Christ as our priest? The Bible says this, he "needeth not daily as those high priests, to offer up sacrifice, first for His own sins, and then for the people: for this He did once, when he offered up Himself." Christ's sacrifice is eternal and all-sufficient.

In the olden days one lamb was offered for one family on one occasion. In the sacrifice of Christ, the righteous Son of God offered Himself for all time for all His own people.

God testified that this sacrifice was satisfactory when He raised Christ from the dead. He appears

CATECHISM STUDIES



Rev. Paul G. Settle

93. Q. Which are the sacraments of the New Testament?

A. The sacraments of the New Testament are, baptism, and the Lord's Supper.

A sacrament must be instituted by Christ, and use visible and physical symbols to illustrate spiritual truth.

The Roman Catholic and Greek Orthodox churches observe seven sacraments. But only two sacraments actually fit the Scriptural pattern—baptism, and the Lord's Supper.

* * * *

TEST YOUR UNDERSTANDING

Look up a listing and description of the sacraments of the Roman Catholic Church and test them by the description of a sacrament given in the Catechism.

in the presence of the Father eternally as a living sacrifice.

FOURTH SPEAKER: There is another part of Christ's priestly work that deserves our attention. It moves us deeply to know that Christ died for us, but we also feel that we need someone to plead our cause before God now. This is why men still want a priest. Christ has not failed us in this respect either.

The Scripture says: "Wherefore he is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." So it is that we do have one who pleads for us now. He knows our hearts and He knows our needs. He loves us and He pleads with God on our behalf.

PROGRAM LEADER: Perhaps we can understand now why it is said that the theme of Hebrews is "every man his own priest." Because of what Christ is, because of (Cont. on p. 19, col. 1)

SEARCHING THE SCRIPTURES

Some Bible references that may be helpful in your research are: Rom. 2:25-29; I Cor. 11:27-29; I Pet. 3:21; Acts 2:41; 8:37; 10:47; Rom. 4:11.

* * * *

94. Q. What is baptism?

A. Baptism is a sacrament, wherein the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.

Baptism is a wonderfully meaningful sacrament. It illustrates the work of the Holy Spirit, Who brings us to Christ and unites us with Him. Christ's life becomes our life. Baptism also represents the fact that the guilt of our sin is taken away by Christ's death on the cross. It also vividly pictures the cleansing from our sin that takes place when we are saved (born again, converted, become a Christian). Now we belong to Christ — we live for Him alone.

The proper way to baptize is by sprinkling or pouring.

* * * *

TEST YOUR UNDERSTANDING

Connect the corresponding halves of the phrases:

- 1. Signify and seal means —the Spirit's work of uniting us to Christ.
- 2. Our ingrafting into Christ is —God's great plan and work of salvation.
- 3. The covenant of grace —to illustrate and make sure.

SEARCHING THE SCRIPTURES

Look up Mark 7:4; Heb. 9:19. How do these verses relate to our understanding of baptism?



BOOKS

CONGO CRISIS, by Joseph T. Bayly. Zondervan Publ. House, Grand Rapids, Mich. 221 pp. \$3.95. Reviewed by the Rev. Donald Fortson, pastor, Vine Street Presbyterian Church, Birmingham, Ala.

This is an account of the experiences of Charles and Muriel Davis, first term missionaries from the United States, who were caught in the cross-fire of the Congo rebellion. It is a story which could well have been written in the first century of the Church as it tells of the indiscriminate killing of Christians because of extreme nationalism, the uniting of Christians of various persuasions through persecution, and the growth of the Church through suffering.

Some of the opinions expressed may come under criticism, especially those relating to the relationship between Protestants and Roman Catholics, but it is to be noted the author simply records the experiences and reactions of the individ-

uals involved.

Joseph Bayly is the author of *The Gospel Blimp*. He writes a monthly column for *Eternity Magazine* and was former editor of *His Magazine* and president of Evangelical Press Association. This is a book that should penetrate deep into the hearts and lives of Christians living in comfortable America. It should be a reminder too that it is through suffering that all believers enter into glory. ☐

THE GRACE OF GOD, by Samuel J. Mikolaski. Wm. B. Eerdmans Publ. Co., Grand Rapids, Mich. Paper, 104 pp. \$1.65. Reviewed by the Rev. George H. Kirker, pastor, Knox Presbyterian Church, Cantonment, Fla.

Nikolaski has written a paperback which reveals serious and dedicated thought; it deserves dedicated reading. He sets forth for our generation the claims of Scripture that God saves man through the grace of God

alone. God has relation to man in the Gospel through the grace of God alone.

The Reformers restated this conviction of Biblical truth, that man is saved by the grace of God. That portion of the Church which heeded this message that grace saves became the channel of truth for succeeding generations. But the Protestant Church has corrupted the doctrine of grace alone, and the shadows of humanism cloud the light of the grace of God which stands in no need of the criers for attention.

The author points out that Eastern Orthodoxy and Roman Catholicism long ago erred in making the sacraments of the Church the vehicles of grace for the Holy Spirit. But he is not pleased with Protestantism's substitution of moral codes and social ethics to make the proper Christian.

This study speaks clearly of the position of the Scriptures upon the grace of God. It is a useful guide in an area where the Gospel acquires confusing attachments which are worthless and diverting. But if the Gospel is to remain true to its purpose, these attachments must be scraped away. ☐

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THE EPISTLE OF PAUL TO THE GALATIANS, by Alan Cole. Wm. B. Eerdmans Publ. Co., Grand Rapids, Mich. 188 pp. \$3.25.

THE EPISTLES OF JOHN, by J. R. W. Stott. Wm. B. Eerdmans Publ. Co., Grand Rapids, Mich. 230 pp. \$3.25. Both reviewed by the Rev. John Eddie Hill, minister to Presbyterian students, Delta State College, Shelby, Miss.

The Tyndale Bible Commentaries have added two more very fine expositions of the Scriptures in these two volumes. Designed for laymen, teachers and ministers these commentaries provide any student of the Bible with an inexpensive, up-to-date elaboration of the text.

Both Mr. Cole and Mr. Stott are able interpreters of the Bible and their simplicity of presentation along with their thoroughness make these two volumes well worth their modest price. In light of the fact that the fourth year of the Covenant Life Curriculum will be devoted in part to a study of the Epistle to the Galatians all churches using the CLC should stock their libraries with Cole's book. ☩

Youth Program—from p. 17

what He has done once and for all on the cross, and because of what He continues to do for us throughout eternity, we can in a sense be our own priests. No man can approach God except through Christ.

There is no need of our appointing priests from among men when we have the privilege ourselves of going directly to God in the name of Christ. We Protestants have always been strong in maintaining our belief in the priesthood of believers. But we must always remember that we have this access to

the throne of God only through Him who sits at God's right hand, Jesus Christ Himself who is our Great High Priest.

Closing Prayer.



• • •

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The Church Needs Believers!

Surely the New Testament makes it abundantly clear that the Holy Spirit is given to those who believe in Jesus and that we grow in grace and in knowledge of Christ as we surrender to the creative impact of the Holy Spirit upon us, but that unbelief grieves the presence of the Spirit and quenches His power among us. What else is unbelief but resistance to the Holy Spirit and what can obstruct the renewal of the Church and destroy its witness more than just unbelief?

Let it be said quite bluntly that what we need urgently is renewal of faith; of belief in Jesus Christ as in reality God Himself incarnate among men, of belief in the Cross as indeed the objective intervention of God in human existence for the salvation of mankind, and of belief in the resurrection of Jesus Christ from the dead in body as the first-fruits of the new creation.

—T. F. Torrance

S. S. LESSON AND YOUTH PROGRAM FOR JANUARY 15

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NOT UNIVERSALISTS

Dr. Strong's articles on the person and work of Christ were a noteworthy contribution to the *Journal* and to us its readers. It is therefore with sorrow that I see in the final article a section that falls below the level of what preceded.

In the issue of Nov. 30, Dr. Strong tries to connect belief in a millenium with theories of a "second chance" and universal salvation. Such an insinuation is contrary to the facts.

Dr. William Young, an exclusive psalm singer, Rev. E. W. Johnson, a

sovereign-grace Baptist, are, and my father was, post-millenarian. None of them had any sympathy with the so-called second chance or universal salvation. I could also name several pre-millenarians who equally repudiate these doctrines. Even the heretical dispensationalists do not accept universalism. Then there are St. Augustine and B. B. Warfield.

As for the millenium itself, it amazes me that a serious reader of the Bible can so categorically deny it!

—Gordon H. Clark
Indianapolis, Ind.

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THIS WEEK—

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THE PRESBYTERIAN JOURNAL, a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered to the saints, published every Wednesday by the Southern Presbyterian Journal Co., Inc., in Weaverville, N. C.

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IT'S STILL UNSCRIPTURAL

Inasmuch as the choosing of women for the ministry and for the eldership in the Church is still being discussed, may I add my opinion in the negative?

The men of the Church cannot avoid their own responsibility for the conduct of the Church's affairs by electing women to be officers in their place.

The Apostle Paul thanked different elect women for their very important work in helping him to establish churches.

But he stated very positively that women were not to function as officers in the church. He certainly did not intend to contradict himself! (1 Tim. 2:12).

—J. O. Meadows
Berryton, Ga.

LIKES YOUTH PROGRAM!

So, some of your readers are not sure whether they like the Rev. Evans' Youth Program?

Let me tell you that we use it in the "devotional period" every time our youth meet. It proves to be a blessing!

In my opinion it is the best that American Protestantism gives into the hands of our youth. What a positive guide! It is Biblical, Calvinistic, and builds up faith. It is something entirely different from some wishy-washy worldly-secular articles that other ("liberal") Protestant periodicals offer.

Please, continue to keep it on your pages, in the name of our Lord Jesus Christ! Help the embattled Church in these days of confusion to remain a witnessing Church!

This feature is the main reason I continue to subscribe to your Bible-centered, and Calvinistic-spirited periodical.

On December 4, 1966, we had an interdenominational youth rally in

our church (United Church of Christ). Youth from the Congregational, Methodist and Reformed churches participated, and I can say they all liked the devotional program.

—(Rev.) Harry Weitmann
Spring Valley, N. Y.

THIS AND THAT

I have just received my first copies of the *Journal* and I wanted to write and tell you how pleased I am with it. I am a Baptist but I hold firmly to the Reformed faith and it was a real joy to realize the *Journal's* articles hold fast to the Reformed faith.

Thank you for your labors and keep up the good work.

—Zen Hanger
Ludington, Mich.

Your recent editorial, "Religion on Campus" (Dec. 7), is very characteristic of the situation at the

church school I attend.

I praise God that I am "accepted in the Beloved," but I often become discouraged when I see fellow classmates and even professors "ever learning and never able to come to the knowledge of the truth," unwilling to accept the simple Gospel of Jesus Christ.

Our college is reputed to be conservative, but if it is I apparently misunderstand the meaning of conservatism.

—A Student

A short while ago loss of faith began for most who lost it in college or seminary. Today many grow up under the ministry of men who show little faith, meaning that their professors must go even farther than those of a former day, to induce the raised eyebrows considered so necessary for "proper" teaching.—Ed.

In this week's *Journal* (Nov. 16) I was delighted to recognize the

Rev. William Iverson as the son of a young man I remember from 50 years ago when Savannah licensed him to preach. Learning of his son's preaching the same Gospel in Berlin that his father and grandfather preached in south Georgia speaks volumes for "the old time religion."

Check me as one who is grateful for the *Journal*.

—Marguerite M. Jervey
Richmond, Va.

One way to make sure that at least a part of your Sunday School is conservative is to get in there and teach! That is what I have done for 33 1/2 years. My air force son and his wife both teach Sunday School classes on the base where they are stationed . . .

—Mrs. W. F. Armstrong
Columbia, Tenn.

• The long-time series of studies in the Shorter Catechism (see this issue, p. 19) is drawing to a close, as there are just 107 questions in the Catechism. (You did know that, didn't you?) We have been seriously considering bringing out the entire series in book form for the benefit of those who take seriously the responsibility to teach the faith to their children. (You *do* teach the Catechism, don't you?) But the heavy expense which would be involved, at a time when we simply cannot afford any sort of heavy expense, makes us hesitate. To help us make up our mind, will you please let us know if you have been using the studies and if you think there would be a demand for the series in book form in your church?

• When the 25th anniversary of the "day of infamy" was celebrated at Pearl Harbor, December 7, a member of the crowd attending the ceremonies was a Japanese named Mitsuo Fuchida. Mr. Fuchida, who joined in the prayers offered during the services, is a Christian evangelist now living in Seattle, Wash. Twenty-five years ago he was a young commander in the Imperial Japanese Navy who flew the lead attack plane

out of the clouds onto Pearl Harbor. After the war he happened to pick up a tract in Japan and it led him to learn of Jesus Christ and to accept Him as his personal Saviour. Today he seeks to lead Japanese immigrants to Christ and hopes to become an American citizen.

• The Rev. Robert R. Davis of the Hazelwood, N. C. Presbyterian church has developed a special youth ministry on account of a unique radio opportunity. Being himself a "Little" All-American, Mr. Davis got together with All-American Bill Milner, a deacon in his congregation, and the two of them offered to do sportscasting for a local radio station in exchange for time for a daily devotional program. With so many teenagers listening to the games, contacts were made that led to a monthly teen youth rally — there were 150 young people out for the No-

vember rally and 5 decisions for Christ registered. Some of the young athletes who have become Christians have approached their coach about starting a Fellowship of Christian Athletes. And so bright spots continue to appear in the dark picture of religion in a time when the Church flounders so badly in search of a "mission."

• Clarke Ware is five years old. The son of the Rev. and Mrs. Brister Ware of Hattiesburg, Miss., Clark has become used to the sight of pickets of one kind and another, parading for one cause or another. Not long ago the local carpenter's union was picketing a housing project across the street. Mrs. Ware missed Clarke. Looking out the window she saw him in line with the men, carrying a large sign he had collected from the basement of the manse: "Presbyterians Register Here"! ☐

ACROSS THE EDITOR'S DESK





Lutherans Coordinate 450th Year Plans

NEW YORK — Lutherans throughout the United States will coordinate their observance of the 450th Reformation Anniversary under the leadership of the new Lutheran Council in the U. S. A.

Theme of the year-long commemoration of Martin Luther's posting of the 95 theses in 1517 is "Life — New Life."

The council coordinating the observance formally came into existence Jan. 1. It is the successor to the National Lutheran Council. Constituent communions are the Lutheran Church in America, the Synod of Evangelical Lutheran Churches, the American Lutheran Church and the Lutheran Church—Missouri Synod.

Chairman of the general anniversary committee is Melvin Lundeen of New York, an executive of the Lutheran Church in America. Coordinator is Dale E. Griffin of St. Louis.

With a budget of \$200,000 for na-

tional planning and promotion an extensive program has been worked out through four subcommittees: Publications and print media, radio-television, local observances, and music and art.

Anniversary evangelism festivals are being planned by the denominations represented. Special festive and Bible reading programs are also being encouraged.

The year's observance will be climaxed Oct. 29, the Sunday of the 450th Reformation Anniversary.

Planners are making a special effort to coordinate their work with that of Lutherans elsewhere in the world. Wittenberg, where Luther posted the theses, is now behind the Iron Curtain in East Germany, but civil authorities there are known to be encouraging anniversary events there to help attract tourist dollars.

A preview of one of the themes likely to occur during the year came in a New Year's broadcast by Andre Appel of Geneva, general secretary

of the Lutheran World Federation. On the Radio Voice of the Gospel station in Ethiopia he said the anniversary will be an occasion of "real joy" but also one of "deep concern over the schism within the Church."

American planners of the commemoration have suggested that Roman Catholics be given special attention during 1967. The *Manual for Area Anniversary Committees* puts it this way: "Through dialogues and other activities on the national level an attempt will be made to clarify the situation between Roman Catholicism and Lutheranism as it exists today." ☩

Churches Open Office For Lobbying on Aid

WASHINGTON — The United Church of Christ has started the new year by opening a new lobbying office in the nation's capital.

Six other denominations — including the United Presbyterian Church USA — are assisting with the new venture, to be known as the office for international development of the UCC Council for Christian Social Action. It is the first of the type ever sponsored by a Protestant body.

The Rev. L. Maynard Catchings, who will head the operation, said it will "bring the needs of the developing countries to the active attention of the churches and to the nation at large."

Formerly a Congregational pastor here, Mr. Catchings has been administrator of the American School in Singapore the past two years. He has also been associated with the educational and training programs of the International Committee of the Young Men's Christian Association in Southeast Asia.

He will be headquartered in the Washington office of the National Council of Churches.

According to Mr. Catchings, the project will provide "the Church a voice which will be listened to with respect by governmental bodies and private agencies in the development field."

Backers of the project have not



THE CHURCH OVERSEAS

PAKISTAN — The Evangelical Fellowship of West Pakistan held its annual meeting at Montgomery, hosted by the Associate Reformed Presbyterian Church and mission of that city. For three days in November some thirty delegates, nationals and missionaries, came from Sialkot, Peshawar, Lahore, Sindh and other places for prayer, studies in evangelism and fellowship.

Hubert Mitchell, well-known evangelist in the Chicago area and originator of the technique of telephone evangelism (see "Televisit for Christ," a *Journal* reprint), was here to participate in the meetings while enroute to Indonesia from the USA.

Evangelistic meetings were held each night in the city church. They were unusually well attended. On

the Sabbath a capacity crowd was present and rugs were spread in the aisles for sitting space. Several young people accepted Jesus Christ as their Saviour during the meeting and numbers of others came forward for re-consecration.

Possibly the most noteworthy decision made by the EFWP at this meeting was to begin translation and printing of Gospel Light Sunday School materials into the Urdu language. As the very life and witness of the Church depends on a deep, earnest and faithful learning, memorizing, understanding and teaching of God's Word, we ask for the prayers of God's people that He will bless the preparation, distribution and application of this new literature. — (REV.) FRANK Y. PRES-
SLEY. ☩

yet announced whether they will register it as a bona fide lobby. The National Council of Churches has not taken that step for its Washington office yet.

The Rev. Ray Gibbons, executive director of the parent UCC Council for Christian Action, replied to a reporter who had asked him if it would be a lobby: "We have other terminology. We're using citizen influence to affect legislation."

The office is expected to push primarily for increased foreign aid by the U. S. government.

Dr. Gibbons listed these purposes: 1) To educate Church bodies about the problem of world trade, food and agriculture, population, community development and foreign aid; 2) To interpret international development issues to Churches; and 3) To engage Churches in international development projects in Asia, Africa and Latin America.

In a New York press conference Dr. Gibbons said, "Revolution is inevitable, but we can help to make revolution peaceful and creative." ☐

Cause for Rejoicing Seen in R. C. Wedding

PHILADELPHIA, Penna. — A United Presbyterian official has found cause for rejoicing in the marriage of a Presbyterian to a Roman Catholic in a Roman ceremony which included the reception of Holy Communion by the Presbyterian party.

Dr. Scott Frances Brenner, secretary for fraternal relations with Catholics, Orthodox and Jews for the Board of Christian Education of the UPUSA Church, said further he saw no cause for alarm in the conditions under which Barbara Olson, who was married in Rome, received permission from the Vatican itself to receive the sacrament.

Miss Olson was required to make "an express act of belief in the real presence of Christ in the Eucharist and an act of obedience to the Pope." Under these conditions the exceptional concession was made to her as a Presbyterian.

Dr. Brenner said that Presbyterians "are as convinced of the real

Viet Nam Servicemen Hear Billy Graham

SAIGON (RNS) — Evangelist Billy Graham described a war more widespread than the conflict in Viet Nam — the "world war . . . spiritual war between good and evil" — as he addressed some 2,000 servicemen on a soccer field at Tan Son Nhut Airbase here.

The noted preacher stood before the troops on one of the first stops of his 10-day Christmas visit to the battle zone. His sermon was carried to other troops throughout South Viet Nam by Armed Forces Radio. Accompanying him was George Beverly Shea, soloist.

"I can assure you," Mr. Graham said, "that you are in the prayers and thoughts of millions of Americans from coast to coast who are proud of the job you are doing out here."

"There is only one war in Viet Nam, but there is a world war, a spiritual war between good and evil. Is there any hope for peace? There's only one way we can find it: That is in Jesus Christ."

"You, too, can know Christ. That will give you peace in your heart. The most important thing we can do in Viet Nam is stand by (the Vietnamese) and live in front of them — show them the peace in our hearts."

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presence of Christ in the Eucharist as are our Catholic brethren." Following Calvin most Presbyterians do not use the term "real presence," he pointed out, preferring the term "spiritual presence."

"For a Christian, however, nothing is more real than the spiritual. Therefore I think the time has come to omit the adjective and join in one common confession of the presence of Christ in the Eucharist."

As to the other condition placed on Miss Olson — the act of obedience to the Pope — Dr. Brenner said, "I believe that most Presbyterians want to respect and obey the Holy Father insofar as their consciences let them do so."

(Editor's note: Not this Presbyterian.) ☐

As the evangelist asked the audience to bow their heads and then answer with raised hands "if you have heard the voice of God," several hundred hands reached upward.

Mr. Graham moved on to visit patients in the 3rd Field Hospital after the servicemen joined him in singing "Silent Night." ☐

## Overseas Unit of NCC To Be Led by Pacifist

NEW YORK — A leading pacifist in American Church circles will get a key position in the National Council of Churches Division of Overseas Ministries in March. Dr. Howard Schomer, outgoing president of Chicago Theological Seminary, has been elected executive director of the division's specialized ministries department.

As such Dr. Schomer will be responsible for "leading, integrating and projecting" programs in many overseas projects, Dr. Espy said.

These projects include RAVEMCO, the radio and audio visuals arm of the NCC with which much Presbyterian work is associated, LIT-LIT (Committee on World Literacy and Christian Literature), Churchmen Overseas Program, and the Christian Medical Council.

Also under the department are the exchange student and scholarship programs which bring overseas students to the United States for study, the Education and Evangelism Committees and the Associated Mission Medical Office.

During the summer of 1965, Dr. Schomer was a member of a delegation which visited Viet Nam under the auspices of the Clergymen's Emergency Committee for Viet Nam.

He is a former president of the International Fellowship of Reconciliation and a former co-chairman of the Chicago Committee for a Sane Nuclear Policy. He also is editor-at-large for the *Christian Century*.

Dr. Schomer is a minister of the United Church of Christ. ☐





## THE CHURCH AT HOME

and the implications of that for Christian education. ☐

### Radio-TV Unit Picks Heltzel for Chairman

ATLANTA — (PN) — Dr. Massey Mott Heltzel, pastor of Government Street Presbyterian Church in Mobile, is the new chairman of TRAV — the television, radio and audio-visual agency of the Presbyterian Church in the US.

Other new officers elected at the fall meeting here are Dr. Hubert Vance Taylor of Columbia Seminary, Decatur, Ga., vice chairman; and Miss Janie McCutchen of the Board of Women's Work, Atlanta, secretary. ☐

### Wynne Re-Elected As Board Chairman

DALLAS, Tex. (PN) — Toddie Lee Wynne Jr. has been elected for a second term as chairman of the board of trustees of Presbyterian Hospital in Dallas.

Other officers recently elected to the hospital's board are Robert H. Stewart III, vice chairman; Grover Hartte Jr., secretary; Mrs. Margaret S. Smith, assistant secretary; and James H. Rankin, treasurer. ☐

### Rhodes Scholar Named

DANVILLE, Ky. — Centre College senior John P. Harrod of Shelbyville, Ky., is one of 32 collegians in the United States chosen for a Rhodes Scholarship at Oxford next fall. Harrod is the fourth Centre student to be chosen a Rhodes Scholar in the past 45 years. ☐

### What To Pray For

Do not pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God. — PHILLIPS BROOKS.

## \$100,000 Experiment Started in Dallas

DALLAS, Tex. — Plans have been unveiled here by Northeast Texas Presbytery for a program which will cost some \$100,000 annually to conduct a number of experimental ministries.

The Dallas venture is one of several across the South in which the Presbyterian US Board of Church Extension is investing.

Included here will be operation of three community centers in needy areas of the city, establishment of a storefront church in an effort to reach young adults in South Dallas, literacy and tutoring programs, and employment of a minister-specialist for youth work in problem areas.

Project coordinator will be the Rev. James W. Newton, a member of the presbytery's staff. He anticipated that some might criticize the program as a venture in social reform but denied this was the case.

"Our whole concern is to reach people," he said. "This is not social reform and we are not social workers, but we want to tell people that we love and are concerned with them just as Christ loves us."

It was announced that consideration is also being given to establishment of coffee houses, a shopping center church and assignment of street workers in some areas.

Participation by other denominations will be welcome, Mr. Newton noted. He said some conversations have been held with the United Presbyterian Church USA, pointing to the possibility that it may participate.

Formerly a member of the denom-

ination's Board of Church Extension staff, Mr. Newton said the Church has been convinced by its own statistics that it is not meeting the challenge of today. Northeast Texas Presbytery, with 31,000 members, had a net gain of 276 last year. ☐

### Presbyterian Colleges Will Benefit from Gift

CHARLOTTE, N. C. — Queens College, here, and nearby Davidson College, have been named among 10 eastern colleges and universities to participate in a \$2,500,000 program of endowment grants established by the Charles A. Dana Foundation, it was announced by the foundation.

The colleges will receive \$250,000 each and will be required to provide from their own resources a matching \$250,000. The money will be put into endowments for the establishment of professorships. ☐

### Leadership of Fourth C. E. Conference Told

JACKSON, Miss. — Four prominent Presbyterians will constitute the leadership of the fourth annual Christian Education Conference, sponsored by Belhaven College March 9-11, 1967.

Heading the group will be Dr. Leighton Ford of the Billy Graham Association, who will speak on Christian education and its implications for world evangelism. Dr. Ford also will be the inspirational speaker for the conference.

Dr. Addison Leitch, of Tarkio College, Tarkio, Mo., will speak on the nature and mission of the Church. Dr. Stuart Barton Babbage, of Columbia Seminary, will address the conference on teaching humanities in the light of the Christian faith, and on the use of the arts in communication. Dr. Robert Strong, of the Trinity Presbyterian Church, Montgomery, Ala., will speak on the nature of Scripture

### College Chief Named

NEW YORK — The United Presbyterian USA Board of National Missions has announced the appointment of Jerome L. Gresham president of its Barber-Scotia College in Concord, N. C. Formerly associated with the board's institutions in Alaska, he has served as acting president of the predominantly Negro North Carolina college since last July. ☐



# God's Word and the 'New Morality'

REV. EUGENE ONGNA

**T**he word "new" has become fashionable today. It all seemed to start a few years ago when the change in ladies' styles was referred to as the "new look." Since then everything has become new. Yet, this quest by man for the new and different is as old as Mars Hill. Acts 17:21 says, "For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing."

Now, it is only right that man should search for new things, for new truth, and for new ways of doing things. The old is not always right, nor is it always good. The old days were not always the "good old days."

However, neither is the new always good or better. This is especially true when we come to the area of morals and morality. Micah 6:8 reads, "He hath showed thee, O man, what is good." God has spoken on the subject of good and evil—right and wrong. In the Word of God we have an answer, clear and forthright, for this lost generation wallowing in the morass of the new morality.

## God Is Concerned

One basic premise we must establish is that God is concerned about man's morals. Here we part company immediately with the deist who would say that there is a God—there had to be—but He couldn't care less about what happens on earth; He created man but is indifferent to how man lives.

*The author is pastor of the Evangelical Free Church of Arlington Heights, Ill. The article is copyrighted by THE EVANGELICAL BEACON, 1966, and is used with permission.*

This attitude is summed up in our day by Joseph M. Russin, editor of the *Harvard Crimson*, who said, "Individualism is more than a philosophy in Cambridge: it is the dominant religion. Aside from a few universal absolutes, like the superiority of Harvard and the immortality of Humphrey Bogart, Harvard men agree on little except the necessity to disagree, and are inordinately suspicious of anything that seems to be gaining mass approval. Nearly everything is viewed with scholarly detachment. What really disturbs the deans is the student attitude that *morality is a personal affair* and that each man should be free to determine his own code without legislative pressure from University Hall."

I take issue with the statement that morality is a personal affair, at least as they mean it. It is of the utmost concern to God! God is concerned about how we live. The multitude of precepts, commandments, admonitions, exhortations, and warnings in both Old and New Testaments leave this unmistakably clear.

C. S. Lewis said, in summarizing the message of the Old Testament, "God first chose out a special people and spent hundreds of years hammering home the idea that there is only one of Him and that He cares about morality."

Remove from the heart of man the conviction that God is concerned about how he lives and you have removed from man all fear of judgment, all motivation for goodness, all restraint of evil.

Acts 17:30-31 tells us that in addition to all of the other doctrines built on the resurrection of Christ, the reality of future judgment is based upon it as well. He has given assurance of future judgment by raising Christ from the dead. He

lives to save, He lives to intercede, He lives to bless, but He also lives to execute judgment.

If God were not concerned He would not have spoken. If God were not concerned He would not have sent His Son. "For this purpose the Son of God was manifested, that He might destroy the works of the devil" (I John 3:8). If God were not concerned He would not have appointed a day in which He will judge the world.

## God Is The Ideal

Men are like the gods they worship. The Bible sets forth the holiness of God in a clear and convincing manner. The cry of the seraphims in Isaiah 6 is "Holy, holy, holy is the Lord of hosts." The four beasts of Rev. 4 rest not day and night saying, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." John declares, "God is light, and in Him is no darkness at all" (I John 1:5).

But the Bible does more than set forth the holiness of God. It constantly sets this before the Christian as the *ideal* for holy living on our part. "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth" (I John 1:6). "As He which hath called you is holy, so be ye holy in all manner of conversation" (I Pet. 1:15).

The Christian faith is always a call to a higher life, always a call to a holy life! It differs from false religions and philosophies at this point. Angus in his *Bible Handbook* said,

"Heathen nations sought a religion conformed to their own corrupt propensities: on finding such a religion they embraced and believed it. Pagan systems are adapted to man as he is, and as he desires to be,



while yet in love with sin; the Gospel is adapted to man as he is and ought to be. Paganism is the adaptation of a corrupt system to a corrupt nature; the Gospel is the adaptation of a life-giving system to a nature that needs to be renewed. The first seeks to conform its teaching to our tastes; the second to conform our tastes to its teaching."

The error in the new morality is the adaptation of a corrupt system to a corrupt nature! The advocates of the new morality reason thus: "Since man lives at such a low level, then let us lower our code of morality to fit our way of life." The Bible declares, "Since man lives at this low level, it is imperative that he repent and be converted so that he may live on the higher level of morality set forth in the Word."

In *The Chicago Tribune* of May 17, 1966, Louise Hutchinson quoted Mrs. Helen Southard of New York, associate director of the Bureau of Research and Program Resources of the YWCA, as saying in an address to the National Congress of Parents and Teachers, "I do not look upon some of our current sex practices as signs of moral decadence, but as a reflection of a society in transition."

But to reason like this is to say that times and society determine morality, not absolutes of right and wrong! It is to say that God is less holy today than He was yesterday, that He had a higher standard for Christian living 20 years ago than He does today. Yet Mal. 3:6 declares, "I am the Lord, I change not."

Vance Havner said in *Why Not Just be Christians?*

"We are not here to learn how to live in the dark but to walk in the light. We are not here to get along with evil but to overcome it with good. One of the signs of getting used to the dark is the way we excuse sin. We give it new names: adultery is free love; the drunkard is an alcoholic; sodomy is homosexuality; the murderer is temporarily insane. Church workers fall into grievous sin and move on to new positions without repentance or change of conduct. Parents let down in discipline, saying, 'What's the use?' Pastors give up preaching against sin, arguing that the world's evils are here to stay and since church members are not going to be any better we might as well accept the status quo and live with it."

But the Bible says "God is light." And it says to us, "For ye were some-

times darkness, but now are ye light in the Lord, walk as children of light" (Eph. 5:8).

## God's Commands Bind

The Bible speaks specifically on many things and in many areas as to what is right and what is wrong. There are such things as absolutes when it comes to morality! Some things do not change.

Harold Lindsell wrote in *Christianity Today*: "This tradition of absolutes is at the heart of the Hebrew-Christian religion. If it were to disappear, there would be no hope for mankind. Certainly, relativism cannot do more than assure us that nothing is permanent and eternal, that all things are subject to flux.

"The religion of today may be untrue tomorrow. The ethics of today may be completely reversed tomorrow. Social mores then become time-structured and subject to the changing ideas of men. The homosexuality of today may be the norm of tomorrow, the monogamy of today may yield to the polygamy of tomorrow, and the lie of today may be true tomorrow.

"But once man has committed himself to the absolutes of the Hebrew-Christian tradition, the picture changes. Absolutes remain fixed principles by which man guides his course. They are true yesterday, today, and forever. They are not subject to the vicissitudes of circumstance nor superseded by the latest fancies of science and sociologists. Absolutes give man something on which he can depend and by which he can steer a straight course.

"It is in the Bible that God has spoken, and He has not stuttered in His speech."

The most convincing display of moral absolutes is found in God's moral law, the Ten Commandments. Lest anyone think that the Ten Commandments were for God's Old Testament people alone and have no meaning for us today, I remind you that practically all of them are repeated in the New Testament.

The Ten Commandments declare we are to have no other gods before us. Paul commends the Thessalonian Christians, noting how they turned to God from idols to serve the living and true God (I Thess. 1:9).

We are warned not to take His name in vain. Col. 4:6 declares, "Let

your speech be always with grace seasoned with salt." Titus 2:8 adds, "Sound speech that cannot be condemned."

Honor thy father and mother is emphasized in Eph. 6:1-3, "Children obey your parents in the Lord for this is right. Honor thy father and mother; which is the first commandment with promise."

Thou shalt not kill is repeated in I Pet. 4:15, "But let none of you suffer as a murderer" and I John 3:15, "Ye know that no murderer hath eternal life abiding in him."

Thou shalt not commit adultery is emphasized in Matt. 19:9, "And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, commiteth adultery: and whoso marrieth her which is put away doth commit adultery."

Thou shalt not steal is referred to in Eph. 4:28, "Let him that stole, steal no more."

Thou shalt not bear false witness is explained in Eph. 4:15, "But speaking the truth in love."

Thou shalt not covet is mentioned in Eph. 5:3, "But fornication, and all uncleanness, or covetousness, let it not be once named among you as becometh saints."

There are both positive and negative admonitions here. The negative admonition is predominate in the Ten Commandments. I suppose there is a certain dislike of anything negative. We don't like to be told "thou shalt not." In our evangelical circles we often hear negative preaching downgraded and positive preaching exalted.

But, as Dr. A. W. Tozer has said, "It is as impossible to be completely positive and never negative, as it is to go through life inhaling all the time and never exhaling." God says "do" but He also says "don't". Paul in Colossians 3 tells us to put on certain things but he also tells us to put off certain things. Let's not rule out all negative preaching. If we do, we are not declaring the whole counsel of God.

Norman Vincent Peale wrote in *Guidposts*, (February, 1964),

"This capacity for a ringing negative is something we must regain as a people if America's greatness is to endure, and I think there are three critical areas where we must regain it. We must learn how to say "no" to our children. We must learn how to say "no" to the slow erosion of morality around us. And,



most important, we must learn to say "no" to ourselves.

"Where children are concerned, the permissive approach is largely discredited now. The ironic fact is that our children often want us to say 'no.' They are confused by weak compromises. They want desperately to hitch their allegiance to something solid.

"There, indeed, is the key point: if we are going to raise a tougher, hardier breed of American to survive in this tooth-and-claw atomic world, we parents must learn to utter a positive 'no' more often. 'No, I won't drive you over to Susie's—ride your bike!' 'No, you can't watch television—read a book!'

"The second area where we must

regain the capacity to say 'no' is the society in which we live. If we see something going wrong in our society, we must speak out against it. Are movie advertisements in your local newspaper suggestive to the point of indecency? Complain to the editor. Are your newsstands full of degrading trash? Complain to the mayor.

"The third area where we have to rediscover the value of the positive 'no' is in the conduct of our own lives. The morality of a nation is nothing more than the sum of the moralities of its individual citizens. It is time to stop rationalizing about wrongdoing, excusing it on the grounds that 'everybody is doing it.' We must say 'no' to temp-

tations."

McCartney said that "The world went wrong in the beginning because its first inhabitants could not say 'no,' and it has been going wrong on the same principle ever since."

The advocates of a new morality are many and varied today. Their number will probably increase, but as a Church we have pledged ourselves, in point one of our doctrinal statements, to the Scriptures as the divine and final authority for all Christian faith and life.

The Word of God tells us God is concerned about how we live. It reveals God's holy character as the ideal of holy living. It gives us God's specific commands on what is right and wrong. ✠

*Is it the mixture or the mixing that constitute the heart of the problem?—*

## The New Method

REV. E. CROWELL COOLEY

**C**ontent still makes the difference, not method!

Quite often in discussions about the Church it is argued that we desperately need a "relevant witness" for our time. The effort is made to suggest that new *methods* must be devised to present Christ; that new *procedures* and *programs* must be developed to make the "timeless Gospel" a reality in a new age.

But I submit that the real issue remains what it always has been—not *how*, but *what*. When all the camouflage is stripped away the timeless stone of stumbling is revealed to be the same: Jesus Christ and His meaning.

At the heart of every controversy is the same question. That question is not, "How shall we present the Gospel?" but rather "What sort of Gospel shall we present?"

A good illustration of the problem is evident in those places where the evangelistic film, "The Restless Ones" currently is being shown or is offered for showing. Here is a fresh, new approach in evangelism. Regular movie houses are used for the screening. Admission is charged

and the advertisement is carried on the regular entertainment page in the newspapers.

The content is the old, old story. But the method is a positive, dramatic presentation of the need for salvation and Christ as the answer to that need. An invitation is given and well trained workers are available to counsel those who respond.

The result? God is blessing this effort with genuine conversions.

However, many who are most vocal about a "relevant" ministry, calling for an approach which goes where the people are and uses their cultural forms to reach them, are not supporting "The Restless Ones." And why not? Surely the presentation of this film constitutes the very best use of the most popular phenomenon in our culture—the secular movie industry.

Why is the film not strongly endorsed by the *avant garde*? It is not supported by the liberals because it presents the Biblical message of salvation by grace through faith in Jesus Christ. The liberal's response to "The Restless Ones" stands in sharp contrast to his recommendation of "Who's Afraid of Virginia Woolf?" And the reason for the contrast seems to be that he approves

the *content* of the one but not of the other.

Another illustration of the fact that today's issue is really one of content rather than method is found in the latest movement now sweeping the religious scene—the coffee house ministry. This is being presented as something new and unique "Missions to Military" and similar programs to reach men in the military service have been functioning for years. The only difference is that these older "coffee houses" feature trained personal workers who take the opportunity in informal conversations to lead the men to Christ. A positive witness is given and God has used these ministries to reach many souls. There are definite results which can be seen in lives changed by the regenerating work of the Holy Spirit.

But this work is not supported by the "liberal" churchman, while a nebulous situation to provide "encounter" is widely heralded as a "new thing under the sun"! The difference is not basically the method, but again the message!

In another realm we see the same thing—the realm of student work. Everybody is getting on the bandwagon for an "ecumenical" campus

*The author is pastor of Calvary Presbyterian Church, Norfolk, Va.*



ministry, which is usually a long way to say UCCF — United Campus Christian Fellowship.

We are told that college students are not interested in denominational distinctives. These interdenominational programs are said to be more relevant. But why don't they come out and say, "We don't believe that college students will accept the historic Biblical message of salvation, so we are substituting a liberal theology for the historic understanding of our Church"? For this is what is being done.

We should all agree that denominational peculiarities are not the most important matters to be propagated on the college campus. Yet no one should be better fitted to understand the implications of these differences than a modern student who is trained in scientific method. This scientific method calls for precise definitions. It aims to show that a very minor change in the molecular structure of a substance can make a vast difference in its characteristics. Would not the same be

true of religion? Perhaps our college students are more interested in learning some of the finer points of our theology than we are in teaching them.

And maybe we don't teach the creed of our Church to college students because we don't believe it. Or at least do not consider it to be important.

### **A Personal Testimony**

I am not opposed to "ecumenical" ministries, however. In fact, I came to know Christ as my personal Saviour through the Inter-Varsity Christian Fellowship, an interdenominational program. It did not teach denominational distinctives, but it did present in a positive way the work of Jesus Christ and my need to accept Him personally for salvation.

My life was completely changed by Him, and I praise the Lord for this interdenominational work. But I find most of my fellow ministers

not supporting the work of IVCF here or elsewhere. Why? Because it is a denominational program? Of course not. Well then, because it is not relevant and does not meet the students' needs? This was not true in my case, nor has it proven true in thousands of other cases. The real reason again is content, not method. IVCF proclaims the Biblical message of personal redemption through the blood of Christ and our friends want to present another message.

I am deeply concerned that a lot of what we hear about new approaches in presenting the Gospel is really a cover-up for a different message. In fact, it seems to me that one way to detect the difference is to observe how much emphasis is put on the method. When the "new method" is given a prominent place in the presentation, nearly every time a careful analysis of the work will show a new theology is being propagated. Most of this talk about the method is a veneer for the changed message. But it's the message, not the method, that makes all of the difference in the world!

### **What You Say Counts**

I am not opposed to new methods of presenting the Gospel. In fact, I support them and believe that we should be "all things to all men, that (we) might by all means save some."

But I am unalterably opposed to a new message! There is only one Gospel, the good news of salvation through faith in Christ. Let us employ every method that does not contradict the message to propagate this historic Gospel. But let us be sure that the positive content of the Gospel is clearly and forcefully proclaimed!

Use the movies, use the informal malt-shop approach, use the non-denominational program, but in all of our "experimental ministries" let us be sure that we change only the method. The message has been "once for all delivered" to us by God, who changes not, and we must be faithful in our content at all times. ■ ■ ■

No prominent Jew ever defended the Hitler regime. No prominent Negro defends apartheid in South Africa. Yet you can always find Christians who will defend Communism. — SIR ARNOLD LUNN.

# **Alive in Christ**

**ELEANOR M. WHITESIDES**

Abundant life is nothing less than the life of Christ Himself within the believer. God has not saved us only that He may take us to heaven in the future, but that we may be witnesses to His grace in every moment of our lives. Only the moment by moment outliving of the indwelling Christ is the quality of life that counts for eternity.

God has a plan for every believer, a glorious quality of life which is available now in His Son; but He can live this life in us only as we allow Him to be Lord as well as Saviour. When we do, life is no longer an effort to *become*, but an exciting experience of letting Him *be*, in us, what He already is — the all-sufficient Christ, in Whom we are accepted before the Father, and to Whom we may come openly with our praises and our requests, claiming victory and completeness for

every moment.

It is a great mystery that He asks us to die to all manifestations of self that the Spirit may work in us, yet uses the individual personality of each blood-bought child to show His glory in the place of His choosing. But only as we give back to Him do we receive life as He intends us to have it, exchanging our weakness for His strength and our human strength, which is nothing, for His.

We must let Him take us wherever He will, in complete dependence on Him, obedient to His Word, sensitive to the Spirit's leading. As we look more and more to Him we will win others to Him, not by self-directed formulas of words or actions, but by His power flowing through us.

Redeemed to be used of Him, instruments to show forth Christ to a lost world — this is life, full and overflowing! Nothing less can please Him. ■

*The author is an elect housewife of Tyler, Tex.*



# Sermons America Wants to Hear

SAMUEL H. SUTHERLAND, D.D.

**S**ome time ago, a popular national weekly magazine conducted a poll under the intriguing title: "Pick the Sermon you Would Like to Hear." Several thousand people replied and their response was quite revealing. It should serve as a guide to ministers who preach the Word of God and as a warning to those who are presenting nothing but sociological and political issues of the day.

Out of thirteen suggested topics, the number one choice was, "How Can I Make Prayer More Effective?" A second choice was, "How to Increase Religious Faith." The third most popular topic was, "How Can I Make the Greatest Contribution in Life?" Other sermon subjects included, "Death, Judgment, Heaven and Hell"; "Getting More Religion Through Bible Reading"! "Immortality."

## What Does God Say?

In addition to the subjects listed, space was left in the questionnaire for people to write in subjects they would like to hear discussed from the pulpit. Among them were such topics as, "Ways to Keep from Backsliding in Religion"; "How to Find Peace Within Ourselves"; "How Can I Discover God's Will for My Life?" and "What the Word *Almighty* Really Means." Quite a distance down the list, from a preferential point of view, appeared subjects like, "What Can the Individual Do for World Peace?" and "Religious Approach to International Problems."

*The author is president of the Bible Institute of Los Angeles and editor of THE KING'S BUSINESS, in which this editorial first appeared.*

The significant fact that emerges from this poll is that when people go to church, they want to learn what God has to say to them through His Word. There are many gifted speakers engaged in the political life of our country. Through years of experience they are far more cognizant of political and government trends than any busy minister. There is always the opportunity of hearing such a politician on some phase of the subject. There are well-qualified military men who are glad to talk on some aspect of our country's military commitments.

But there is absolutely no group of individuals in the country who ought to be as well qualified to deal with spiritual matters as are the ministers of the Gospel. It is a tragic situation when a minister descends from the high calling wherewith he has been called, stooping to the relatively low level of mundane affairs as he stands behind the sacred desk.

When men of the cloth take their ordination vows, almost without exception, they promise to proclaim the eternal truths of God's Word. It is tragic indeed that many have violated this sacred vow, speaking on almost every subject except that which they pledged God and themselves to deliver to a lost world.

It is a pathetic commentary on modern-day life to read of ministers of the Gospel engaging in civil rights demonstrations, anti-poverty programs, organized efforts to thwart the program of our country in its foreign policies by means of protest meetings, sit-in demonstrations, and other futile attempts to change the course of governmental activities.

While it is readily granted that these are problem areas in the life of our country today, they are being handled by religious leaders in

such a manner as to imply that if these questions were solved, all would be well. The simple facts are, however, that these are merely symptoms of a root problem. As is the case when disease strikes the human body, if only symptoms are treated, the disease merely breaks out in another place. One must deal with the cause.

## The Basic Problem: Sin

The real difficulty in the country today can be described by a word: *Sin* in the human heart. The tragic fact is that in so many places the Protestant clergy refuse to recognize this fact and to deal with sin as such. It is described in many high-sounding terms, which have been taken from the psychologist's notebook, the philosopher's mental meanderings or the sociologist's technical language. An aura of respectability has been wrapped around this ugly word in all of its ramifications until the average layman ceases to understand the stark horror of the fact of sin in the human heart. The sins of society are an accepted way of life today.

Thoughts and conduct, which in the Word of God are called iniquity, today are referred to as merely emotional disturbances. For instance, the rapidly-growing and utterly-degrading sin of homosexuality is spoken of in respectable society as being merely a deviation from normal sex. On the other hand, the strongest possible language to describe this filthy condition is employed in the Word of God in the latter part of the first chapter of Romans. But instead of naming such degradation for what it is, sociologists, physicians and all too many theologians treat the situation

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## Don't Minimize Differences

A man wakes up in the night and hears a noise downstairs. Slipping out of bed and down the stairs he surprises a burglar in the act of rifling his wall safe. The burglar jumps on him and a desperate fight begins. The noise of the fight awakens a neighbor in an adjoining apartment and he comes to the door to see what all the commotion is about. Peering into the room where the battle is going on, the neighbor observes:

"Civilized people should be able to settle their differences without coming to blows. Why don't you two sit down and negotiate your differences?"

Somehow we get the above picture every time we hear another "peace-nik" calling for negotiations in Asia, and for "settling our differences" in places such as Viet Nam without resorting to fighting.

But the absurdity of such an approach when men are fighting for their lives, has a religious application also. In this case a slightly different illustration is called for.

Here is a doctor specializing in the treatment of diabetes. For severe cases he recommends a regular program of insulin shots and careful diet control. Across the hall from his office a "naturopath" also treats patients for diabetes. But he recommends fresh air and sunshine and all the food that a person wants to eat. By and by friction develops between the two medical men and the medical society calls them in for conference.

"Why don't you two try to get together?" asks the chairman of the medical society. "It seems to us that you should be able to sit down and reconcile your differences. After all, you both are trying to heal people!"

Somehow we get this picture every time a well-meaning overture is made to "bring together" the opposing factions in the Church. "We must create bridges between our different viewpoints," it was said at the Miami General Assembly of the NCC. "I want to help reconcile the

differences within the Church," wrote an official to us recently.

But you don't reconcile light with darkness. And you don't reconcile wheat with tares. The Lord said that the wheat and tares would live together until harvest. But He did not say that the solution would be to develop a single strain out of wheat and tares.

As a matter of fact, if you are completely frustrated in your effort to grow wheat because tares totally dominate the situation, you either plow up the field and start over, or you go to another field. ☩

## Social Concern vs. Social Gospel

"I thought evangelicals deplored the practice of the Church making statements about the admission of Red China to the United Nations and American involvement in Viet Nam. Yet I read in the papers that the World Congress on Evangelism, which was supposedly devoted to the Gospel rather than 'social action,' held a 'sectional conference' on 'Totalitarianism and Communism.' How come?"

The above came to us from a minister in about the same mail that brought a copy of a (very) conservative Protestant paper which called attention to the fact that the World Congress on Evangelism took up the subject of Communism after withdrawing an invitation to a delegate partly because he wanted to take up the subject of Communism at the Congress.

Now all this suggests the difficulty of explaining the evangelical (and we believe the Biblical) position to friends of both the left and the right.

There's a difference between a churchman whose basic preoccupation is Christianity and who has a social conscience; and a churchman whose basic preoccupation is Communism, poverty and the like.

In other words, there's a differ-

ence between the social concern of the Gospel and the social *gospel* of concern.

The World Congress on Evangelism is a perfect case in point. At the Congress there were small section discussions on the general subject of "hindrances to evangelism." Among the difficulties discussed in these sectional meetings, as obstacles faced by evangelicals seeking to make Christ known in the world were, pagan religions, materialism, totalitarianism and Communism, the sects.

So the World Congress on Evangelism took up Communism (not in a main meeting but in a sectional group) as a problem that the Church faces and should be concerned about, mainly as a hindrance to its primary task of evangelism. It did *not* take up Communism as something about which it had a God-given primary assignment to say something.

In the course of the discussion which took place the section members heard from distinguished statesmen and former ambassadors who spoke of the problem of Red China's place in the community of nations.

But not a single member of the section deemed it his duty to help decide what should be done about Communism, as a system. And neither the section nor the entire congress issued any formal statements on Communism.

Those Christian leaders were in Berlin to say something about *evangelism*. ☩

## ... What I Would Not, That I Do ...

"Situational ethics," or the "new morality," suggests that a Christian should live without dependence on rules or guide-lines to tell him what to do. He should simply follow the impulses of *agape* love (see CLC book, *The Christian Life*, p. 66).

Chief flaw in this exalted scheme of the "new" moralists is that Christians, even devoted Christians, are never perfect. Even when they know what to do there is always the problem of the will to do it.

Writing in the Pittsburgh *Seminary Perspective* Dr. Elwyn A. Smith described the issue clearly:

"The most visible problem of the new morality, as I see it practiced in pieces and parts, is that it de-



mands more than any but the most mature human being is able to give . . .

"Only a serious youth will pause to ask himself a question whose answer everybody knows: how do you love a girl? A nineteen-year-old girl I know, the daughter of a prostitute, has lived alone in San Francisco since she was thirteen. She is very beautiful and has consistently sought the protection of men. How many of them knew what it was she needed, as against what she expected? Which of them gave more than he took? Who is wise enough to know how to love such a girl? And who is good enough to do it?

"The new morality is the most demanding ethical concept in the market place of ideas. Only the most mature persons are capable of practicing it. Where it fails, this is not because the familiar rules of morality have been broken — love may truly make demands almost incomprehensible to moralism — but because someone has failed to recognize the demand of love, or recognizing it, has fallen short.

"Calvinists may see a "third use of the law" here. The law which condemns the self-righteous man and drives him to plead for mercy can also function as an aid to the faithful man.

"If the rules of morality are never used for judgment, if rules help a man who wants to love a girl find the way to do it, then they are an instrument of grace. For myself, I am sure they are indispensable, not because they are sufficient in themselves but because they can be aids to the practice of love. Rules are for the weak; emancipation is for the mature. For the immature, a flexible use of rules is an intrinsic part of the effort of a free person to love other persons in a responsible way. At best this is a difficult aspiration.

"Those who angrily reject the new morality and follow the rules they know, are often prone to condemn others and congratulate themselves. Those who reject all rules claim a strength they seldom possess. Those who make use of rules for the sake of love will alienate themselves from love if they use their rules to judge others. There is no way but the way of grace.

"So far as we lack grace, we remain necessarily in tutelage to law. ☐

## A LAYMAN AND HIS CHURCH



### The Next General Assembly

Dr. L. Nelson Bell

The next (1967) General Assembly of the Presbyterian Church US will be a crucial one, for it will decide questions that may well affect the future of the Church for a generation.

As the commissioners meet in Bristol, Tenn., they may recover a fresh vision of the basic mission of the Church, and point the Church in the direction Christ would have her go. Or they may lead her irrevocably away from her true calling, nature and message.

Despite widespread opinion to the contrary, we predict that the major political issue at the next Assembly will not be COCU (the Consultation on Church Union). It will be union with the United Presbyterian Church. But if the Assembly is persuaded to enter into a plan of union with the UPUSA Church, either through the front door of negotiations with that denomination or through the back door of the "piece-meal" union of presbyteries and synods, the final effect will be COCU . . . up to the hilt.

Another thing: should the US Church unite with the UPUSA Church, the long-term efforts to change, modify and "bring up to date" the Confession of Faith will have succeeded. So will the long-term efforts to modify the form of government to facilitate merger with Episcopalians and others of like episcopal tradition.

Almost certainly the shift from Christianity to Humanism in the theology of the Church will continue unless a dramatic change in perspective occurs. Through such agencies as the Church's division of Christian action (now the Council on Church and Society, admittedly designed to "prod the conscience" of the Church) more and more social engineering will be introduced, with ever louder calls for "creative revolution," but without much evi-

dence of a corresponding concern for the spiritual welfare of men.

We can expect the impression to continue that historic Christianity has not given sufficient emphasis in the past to its social obligations—an opinion which is easily proven untrue. All that is needed is the most cursory glance at the history of Christianity, and of the Presbyterian Church US.

Peripheral matters, we predict, will occupy the time of the Assembly when there is overwhelming evidence of another need, the need for *spiritual* renewal.

How else to explain the depressing statistical records of the Church? In 1955 there was a net gain in membership of 26,771. Each year there has been a smaller figure to report, with the total in 1965 just 5,369. In 1955 the average gain in membership per church was 6. Each year there has been a decline until the figure stood in 1965 at 1.3.

Any business, confronted by such a decline of efficiency would search for the cause. We, as a Church, keep our eyes averted from the cause while, frightened by the effect, we make frantic attempts to stem the tide with new programs and increased activity.

We are unwilling to face up to the fact that an impaired view of the integrity and authority of the holy Scriptures has begun to loom large in the Church. Many have accepted uncritically the positions of "liberal" scholarship and even are going along with those who reject basic Christian doctrines.

When attention is called to growing deviations from Christianity, those who call such attention out of a deep love for the Church are spoken of as the "fright wing" in the Church's official publication.

We are not here defending the

(Cont. on p. 24, col. 3)





# SUNDAY SCHOOL LESSON

For January 15, 1967:

## *The Marks of a Christian*

Rev. Wick Broomall

**INTRODUCTION.** The Sermon on the Mount is found only in Luke and in Matthew (chs. 5-7), but in Matthew it is given at far greater length.

Some have supposed there were two different times when Christ gave this Sermon — one on the mountain to the disciples (Matthew's account) and the other in the valley to the multitudes (Luke's account). This was the view of Augustine and a large number of the Latin Church fathers.

However, it seems best, in spite of certain differences, to regard the two versions as transmitting to us the same Sermon. Luke's account of Christ's temptation (Luke 4:1-13) differs considerably (in the order of the temptations) from Matthew's (Matt. 4:1-11), yet this does not warrant the conclusion that there were two different times when Christ was tempted by the Devil.

**I. THE AMBASSADORS OF THE KINGDOM** (6:12-16). Several points of investigation come before us as we look at this passage.

**A. The Preparation.** Luke records how Jesus went out to the mountain where He spent the whole night in prayer before calling the Twelve. The place of prayer in our Lord's earthly life (Luke 3:21; 5:16; 6:12; 9:18, 29; 11:1; 22:32, 34; 23:14, 46) is often mentioned by him. Our Lord needed the heavenly counsel of His Father (cf. Matt. 11:25-27).

**B. The Number.** Twelve men were chosen to this sacred office. This reminds us immediately of the twelve sons of Jacob and the twelve tribes of Israel. The number assumes symbolic significance in the Book of Revelation (e.g., 21:12; 22:2).

The fact that Christ chose twelve men with which to establish the Church points unmistakably to the unity of the one covenant of grace as manifested in Israel's history (the twelve tribes) and in the Christian Church (the twelve apostles). The

**Background Scripture: Luke 6:12-49**

**Key Verses: Luke 6:20-23, 27-36**

**Devotional Reading: Psalm 1**

**Memory Selection: Luke 6:46**

Church is "built upon the foundation of the apostles and prophets" (Eph. 2:20).

This unity is further expressed in Heb. 11:39-40 and in other places. In fact, the twenty-four elders of the Book of Revelation (4:4; 5:6, 8, 14) probably symbolize the eternal union of the saints of the Old Testament and the saints of the New Testament in the one Body of Christ.

**C. The Office.** The word "apostle" is given to these men, designating persons sent forth on a very important mission. Jesus Christ is Himself our great Apostle (Heb. 3:1); He was sent forth into this world on the mission of redemption (cf. John 3:16-17; 17:3).

In a similar manner, the apostles were sent forth into the world to proclaim the message of salvation (II Cor. 5:18-20). More immediately, Christ chose the Twelve "that they might be with him" (Mark 3:14); "that he might send them forth to preach" (3:14); and that they might "have authority to cast out demons" (3:15 ASV).

**D. The Quality.** Peter leads the list here and elsewhere (Matt. 10:2-4; Mark 3:16-19; Acts 1:13). A primacy among the apostles was given to him (cf. Matt. 16:18-19; also Acts 1:15; 2:14; 3:12; 4:8; 5:3; 5:15; 8:14; 10:1-11:18), twelve men chosen by Christ were of lowly occupations. Two of them are actually described as "unlearned and ignorant men" (Acts 4:13). This confirms the statement in I Cor. 1:20-29. Matthew was a despised publican. Judas Iscariot became the traitor.

The three that formed the inner group were Peter, James and John (Matt. 17:1-8; 26:36-46; Mark 5:37). James and John were brothers (Matt. 4:21; 20:20) as were Peter and Andrew (4:18).

**II. THE POWER OF THE KINGDOM** (6:17-19). Here we note: 1) the need of the people and the power of Christ; 2) the sick and the demonized; 3) the Jews and the Gentiles. Looking at this section from another angle, we reflect on the universal need, physical and spiritual, and the universal remedy in Christ's power — the universal hunger of the human heart.

The people who gathered to hear Christ at this point in His ministry came from "Galilee and Decapolis and Jerusalem and Judaea and from beyond Jordan" (Matt. 4:25 ASV), and "from Idumaea" (Mark 3:8), and "from the seacoast of Tyre and Sidon" (Luke 6:17). The "great multitude" was as cosmopolitan as any group could have been in Palestine at that time. The Jews, the Romans, the Greeks, the Phoenicians, and the Arabs were all in this crowd. They all had some need.

**III. THE PRINCIPLES OF THE KINGDOM** (6:20-49). The kind of kingdom introduced by Christ is based on the new birth (John 3:1-8). Thus the principles enunciated by Christ in His Sermon on the Mount are applicable only to those who have a new nature in Christ (II Cor. 5:17). It is simply impossible to apply these principles to the people of the world generally. To do so only creates insurmountable problems.

**A. Contrasts** (6:20-26). The contrast between "blessed" and "woe" reminds us of the contrast between the "cursed" and the "blessed" of the Law (Deut. 27:15-28:14; Josh. 8:33-35). "Blessed" describes a state of the soul resulting from a right relationship to God and to man; "woe" describes a punishment that

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is both real now and impending later. A person is either under the "blessed" or under the "woe."

Now the true believer is subject to the common ills of life ("poor" . . . "hunger" . . . "weep"), but the time will come when all these adverse things will be over (Rev. 7: 13-17; 21:4). Now the believer is hated by the world (John 15:18-19; 17:14; I John 3:13); but the time will come when he will "leap for joy" because his "reward is great in heaven" (cf. Matt. 25:34; John 17: 24; I Cor. 2:9; Jas. 2:5; I Pet. 1:4; 4:13).

The unbeliever, however, will be the recipient of all the "woes" stored up in God's wrath (Matt. 11: 21; 18:7; 23:13-29; Rev. 8:13; 12:12; 22:18-19).

The true believer would rather be rich in faith and spiritual treasures (Luke 12:21; Jas. 2:5) than, like the world, be rich in fleeting temporal goods (Luke 12:16-21; Jas. 5:1-6). He would rather suffer for Christ's sake now (Acts 5:41; I Pet. 4:14, 16) than to suffer the pangs of hell for ever (Dan. 12:2; Matt. 25:46; John 5:29; II Thess. 1:9; Rev. 21:8) and have the approval of Christ (Matt. 25:21, 23, 34; Gal. 1:10) instead of seeking the applause of men (Matt. 6:1-5, 16; 23:5).

**B. Comparative Statements** (6: 27-38). Christ shows how the principles of the kingdom of God are far higher than those that dominate worldly men.

1. *The Christian's love must include his enemies* (6:27). Taught in the Old Testament (Ex. 23:4-5; Prov. 25:21), this attitude is a basic part of the Christian's code of ethics (Rom. 12:14, 19-20; I Cor. 4:12).

2. *The Christian's love must be positive.* (6:29-31). There are four possible attitudes: 1) loving those who love you (which most people accept as sufficient); 2) hating those who hate you (which most people accept as reasonable); 3) hating those who love you (which is the world's attitude toward Christians; cf. John 15:18-20; 16:1-3); 4) loving those who hate you (which is the highest of all standards).

It is not natural for unregenerated human beings to love their enemies (cf. Rom. 1:28-32); only a person whose nature has been transformed by the Spirit of God can do so. There is no place in the Christian's life for the display of hatred against one's enemies (I John 3:11-15; 4: 7-12).

3. *The Christian's love must surpass the world's standard* (6:32-34). Christ recognizes that unregenerate men (sinners) have a minimum moral code that is based on their self-interest and is limited to those who are of like mind with themselves. But this moral code is easily broken when men, prompted by Satan (John 8:44), hate even their own kind (Tit. 3:3).

The Christian's standard must be far above the world's standard, as it is based on love rather than on hate (and thus has an infinitely higher motivation). Christian love goes beyond what the world esteems to be just and fair (and thus draws on a supernatural standard revealed in God's Word), and it is prompted by the Christian's filial relationship to his Heavenly Father (v. 35, "ye shall be the children of the Highest") (and thus draws from a source that is infinitely different in kind from the world's source; cf. John 8:44).

4. *The Christian's love is based on a superior reward* (6:35). Men of the world have their reward in this life (Matt. 6:2, 5, 16). The Christian's love for his enemies is not reciprocated by the world, but he must overlook this ingratitude (v. 35, "do good, and lend, hoping for nothing again"). His unselfish love has a compensation in the life to come ("your reward shall be great") and in the present life ("ye shall be children of the Highest").

This last statement simply means that, by your love prompted by your new nature, you will be recognized by men (John 13:35) and by Christ (15:8) as true disciples. True assurance of salvation must be centered in this new kind of love that only the Christian possesses.

5. *The Christian's love must be modeled after God's attributes* (6: 35c-36). God's bounty ("for he is kind unto the unthankful and to the evil," cf. Acts 14:17) and God's mercy ("as your Father is merciful") are appealed to as models of the Christian's behavior among men.

6. *The Christian's love must be based on a generous and forgiving attitude toward others* (6:37). Christ says: Judge not . . . condemn not" and "forgive, and ye shall be forgiven." This is expanded elsewhere in the New Testament epistles (Eph. 4:31-32; 5:1-2; Col. 3:8-15).

7. *The Christian's love must be based on the principle of reciprocity* (6:38). Here we find: 1) the command ("give"); 2) the consequence of

obedience to the command ("it shall be given to you"); 3) the manner in which the obedience will be rewarded ("good measure, pressed down, and shaken together, and running over"); 4) the underlying law upon which this command is based ("For with the same measure that ye mete withal, it shall be measured to you again").

C. *Parables* (6:39-49). Christ illustrates and sums up what He has been teaching in His Sermon on the Mount.

1. *Blindness and sight* (6:39-42). The "blind leaders" undoubtedly were the Pharisees (John 9:39-41; 15:22, 24). In fact, judicial blindness was inflicted upon Israel (Matt. 13:13-16; Rom. 11:25).

2. *The master and the disciples* (6:43). This verse may be better understood in this translation: "A pupil is not above his teacher; but everyone, after he has been fully trained, will be like his teacher" (NASB).

This means that the Jews of Christ's time will be like the Pharisees, their leaders, if they continue in their leaders' school of thought. This is what actually happened; the people followed their guides to perdition when they rejected Christ as their Messiah.

3. *The mote and the beam* (6: 41-42). The truth is self-evident: one must clear his own (spiritual) eye of the tiniest flaw or else he will be called a hypocrite if he sees the biggest kind of flaw in his brother's eye.

4. *The good tree and the corrupt tree* (6:43-45). A man's life is determined by his basic nature. The good tree represents the regenerated nature; the corrupt tree represents the unregenerated nature. No "Great Society" is possible unless man's sinful nature is changed.

5. *The two foundations* (6:46-49). Christ is the only Rock upon which any house (life) may be built securely. All other foundations are as unstable as the sand. There is no foundation but Christ (I Cor. 3: 11). If our life is not built upon this foundation, it will totter and fall when the floods of trial beset it in this life and when the floods of God's judgments overtake it in the life to come. ☐

• • •  
Show me a church that is on fire for God and I will show you a church that believes in the imminent, personal return of the Lord Jesus. — M. R. DEHAAN.





## YOUTH PROGRAM

For January 15, 1967:

### *Christ, Our King*

Rev. B. Hoyt Evans

Scripture: Acts 2:30-36

Suggested Hymns:

"Jesus Shall Reign"

"Crown Him with Many  
Crowns"

"Lead On, O King Eternal"

**PROGRAM LEADER'S INTRODUCTION:** It does not surprise us that the Bible refers to Christ as a king. One of the most obvious teachings of Scripture is that God is a sovereign ruler. Since Christ is truly God, it is most natural to think of Him as a king, a sovereign ruler. It is Christ's nature to rule — to occupy the kingly office. This has been His right forever because He is who He is, the second person of the Godhead.

We speak of the kingly office of Christ in connection with the prophetic office and the priestly office. We see this in a slightly different light when we speak of His eternal right to rule. We are thinking of Him not only as eternal God but also as true man. He is truly God and truly man, and His human nature now shares in the kingly office.

In this program we shall find

what the Bible says about Jesus Christ as king. We want to know what is the nature of His kingly office and we want to know what it means to us.

**FIRST SPEAKER:** At the very beginning of the Presbyterian *Book of Church Order*, Jesus Christ is spoken of as "The King and Head of the Church." If we do not recognize Christ's right to rule His Church, we should not say that it is His.

We need to remember also that He rules spiritually. This means that His reign is exercised in the hearts and minds of believers. It is brought about not by external force but by spiritual means, by the Word and the Spirit. Christ is King or Head of the Church. It is He who gathers, governs, protects, and perfects His people.

The spiritual kingdom of Christ is the same as the kingdom of God or the kingdom of heaven mentioned in the New Testament. It is the rule of Christ over those who have been born again and in whom the Spirit lives. It is the condition which results from Christ's living in and ruling over people.

The kingdom is both present and future. In the present the rule of Christ is already established and acknowledged in the hearts of men. Only at the second coming of Christ

will His reign be perfected and made visible in the future.

As we have already noted, Christ has been king from eternity, but He formally and publicly assumed His throne at the time of His ascension and will occupy it throughout eternity.

**SECOND SPEAKER:** After His resurrection and before the ascension Jesus said to His disciples: "All power (authority) is given unto me in heaven and in earth" (Matt. 28:18).

This is to say that His reign is not merely over the Church but extends to the whole universe. Although it covers the same realm, it is not to be confused with His right, which He had before creation, to rule. This is the kingship of Christ over the universe in behalf of His Church. This is His sovereign rule over all things for the benefit of the people He has redeemed by His blood. By this reign He protects and defends them and brings about their perfection.

Ephesians 1:20-22 tells of God's granting this right and honor to Christ: "When he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be



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the head over all things to the Church."

Christ was given this kingship formally when He was exalted at the right hand of God. He did not receive any power or any extension of His realm which He did not have before, but now He rules in both His divine and His human nature. And His government of the universe is in the interest of His Church.

**THIRD SPEAKER:** What does it mean to us that Christ is the ruler of the Church and the universe? It means that the same Christ who loved us and gave His life for our salvation is now the ruler of all things. The lamb of God who was willingly sacrificed for our sins now sits on the throne of the universe. The one who saved us by His blood has power and authority to do for us every good thing.

Sometimes we feel very frustrated because we cannot provide for the people we love the things we think they need. We have not the ability to spare them the sorrows and hardships that we would like to see them spared.

Christ is our king, and He is not limited in this way. We know that He loves us because He took our nature on Himself and He gave Himself for us on the Cross. We know He can do all things because God has made Him the ruler of the universe.

We cannot always understand His ways, but we can have the assurance that "All things work together for good to them that love God, to them who are the called according to His purpose" (Rom. 8:28).

**PROGRAM LEADER:** What response are we to make to this glorious and sobering fact that Jesus Christ is our king? How would we respond to a human being who proved himself to be a wise, able, and considerate ruler? We would honor him and we would obey him.

King Jesus desires and deserves the same response. We should honor Him because He is great and greatly to be praised. We should be obedient to His will because it is right and good. We should love Him because He first loved us.

*Closing Prayer.*

● ● ●  
How busy is not so important as why busy. The bee is praised, the mosquito is swatted. — *Religious Telescope.*

## CATECHISM STUDIES



Rev. Paul G. Settle

### 95. Q. To whom is baptism to be administered?

**A. Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ, and obedience to Him; but the infants of such as are members of the visible church are to be baptized.**

The "visible" church is made up of everyone who openly professes faith in Christ as Saviour. Not even one who makes this profession has truly been born again.

The "invisible" Church is composed of every true Christian who has ever lived, is living, or shall live. Every member of the invisible Church has been born again. But only God knows for sure who these are.

Since we cannot certainly know who actually is or is not a Christian, we baptize only those who become members of the visible church. One becomes a member when he professes his faith in Jesus Christ and declares his intention to obey Him.

Infants of professing believers are also baptized, because the infants are members of God's covenant family.

\* \* \* \*

### TEST YOUR UNDERSTANDING

Why should a person *not* be baptized until he joins a Christian church? Is church membership necessary for salvation?

### SEARCHING THE SCRIPTURES

Look up: Acts 2:41; Gen. 17:7,10; Acts 2:38,39; Matt. 28:19-20.

\* \* \* \*

### 96. Q. What is the Lord's Supper?

**A. The Lord's Supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, His death is showed forth; and**

**the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of His body and blood, with all His benefits, to their spiritual nourishment and growth in grace.**

"Giving and receiving" — the minister gives and receives. The people give and receive. There is no difference between clergy and laity. We are all one in Christ Jesus.

"Bread and wine" — Bread is the staff of life. Wine is a symbol for energetic, vigorous life. Together they symbolize a full, rich, strong life. As bread and drink support physical life so does the life of Christ support our spiritual lives. "His death" — the Lord's Supper is a memorial to the death that Christ suffered for sinners. He gave Himself a sacrifice for our sins to satisfy God's justice.

"Worthy receivers" — We are "worthy" only by grace. Sinners come to the Table only because of Christ's life, death, and resurrection for them.

"Not after a corporal and carnal manner" — The bread and wine are simply that — they do not change into Christ's actual body and blood.

"Partakers . . . spiritual nourishment" — Christ is actually present with us, but not in flesh. He dwells with us by His Holy Spirit and "feeds" our souls in a powerful and real, but *spiritual* way.

\* \* \* \*

### TEST YOUR UNDERSTANDING

Read the following Scriptures, then list the things that a Christian congregation must do when it observes this sacrament: Matt. 26:26,27; I Cor. 11:17-34; 10:16, 21.

● ● ●

These two are wedded and no man can part: dust on the Bible and drouth in the heart. — *Our Daily Bread.*





## BOOKS

**THE WIDER PLACE**, by Eugenia Price. Zondervan Publ. House, Grand Rapids, Mich. 250 pp. \$3.95. Reviewed by Mrs. Chas. J. Knapp, Moultrie, Ga.

The author of this book is one of the most widely read writers for women in the world. For years she carried a heavy schedule of radio and T.V. speaking engagements, yet managed to turn out a new book yearly for 12 years. Because she needed more time for concentration and solitude she decided to devote her full time to writing.

Eugenia Price's 13th book, *The Wider Place*, is her best one and justifies her decision. In it she shares with Christians her discovery of the wider place where God offers freedom from anything that limits spiritual growth. She states in the foreword, "*The Wider Place* is a book about liberty — not license . . . it is an attempt to share some of the results of the new freedom

which has come from a firm decision to slow down to find time and privacy in which to learn to listen to God Himself, to learn of Him and of myself, not as a public figure but as just another human being pursuing her craft in a daily way with neighbors she knows by name, with grocery lists, a garden, a few close friends of her own choosing — and time to think."

Each chapter is a new revelation of what availing one's self of this inner freedom offered by Christ brings to the imprisoned soul. The author asks and answers such questions as, Where is the wide place? What is freedom? Who needs more freedom? How do we make use of freedom?

One reads with fascination as the author reveals how people may enter the wide place offered to everyone by God, and that in the rarified air of this inner freedom the fruits of the Spirit, named by Paul, thrive. She discusses with authority how dis-

ciples of Christ may be freed from the bondage of conformity, from indecision and fear, freedom from loneliness, and from a meaningless life.

This is not a book to be scanned and laid aside. It is rich in new ideas, and profitable for guiding one into a finer relationship with Christ. E

**THE TORCH AND THE FLAG**, by Galbraith Hall Todd. American Sunday School Union, Philadelphia, Penna. 104 pp. \$2.00. Reviewed by Miss Elsie Adams, Vincennes, Ind.

The history of the growth and development of the American Sunday School Union is a thrilling story. The future hope of the Union is epitomized by a veteran missionary's prayer: "O God, write it in letters of light on our hearts, that we may plant the Sabbath School in every destitute neighborhood and that all of our children may be taught of the Lord."

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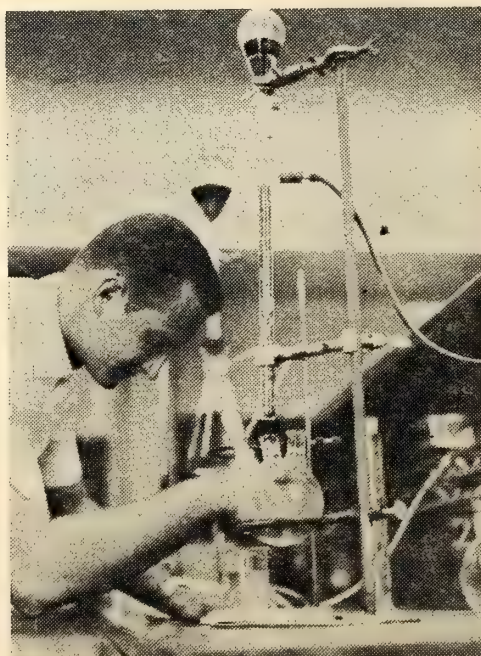
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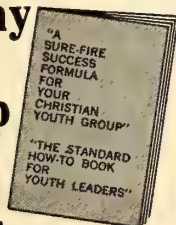


cis Scott Key, author of "The Star-Spangled Banner," Thomas Ustick Walter, designer of the Capitol dome in Washington, Oregon Governor Mark O. Hatfield, and General O. O. Howard, an army officer who founded Howard University for Negroes. General Howard's conversion text was I John 1:7: "The blood of Jesus Christ . . . cleanseth us from all sin."

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**EVERYONE IN THE BIBLE**, by William P. Barker. Fleming H. Revell Co., Westwood, N. J. 370 pp. \$5.95 (Introductory price to Jan. 1, 1967). Reviewed by Dr. Horace L. Villee, pastor, First Presbyterian Church, Columbus, Miss.

What is meant by "she's a real Jezebel" or "he's a doubting Thomas"?

The author of this book, who is pastor of Pittsburgh's Bower Hill Community Church (Presbyterian), which he organized in 1950 and which now has a membership of over 1800, offers an amazingly comprehensive compendium of Bible individuals, identifying nearly 3000 in such a way that answers to questions like the above may be quickly and easily secured.

Scripture references are given for each name, along with a brief resume of all that is known concerning the person: genealogy, historical facts, and significant accomplishments.

In cases of multiple spelling, the names are carefully cross-referenced; and when more than one person bears a particular name (there are, for instance, 25 Azariahs and 30 Zezhariahs) each is clearly identi-

fied and distinguished from the others.

Here is a valuable reference work, produced by a former Rotary International Foundation Fellowship student from Haverford College, who attended the University of Edinburgh, Scotland, and completed his studies at Western Theological Seminary in Pittsburgh — a man evidently possessed of exceptional ability to organize time, people, and facts.

The style is readable, the descriptions concise, and with possibly a few exceptions, the information is accurate. An exception is found on page 69 under *Chilion*, in the statement "Their widows went to Bethlehem . . ." Actually, as is stated in the Scripture references given, Chilion's widow, Orpah, returned to her own people, while only Mahlon's widow, Ruth, went to Bethlehem with Naomi.

This is an ideal book for Bible teachers and scholars, and particularly for lay persons, students or teachers, confronted with literary references to Biblical personalities. Every school library should have a copy of this dependable and complete "Who's Who" of the Bible. It

is highly recommended, also, for church and Sunday School libraries, where it may be readily accessible to students. ☐

**A CHRISTIAN'S GUIDE TO THE OLD TESTAMENT**, by John B. Taylor. Moody Press, Chicago, Ill. Paper, 95 pp. \$ .95. Reviewed by the Rev. G. Daniel McCall, pastor, Brevard-Davidson River Presbyterian Church, Brevard, N. C.

Here is a concise but comprehensive introduction to the Old Testament which offers interesting help to the Christian layman. The author begins with an appeal to read the Old Testament by pointing out its intimate relationship with the New Testament. He proceeds to demonstrate briefly how the cultural background of the Old Testament illumines the message conveyed by its words.

A brisk persual of the history of the people of God in Old Testament times offers the reader help in relating the various books to their historical settings. After commenting briefly on the traditional divisions of the thirty-nine books (history-poetry-prophecy), the writer of-

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fers a helpful summary of the theme and basic lesson of each book.

Mr. Taylor climaxes his skilful treatment of the Old Testament by summarizing its essential message and relating this to the one story of the Bible. A helpful proposal for systematic reading of the Old Testament concludes this useful book. ☐

**WHEN ETERNITY DAWNS**, by Sidney M. Bedford Sr., The Christopher Publ. House, Boston, Mass. 116 pp. \$3.50. Reviewed by the Rev. George H. Kirker, pastor, Knox Presbyterian Church, Cantonment, Fla.

In the pages of this little book, the author sets forth his life as the working of God's Spirit in a poor country boy. He does not make of it any Horatio Alger finish, but he does say, "I am what I am." The book reveals the Christian conviction and purpose of a man with determination; but it also reveals the impact of grief upon the feelings of a man who is still shaken by the death of his wife after several years.

The style and content are cramped and the treatment is somewhat superficial. But one does not mistake the sincerity of the author and the hope that he may help others as he explores his own feelings of grief and the effect of grief upon himself. Reverie, nostalgia, Christian assurance, selected readings, and even wishful thinking make their appearance on these pages: though serious at all points, he runs a gamut of retrospect as he indulges in reflections upon the impact of thought and feeling. ☐

**LAST DAYS ON THE NILE**, by Malcolm Forsberg. J. B. Lippincott Co., Philadelphia and New York. 216 pp. \$3.95. Reviewed by Mrs. C. J. Knapp, Moultrie, Ga.

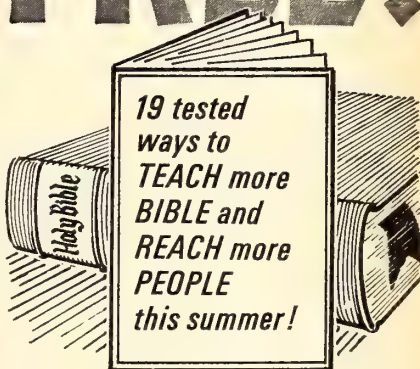
This is the incredible story of the tragic end of one of the strongest Christian missions in the Sudan, by one who preached the Gospel there for 30 years.

Dr. Forsberg and his co-workers, including medical missionaries, were caught in the political and ideological struggles of the Sudanese. Those living in North Sudan were Moslems, while those in South Sudan were part Christian and part Animists. The fierce fighting between North and South began long before Christian missionary work was established, and was the result of cultural conflicts and bitter animosities. These rebuffed the advance of Christianity throughout the African continent. These forces have lately brought to an end one of the most flourishing of East Africa missions.

Dr. Forsberg was expelled from the Sudan with 300 Protestant and Roman Catholic missionaries. In his book covering their experiences there, he tells of the need for doctors and nurses, and sorrowfully tells of the despairing natives, including 80 lepers, who depended upon the hospital which was closed.

The author writes without bitterness, but with an understanding of history in the making as a giant continent stirs after a long sleep. When the Forsberg family returned to America they settled in Wheaton, Ill. He is now in charge of applicant screening in the U. S. for the Sudan Interior Mission. ☐

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## Sermons—from p. 11

flippancy. So individuals go merely on their way to moral and spiritual ruin.

The sin of adultery is likewise referred to and condemned in unmistakable language in the Bible, but condemnation of this soul-destroying sin is largely ignored by preachers so that it is becoming more and more an accepted evil today.

Then there are the sins of drinking, gambling and all manner of wickedness found in the nefarious motion picture industry. These and

many other types of sin are acceptable in so-called respectable circles. The only sin acknowledged today is that of condemning wrongdoing! Alas, the voices of the ministers of the Gospel are silenced all too frequently so far as preaching about these things are concerned.

In the first place, this is considered negative preaching. We have been conditioned to that diabolical notion that always we must think positively. In the second place, worldliness has crept into so many churches to such an extent that if the minister were to speak out against present worldly and wicked conditions, either he would be run out of the church, or an appreciable number of his constituency would leave and seek a more comfortable atmosphere where their consciences would not be disturbed. But God's Word standeth sure and as surely as God is in His heaven, there is coming a day of reckoning when judgment is going to be pronounced upon a spiritually decadent Church.

May God help us all to be faith-

ful in this day in which He has allowed us to labor for Him. ☩

## Layman—from p. 15

status quo, but rather insisting that not all change is progress. Some of the changes taking place are bringing regression not progression. Isn't it plain? Do our statistics speak of spiritual vitality?

There is validity in any appeal to *stand fast* in those things historically proven to be true. God's ancient plea is relevant today: Thus saith the Lord: Stand by the roads and look, and ask for the ancient paths, where the good way is; and walk in it, and find rest for your souls" (Jer. 6:16).

We are not appealing for a withdrawal from the world but for a realistic and relevant approach to the needs of the world. Realistic in that we shall recognize the lost state of men out of Christ. Relevant in that the preaching and living of the Gospel of the crucified Son of God is the Church's primary business and man's only hope.

The 1967 General Assembly may spend its time in a vital recovery of this realistic and relevant approach. Or it may waste its time trying to resolve peripheral matters with solutions that are unrealistic and irrelevant. ☩

If you are moving to an area where there is no congregation of the Presbyterian Church in the U. S. you may find an Orthodox Presbyterian Church nearby. A Directory of Churches and Chapels of the Orthodox Presbyterian Church will be sent upon request. Please address: Orthodox Presbyterian Church Directory, 7401 Old York Road, Philadelphia, Pa. 19126.

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# the PRESBYTERIAN JOURNAL

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## Wanted: A Man of God

After I was converted the first thing I wanted was prayer; second thing, the Bible, the Word of God. The third thing I wanted was a minister, a man of God, and the fourth thing I wanted was a church, a house of God.

I called a friend of mine who I thought might have bumped into a minister some place and she shocked me by saying, "Do you want a go-getter or a man of God?" I knew what she meant. I have met quite a few Fuller Brush men with their collars turned the wrong way.

I told her I wanted a man of God, and I got one. No great shakes as a preacher — starts out preaching, ends up smiling at the Holy Spirit, turns back dumbfounded to find us all sitting there—but you can warm your hands at the love that comes out of him.

I told him what had happened to me that morning, and he just beamed and said, "Oh yes. When you get your Bible you'll meet Paul. The same thing happened to Paul on the road to Damascus." He made Damascus sound like the next bus stop.

I said to this man, "May I come to your church?" He said, "Yes, it's not much of a church and there aren't many people in it." I said, "God will be there, won't He?" And he said, "Yes, He'll be there."

—Gert Behanna  
in *The Church Herald*

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## MAILBAG

### NOW SHE KNOWS

After reading about the "Christian Action" conference and other activities of the Church's Council on Church and Society in Clydie's *Journal* reports, I want to share with you my own reaction after hearing some of the stuff on tape.

I sent for one of Wm. Stringfellow's speeches (of which I under-

stood there were three) as reported from Montreat by Clydie. I suppose that after three years or more of the new literature and program material which has been attempting to explain away the inspired Word of God, and to brainwash our people into thinking that our salvation depends upon the NCC and church union, I should have been ready for

anything. I wasn't.

What beats me is that a whole room full of Presbyterian Christian Education leaders sat through some three hours of Stringfellow, (about an hour at a time) without a word of protest. Certainly they could not all have been so far out!

If anyone doesn't know where the ideas I heard originated, anyone familiar with the Communist line could tell him. Stringfellow said that no line even exists between capitalism and Communism, and that Communism is no threat and is not to be feared. He also indicated that there was no such thing as property rights, only "human rights." For the first time in my life I heard from him that people who have acquired property think this is a sign of God's favor.

I suppose I belong to the "lunatic fringe." But I am not one who goes about looking for subversive people under the bed and behind every door. Yet I have learned to look for them in our church pulpits, our schools and our seminaries.

—Jane Bristow  
Union, Ky.

Word from Richmond is the next "Christian Action" conference, as well as a report to the next Assembly, will feature the program of the Geneva WCC Conference on Church and Society, which surprised even its friends with its degree of "revolution."—Ed.

### BLESSED BY 'DAY' TAPES

I want to tell you about the blessing received from the use of the tape you sent me with the *Journal* Day messages of Dr. Billy Graham and the Rev. D. James Kennedy.

Some half dozen churches have heard these messages from the tape you sent. They have produced deep concern. I strongly urge you to give publicity to that tape and those two wonderful messages, and that it can be had from the *Journal* for \$5.

—(Rev.) Thomas B. Ruff  
Charlotte, N. C.

### THE SAVANNAH CASE

Reference is made to the article "Savannah Appealing Jury Case Verdict" (*Journal*, Jan. 8, p. 5) wherein you reported the intention of Savannah Presbytery to appeal the decision of the recent Superior Court in favor of the two local churches. The announced intention of Savannah Presbytery according to their spokesmen in the news media is to take the appeal to the Georgia Supreme Court and, failing

# the PRESBYTERIAN JOURNAL

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THIS WEEK—

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Evangelism is not just the work of professionals; millions must be reached where they are. By Dr. Werner G. Marx

### A Lame Brat and a Buffeted Saint ..... 9

An unrepentant man died bitter over his physical handicap; A believer drew closer to God. By Rev. Paul A. Snider

### I Found the Way ..... 10

By Sam Stern

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**THE PRESBYTERIAN JOURNAL**, a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered to the saints, published every Wednesday by the Southern Presbyterian Journal Co., Inc., in Weaverville, N. C.

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to find relief there, to the Supreme Court of the United States.

Savannah Presbytery will not succeed. They failed to announce their final recourse should they also lose at the U. S. Supreme Court level. There is but one other court of appeal. The just Judge of all has already decreed the outcome. He is impartial. His Word has already been given. He does not change.

"He that covereth his transgressions shall not prosper; But whoso confesseth and forsaketh them shall obtain mercy" (Prov. 28:13).

—(Rev.) Kent E. Kelley  
Savannah, Ga.

#### 'BAPTISM' AND CONFUSION

I wish to thank you most sincerely for the booklet, "The Baptism and Fullness of the Holy Spirit," by John R. W. Stott. Confusion in terminology does not vitiate doctrine, but it certainly can hinder the development of immature believers. I most heartily recommend this booklet to all Calvinists who are in

doubt about the so-called baptism of the Holy Spirit and speaking in tongues.

—Allston Hamlin  
Ft. Lauderdale, Fla.

#### MINISTERS

Samuel H. Christopher Jr., Atlanta, Ga., will join the Bible department of Montreat-Anderson College next September.

Roy Edward Watts has retired from the pastorate of the First Church, High Point, N. C. He will continue to reside in High Point.

Walter C. Guin, Guero, Tex., has begun work for Central Texas Presbytery as an evangelist, residing in Abilene, Tex.

John Allen Oakley from Kennett, Mo., to St. Louis, Mo., to serve as associate field director of Christian Education for the US and UPUSA synods of Missouri.

Felix W. Keyes Jr. from San Antonio, Tex., to the First Church,

Marlin, Tex.

Charles Franklin Beall from Dublin, Ga., to the Westminster church, Albany, Ga., eff. Feb. 1. Henry O. Freund, formerly of Port Aransas, Tex., succeeds Robert McCurdy as pastor of the Goliad, Tex., church, Mr. McCurdy having been honorably retired.

P. B. Burleigh (H.R.) from Gulf, N. C., to be stated supply of the Pleasant Grove church, Yanceyville, N. C., and the Griers church, Leasburg, N. C.

Donald A. Correu, Elysian Fields, Tex., will be assistant pastor of the First Church, Harlingen, and the Elsa, Tex., church, heading up the Christian education programs of both churches. Joe L. Auten, pastor of First Church, Harlingen, will serve as stated supply of the Elsa church.

John C. Stemper has resigned as missionary to Brazil and has accepted a call from the First Church, New Iberia, La.

● Of all the lessons in Dr. Gutzke's current series of circle Bible studies, we believe the one in this issue (p. 17) is to date the most helpful. Do you use these lessons in your circle? If not, why not take this one to the moderator of the next meeting and ask her to look it over in her preparation for the Bible study? This much you *can* do!

● Two groups of religious newswriters have been polled on the "top ten religious news stories of 1966." One group was of professional religion writers for daily papers. The other was of journalism students at Syracuse University. The "top" story, as the professionals saw it, was the Roman Church's decision to eliminate the meat abstinence requirement on Fridays. In second place they put the Archbishop of Canterbury's first visit to a pope. And in third place was Eugene Carson Blake's election as secretary of the World Council of Churches. Such events as the World Congress on Evangelism did not appear on the list. The collegians selected, for

## ACROSS THE EDITOR'S DESK



their "top" story, the new and controversial policy statement on sex issued by the British Council of Churches. Next they voted the Archbishop of Canterbury's first visit to a pope. And third was the millenium of Christianity in Poland. But the collegians also put both the World Congress on Evangelism and Billy Graham's London Crusade in the top ten.

● When we have an opinion that is almost purely political, we express it here rather than on the editorial page so there will be no mistaking the fact that it is a personal opinion. This time it's about these churchmen who go about parading and passing resolutions and sending telegrams on U. S. policy in Viet Nam. They always seem to become most active when U. S. forces are winning. And they never mention the

*hundreds of thousands* of civilians slaughtered in South Viet Nam by the Viet Cong. We draw but one conclusion from the sight of this shameful agitation in our country: Communism is being greatly embarrassed world-wide by its failure in Southeast Asia and is doing all it can to pull its chestnuts out of the fire. Churchmen are (perhaps unwittingly) being enlisted to help.

● For a more "positive" note, we want to share with you a motto someone brought us to hang up in the office. Perhaps you will enjoy worrying about it as much as we have:

I know you believe  
you understand what you think  
I said,  
but I am not sure you realize  
that what you heard is not  
what I meant. ☩





## British Cleric's Departure Rocks Romans

LONDON — Roman Catholicism in Britain reportedly is in the throes of its greatest "shock" in recent years following the decision of the Rev. Charles Davis, leading British theologian and Vatican II peritus (expert), to leave the Church as well as its priesthood.

He said the Roman Church is "breaking up" and he no longer believed in it as an institution.

"I remain a Christian, but I have come to see that the Church as it exists and works at present is an obstacle in the lives of the committed Christians I know and admire, said the priest who has held several key posts in British Catholicism. "(The Roman Church) is not the source of the values they cherish and promote."

At a press conference in which he said he was quitting both as a member and as a clergyman he also announced that he was planning to marry. This is not his reason for

leaving the Church, though, he emphasized.

The 43-year-old priest will marry Miss Florence Henderson, 36, of Farmingdale, N. Y., who is studying in England. She is also leaving the Roman Church.

### To 'Rebuild'

Said the priest in his statement, "To marry, it would have been enough to leave the priesthood; for the reasons given I am rejecting the Church. I am marrying to rebuild my life upon a personal love I can recognize as true and real, after a life surrounded in the Church by so much that is at best irrelevant and at worst an obstacle to genuine human experience."

In resigning, the man who advised bishops at the Vatican Council is giving up a post as theology professor at the Jesuits' famed Heythrop College, Oxford, and the job of ed-

iting the authoritative *Clergy Review*.

The announcement of his decisions is said to have rocked the Romanists as greatly as the decision more than a hundred years ago of John Henry Newman (later Cardinal) to leave Anglicanism for Romanism.

The priest's statement, in part, said:

"For me, Christian commitment is inseparable from concern for truth and concern for people. I do not find either of these represented by the official Church. There is concern for authority at the expense of truth, and I am constantly saddened by instances of the damage done to persons by the workings of an impersonal and unfree system.

"Further, I do not think that the claim the Church makes as an institution rests upon any adequate Biblical and historical basis. The Church in its existing form seems to me to be a pseudo-political structure from the past. It is now breaking up, and some other form of Christian presence in the world is under formation."

He said he had no plans at present to join any Church.

There was little official comment from the hierarchy and its periodicals.

British secular journals had much more to say, though.

### 'Crisis of Confidence'

In the influential *Guardian* Geoffrey Moorhouse, a Catholic journalist, wrote: "The crisis of confidence in the Catholic Church is very grave indeed when it causes a Charles Davis to leave it. It will be assumed in some quarters that this was just another priest who left to get married. It is nothing of the sort. It is the tragedy of a man who felt he had to abandon his Church to survive as a Christian and as an honest thinker. And for Catholicism itself it is a blow as bitter as the one Anglicans sustained a hundred years ago when John Henry Newman departed for Rome."

Mr. Moorhouse noted that the top-ranked theologian was the first of his caliber to leave with such



## THE CHURCH OVERSEAS

NIGERIA — The tyranny of words was demonstrated to two Canadian missionaries who found complex problems in revising a 1950 translation of the Gospel of John in Bariba.

They noticed that evangelists often changed the Scriptures to the third person when quoting—"Jesus said He is the way . . ." When a missionary used the first person, ". . . I am the way," the people would respond, "All right, we shall follow you."

But changing to the tribal use of the third person presented new problems. Illiterates didn't understand direct quotations; nationals who had studied French objected because they felt the use of the third person made the Scriptures too impersonal. Emotions rose to such a pitch that the translation came to a stand-

still.

The answer to the dilemma was found in a linguistic workshop held at the University of Nigeria, Nsukka. Consulting with Dr. Kenneth L. Pike, a director of Wycliffe Bible Translators and head of the workshop, Miss Jean Soutar studied recordings of tribal conversations which she and her colleague, Miss Rosella Entz, had collected. Finally an intricate pattern began to take shape and she learned that the choice of first or third person was governed by who was speaking, to whom he was speaking, the action, focus and other factors.

Now that a beginning has been made, their's is the formidable task of testing the technique on Bariba readers, then applying what they learn to every quotation in the Scriptures. ☐



clearly defined reasons.

In his statement the priest recognized that many persons who feel the tensions within the Church as he does have remained despite them.

"I respect their position," he said. "In the present confused period people will work out their Christian commitment in different ways. But their solution was not open to me; in my position I was too involved. I had to ask myself bluntly whether I still believed in the Roman Catholic Church as an institution. I found that the answer was no." ☐

## Troop Morals, Morale Reported on by Graham

MONTREAT, N. C. — Morals of American fighting men in Viet Nam are as high as those of college students in the United States, Evangelist Billy Graham said here upon his return from eight days of preaching to the troops.

He refuted the claim of some opponents of the American presence in Southeast Asia that Viet Nam had been turned into a "giant brothel."

"Thousands" of the men are "living for God," he said. There is a deeper religious and spiritual emphasis among them than among the Americans fighting in Korea 15 years ago, the evangelist noted.

Mr. Graham told reporters that the fighting men he met are "dead serious." He said nearly all of them have a gun, a camera and a Bible or testament.

He praised the chaplains of all faiths who are at work with the men in the field and said they are among the unsung heroes of the war.

While refusing to be labelled as either a "dove" or "hawk" in regard to the American position on Viet Nam, the evangelist remarked that U. S. fighting men there "know exactly what they are fighting for. . . ." Their morale is high, he added.

He called the war a Communist experiment to test what tactics will be effective against American armed might. ☐

## Christian Writer: 'Cuban Picture Dark'

WASHINGTON, D. C.—To be a Christian in Cuba is dangerous.

So reported the magazine *Christianity Today* as the Communist-dominated island nation began its ninth year of the Castro regime.

In a special report by its British editorial representative, J. D. Douglas, the publication said subtle pressures against Christians continue to rise. Dr. Douglas spent a week in Cuba in December.

"To go about with Bible in hand is still an offense," the British journalist wrote. "Informers have infiltrated the churches — a fact not only admitted but boasted about by Dr. Falipe Carneado, director of the government's department of religious matters."

Among the restrictions on religion reported in the article are these: Churches cannot build. Theological students are whisked away to military service or to work camps. Unbelievers have been known to attend a church service, stand up at a given moment and sing the national anthem, then accuse those who do not join in of disrespect.

"A few pastors have become firm *Fidelistas* trusted by the regime, and their sermons and other utterances are considered to be political propaganda rather than Christian messages," Dr. Douglas wrote. "Visiting churchmen are usually taken in hand by such ministers, who give the visitors such a misleading impression that they go home honestly convinced there is no persecution of Christians in Cuba."

In a concluding paragraph, the report said: "All in all, the picture is dark. One Cuban expressed it this way: 'Our experiences are very sour. We breathe an atmosphere of insolence, tyranny, blasphemy, hypocrisy, lies, betrayal, and indignity. Our palm trees are so sad that they seem to be weeping, and our rivers are dry one moment and flooding at the other. The island is a huge prison with international jailers. We have returned to the time of the Vandals. The only thing we can do is raise our eyes to our blue skies, to the shining sun, to the twinkling stars, and to our God.'"

In a separate story the magazine quoted World Council of Churches sources on the Assembly of the Cuban Council of Evangelical Churches. Among the speakers was Professor Milan Opocensky of Prague, Czechoslovakia, a frequent visitor to America and free-world youth conferences. His topic: "The Witness of Christians in a Socialist Society."

Professor Opocensky was a participant in last summer's World Conference on Church and Society in Geneva. Also allowed by his government to travel to Switzerland for that meeting was a Cuban Presbyterian clergyman, Rafael Cepeda. He was named director of a study center to be opened by the Cuban church council, the magazine report said.

Still another story on the island nation said about 35 Baptist pastors remain in prison there. One of them is an American, David Fite. His father-in-law, Herbert Caudill, was recently released from jail but is virtually under house arrest. A longtime Southern Baptist missionary, Mr. Caudill was allowed more freedom in order to obtain regular medical attention for an eye ailment.

The articles in *Christianity Today's* first 1967 edition came as an autonomous Presbyterian-Reformed Church was scheduled to begin its existence in Cuba. The last General Assembly of the United Presbyterian Church USA granted the request of its Presbytery of Cuba for independence. ☐

## Allowed To Advertise

BARCELONA, Spain — For the first time in more than 30 years evangelicals have been allowed to place advertisements in Spanish newspapers. Four Barcelona papers carried announcements of united evangelistic meetings recently. Leaders of the meetings said the notices attracted a "good number" of people who had not previously attended. ☐



## DC Presbyterian Leads Powell Probe Blasters

WASHINGTON, D. C. — A Presbyterian Church US (Southern) minister has come out in support of embattled Rep. Adam Clayton Powell (D.-N.Y.), under fire for unethical practices.

The Rev. Jefferson P. Rogers, pastor of the Church of the Redeemer here, declared that "any effort to deal frontally and brusquely with Adam Clayton Powell is going to fire and nurture a reaction that could be bad for the entire country."

Mr. Rogers, a leader of the 1966 Montreat Christian Action Conference, was speaking for a group of clergymen known as the "Committee of 100." He charged that the Harlem legislator was being made a victim of "McCarthy-like hearings."

While the controversy mounted here, Rep. Powell remained at his retreat in the Bahamas and his estranged wife failed to show up in answer to a summons issued by the House Administration subcommittee which has had him under investigation.

The Southern Presbyterian minister, who also is head of the Washington affiliate of the Southern Christian Leadership Conference, said further in his statement:

"It is sheer mockery to even consider the unseating of Congressman Powell, when the Congress, because of its adherence to democratic procedure, has regularly seated Congressmen from Mississippi who openly defy the Constitution of the United States relative to the voting rights of Negroes."

Meanwhile, in New York, the executive director of the National Council of Churches' Department of Social Justice, Dr. Benjamin F. Payton, said that "one man must not be made a scapegoat for the sins of many."

Calling for "an investigation of the customs and practices of all committees" of the House and Senate, the NCC leader added, "The fundamental question is the reluctance of the Congress to make public its stewardship of funds budgeted to serve the interests of the nation."

Dr. Payton praised the accomplishment of the Harlem legislator as chairman of the House Education and Labor Committee.

"Under the leadership of Rep.

Powell," he said, "this committee has brought a greater measure of social justice to millions of citizens — minority groups as well as white Americans." ☐

## Bishop Gets Apology; Canon Still Critical

LONDON — A prominent Anglican canon who spoke out against "blasphemous nonsense" in the Bible's Book of Revelation now says he hopes the talk will be forgotten. He said he has been "hauled over the coals" by his bishop and has apologized to him.

He is Canon John Pearce-Higgins of historic Southwark Cathedral, who last Nov. 23 dispensed with reading the appointed lesson at a cathedral evening service and instead quoted George Bernard Shaw, Thackeray, and other famed opponents of capital punishment.

The appointed lesson was from the second chapter of Revelation, beginning at Verse 18, which refers to "that woman Jezebel, which calleth herself a prophetess, to teach and to seduce My servants to commit fornication, and to eat things sacrificed unto idols."

Canon Pearce-Higgins, who once made news with his opposition to the 39 Articles of the Anglican Church, told his congregation he did not propose to read "such

blasphemous nonsense," which he said appeared to "be about some prostitute 1900 years ago in a town in what is now modern Turkey, who is to be thrown into a big bed with all her admirers and punished by having her children all killed."

He then went on to quote various opponents of capital punishment, including also an ex-prison governor and some chaplains who expressed a sense of shame and degradation at the judicial execution of a fellow human.

Now he has written in the latest issue of the *Church Times*, leading independent Church of England newspaper here, saying "it may be" that he used intemperate language on Nov. 23 in the heat of the moment. Perhaps the word "irrelevant" would have been better than "blasphemous," he said.

After pointing out that his congregation at the time consisted of 15 choirboys and a handful of adults and that the time was not available for him to explain the story of Jezebel, Canon Pearce-Higgins declared, "I admit I do not like Revelation — it has some truly great insights, but in the main it breathes a Tertullian-like spirit of hatred of persecutors which seems far removed from . . . our Lord's words." ☐

(Editor's note: Would the Reverend also read out of the Bible Jesus' repeated references to future punishment — our main source of teaching about hell in Scripture?) ☐

## THE CHURCH AT HOME



### Appalachia Conclave Speakers Announced

GATLINBURG, Tenn. — Speakers for the Synod of Appalachia World Missions Conference, scheduled here Feb. 3-5, have been named.

Keynoter will be C. Darby Fulton, retired executive secretary of the Presbyterian US Board of World Missions. Bible teacher for the conference will be Larry Love, formerly a pastor in Florida and Illinois and an associate on the Billy Graham team at one time.

A special speaker will be Mrs. Julia L. Kellersberger, retired missionary to the Congo.

Jimmy Lyons, pastor of Knoxville's Inskip church, will preside,

and singing will be led by F. L. "Rocky" Young of Chattanooga's First Church.

Missionaries scheduled to attend and report on their work are: Winton Enloe and John H. Brady Jr., Japan; Merrill H. Grubbs, Korea; J. Hervey Ross (new medical secretary of the Board of World Missions), Mexico; Stephen Ping-Jen Chang and Mrs. Chang, Frank E. Soules and Mrs. Soules and J. Olin Coleman and Mrs. Coleman, all of Brazil; and the E. H. Hamiltons, retired from the Far East.

Further information and registration blanks are available from the registrar, Mrs. A. S. Chapin, Eastminster church, 4904 Asheville Highway, Knoxville, Tenn. 37914. ☐



# Reaching the Spiritually Lost

WERNER G. MARX, D.D.

**E**vangeliism in itself is a neutral word, meaning the communication of a message of joy. But it does not say what causes the joy; the content must be supplied. In this year when several international gatherings focus on evangelism, all Christians need to think about the content of the Gospel message.

The Gospel message must begin at the beginning, with God, who in wisdom and purity and power is greater than this entire expanding universe. Those who attempt to reduce Him to a size within the limits of human comprehension thereby prove that they do not understand Him.

In the minds of millions of people, the Biblical image of God has been lost or destroyed. It is difficult for modern man to believe in a personal, loving, concerned and available God.

## Loyalty to a King

For one thing, the Biblical concept of God includes the idea of sovereignty. What does modern man know about loyalty to a sovereign king? His ancestors did; they lived in the shadow of the will of their king, with a do-or-die loyalty, come what might. But today's depersonalized man has lost this dimension. TV commercials and human-interest stories have developed in him a defense mechanism so strong that he fights aligning himself with anything. As a modern man he has learned to get along by himself.

In contrast, where God is King, His subjects admit their depend-

ence. They know the joy of giving their complete allegiance to Him; they understand such concepts as justice, order, protection and mercy. And they know what insubordination and punishment mean.

Not only is God a sovereign but, as Jesus pictured Him, He is a Father. And in the secularized home of today, the role of father is no longer the Scriptural one. At best, the authority of the father in the home is shared; at worst, it has been transferred to the children. Everyone tends to do what is best in his own eyes.

These distorted ideas of sovereignty and of fatherhood pose serious problems in communication for the evangelist. When the Gospel messenger speaks of the Kingdom of God he might as well be talking about the animal kingdom, as far as his listeners are concerned. And when he speaks of the prodigal son's return to the arms of a forgiving father, he might as well be speaking of Santa Claus.

## Good News, or No News?

The Gospel messenger needs first of all to know how to introduce men to his God. Otherwise communication simply doesn't take place, and the "Good News" turns out to be no news at all. The evangelist must overcome his listeners' utter estrangement and separation from God, that spiritual amnesia in which many people do not have the faintest idea of where they really belong.

Regardless of how debased or how cultural an audience may be, how defective their experience of fatherhood, and how impersonal their relationship with their government, everyone who hears the Gospel lives under some form of government, and has had a father. The task of the evangelist, then, is to take these

disfigured images, these common denominators of humanity, and, using all the tools of language and imagery at his command, re-create for his listeners a vision of God in all His wisdom, holiness, authority and particular concern for each person.

Unless a sinner sees God in His true proportions he cannot see the true dimension of his own need.

## That Elemental Humanness

The confusion in which the sinner finds himself when God's messenger arrives on the scene is even more complex. Each major religion has formed and molded its members in a certain way, and philosophical systems have conditioned millions in other ways. Some of them say that man is a self-starting, self-propelled microcosm. Others say he is an animal which has learned to use tools and clothe itself. For some he is a pawn to be pushed around or eliminated, as the masterminds of history may decide. And for still others he is a muddle-headed speck of self-consciousness standing on the verge of nothingness.

Fortunately for the man with the message, his audience has an elemental humanness on which he can rely. The cultural anthropologists have given missionaries the jitters by emphasizing the difference between one tribe and another, but it is good to remember that the same blood flows in the arteries of all. Whether they are socialists or aborigines, all have the same number of teeth, bones, muscles, nerves and ganglia. All have the same elemental drives; all must sleep part of every day, all feel hunger, thirst, cold, heat, pain. All reproduce in the same way.

In addition to these anatomical and physical similarities, there are many psychological phenomena which are alike. The frolicking of children, the protectiveness of a

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*The author is on the faculty of the Latin American Biblical Seminary in Costa Rica, as a Moravian missionary. This article first appeared in the LATIN AMERICA EVANGELIST and is used with permission.*



mother, the response to a caress; anger, laughter, courage, perseverance, love — these and many other building-blocks of human nature are more alike than not in all parts of the world. What is more, there is the common acknowledgment that the unseen world is real, there is a felt need of worship, there is wonder and fear in the presence of death.

The missionary who can separate his own elemental humanity from the cultural trappings he brings with him has a broad base upon which to build his work, far more important than knowing his tribe's kinship system or reading its sacred books.

The Christian worker among the people of the modern city needs to learn the same lesson. If he attempts to identify with them by having an easy familiarity with the top ten tunes or the top ten stars on TV, he has only a superficial point of contact. These exterior things are like the shell which the hermit carries around with him to protect himself from the hazards of his existence; down underneath he knows that this shell is not really he.

The problem of the evangelist is to penetrate the shell, to identify for his listeners their genuine selves.

Effective evangelism calls for a recovery of the Biblical view of man. For the Old-Testament Hebrew, man was one whole. God spoke through flesh-and-blood men and women, and when salvation came to a man, it completely irradiated his life as husband, father, laborer and citizen. No line could be drawn between his religious and material life.

In Genesis 1, God created man and woman in His own image and blessed them and said, "Be fruitful and multiply." And God saw everything He had made and it was very good. What the image of God means for men and women is explained in Genesis 2, where monogamous marriage is anchored to a daily experience of the presence of God.

God's desire, therefore, is that man might possess that health of body and soul, that openness and ingenuousness toward Himself and others, in which the artificial boundaries between the spiritual and the secular disappear.

But when a man sees God's ideal blueprint for his life, and at the same time hears God's diagnosis of his spiritual condition, he is dismayed. The fact that the Bible uses some 33 different words to express

human lostness shows how serious the problem is.

Sin is no mere stain which can be removed by applying the right formula. It is malignancy which has entered the very bloodstream of life. When every thought and intention is spotted, not only is the individual infected, but his sickness rubs off on his social contacts, his business and his recreation.

### **Majority on a Bobsled**

As in the case of Hanson's disease, sin's invasion is marked by a period of painlessness. Or as in the case of malaria, its onset is characterized by a peculiar feeling of well-being. Slowly the abnormal comes to seem normal, like the crippled child who thinks all the world is a hospital. Thus in the cult of conformity our decadent art forms, our sordid literature, our off-color jokes and

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### **100 Per Cent**

When I was a pagan I was 100 percent pagan. Now that I'm a Christian, you had better believe I am 100 per cent Christian and that's the way I like it. I like people who do things to the hilt. — GERT BEHANNA, in *The Church Herald*.

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shady business transactions are no longer called into question. The new flexible standards are not brought under the judgment of God, but are pronounced all right if the majority say so — a majority that finds itself spiraling downhill and enjoying it.

Therefore the suburban gentleman will not seek the evangelist unless he is somehow brought to see the gravity of his condition. His feeling of well-being, his false sense of security, or his disbelief in the diagnosis or in the power of the cure — keep him where the enemy wants him, unconcerned.

So the first business of evangelism is to meet men where they are. Far from the Kingdom, they speak a different language, they fly in a different orbit. The music of heaven has no appeal to them. To reach this vast section of the population will require a long-range program of re-education. Because the planting and the watering stages have not been as thorough as they should

have been, the fruits of evangelism often have not been permanent.

Sometimes people's physical need is an obstacle to the solution of their spiritual need. If people suffer from hunger and cold, inequalities and indignities; if children are frustrated for lack of educational opportunities and their parents are weak from overwork, it is useless to speak to them of a loving, fatherly God.

The evangelist cannot break down the barriers built by resentment and hate where so-called Christian people enjoy the comforts of an affluent society without sharing them with the man who cannot afford to give a toy to the child he loves. Total evangelism means speaking a language people can understand. Jesus spoke that language. He fed and healed and loved His way into human hearts.

Evangelistic crusade meetings have been crowded with people who in desperation and in spite of their surroundings have been saved, like green islands in a burning world. But we need to reach those who have never seen the inside of a campaign or crusade — the millions who remain bound by bitterness and despair.

Total evangelism will seek to save them by letting a healing, feeding, self-giving Saviour work through a great army of followers who give expression to His compassion.

Moreover, we must ask how a solitary man can be converted. The Old Testament teaches us that a man's life is inextricably interwoven with that of the community. In the New Testament we see entire households being converted. And the end product of Christ's activity in the world is the gathering of these re-oriented households into new communities in which all are vitally connected with each other.

Part of a man is in his family, part is at work, part at the bowling alley and part God-ward. What is more, a man does not sin in isolation.

### **Conversion is the Midpoint**

The man who does make a decision to obey the Gospel has reached only the midpoint of a long journey. His difficulties as a convert stem not only from his deep-rooted habits, but also from his predicament as a new member of God's family. Like a ship suddenly cut loose from its moorings, he must have help

(Cont. on p. 19, col. 2)



# A Lame Brat And a Buffeted Saint

REV. PAUL A. SNIDER

**B**efore he was twenty-one he had an illicit love affair with a cousin. His first marriage was broken up by his incestuous relations with a half-sister. He was the father of at least one illegitimate child, and he lived in adultery with several other women.

He had a lame foot. His mother taunted him with the derisive nickname, "Lame Brat." One said of him, "... wild fire leaped about his cradle." He was descended from high-strung, violent, and reckless men. His name was George Gordon. He is better known as Lord Byron.

In 1824 at the age of thirty-six, George Gordon, Lord Byron, died in a fit of epilepsy or meningitis. He had lived an ungodly life void of repentance and of faith. He never accepted the challenge to follow the living Christ.

He was the poet of his day. His writings are still read in every college of the English speaking world. For nearly four years he was the "darling," the most famous and the most popular young man of Europe.

Then, "from having been its spoiled darling, Byron became the scapegoat of the rotten Regency society. On April 25, 1816, he left England for what proved to be forever, a morally banished man."

## Never Repented

But Lord Byron never repented of his immorality. He never gave any indication that he had faith in anything; certainly he placed no trust in God.

On the day he turned thirty-six, the year of his death, he wrote these words. They are among the last he wrote.

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"My days are in the yellow  
leaf;

The flowers and fruits of  
Love are gone;  
The worm, the canker, and the  
grief  
Are mine alone!"

Earlier he had written,

"There's not a joy in the world  
can give like that  
takes away,  
When the glow of early thought  
declines in  
Feeling's dull decay."

In the same poem he wrote of the "midnight hours that yield no more their former hope of rest." He wrote of the "withered waste of life."

The anguish of Byron's soul is found in these words:

"O could I feel as I have felt —  
or be what I have been,  
Or weep as I could once have  
wept,  
O'er many a vanished scene."

The bitterness of an unrepentant, faithless heart is beyond the imagination of men. Oh, the deceitfulness of sin! The last words of Byron are like a man grasping in the dark for the vanishing shadow of the man he might have been!

Somewhere along the way God surely spoke to Lord Byron. Somewhere along the immoral road he travelled, he must have heard the gentle thunder from Mt. Sinai as the voice of God cried to his spirit, "Repent!" The "pageant of his bleeding heart," however, included no scene of turning unto God. George Gordon — Lord Byron was a faithless, unrepentant man. He was the "Lame Brat" until the day he died. He did not accept the challenge to

follow the Saviour who was obedient unto death.

## Another Man

Another famous man also had a physical handicap. He wrote of it as his "thorn in the flesh." He called it a "messenger of Satan sent to buffet me" (II Cor. 12:7).

This man, too, was a man of violence. He supervised the slaughter and imprisonment of the early Christians in Jerusalem. He even pursued them into outlying regions. On one such journey of persecution to Damascus God spoke to him. His name was changed from Saul to Paul, and the change was indicative of his transformed personality. He had become, in his own words, "a new creature in Christ Jesus" (II Cor. 5:17).

Paul also knew the violent warfare of the flesh against the spirit. Out of the passions surging within him, he wept, "O wretched man that I am. Who shall deliver me from this body of death?" Then, with a glowing heart, "Thanks be to God who giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57).

The words of one such as Paul stand in sharp contrast to those of one such as Byron. As he came to the end of his life, St. Paul wrote, "I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day" (II Tim. 4:7-8).

No day "in the yellow leaf" mocked St. Paul. "The worm, the canker, and the grief" were not his as he looked toward the day when he would live in the presence of the One who loved him and gave Himself for him. He had a desire to depart and to be with Christ! (Phil. 1:23).



A resurrected Redeemer, an ascended Lord, an ever present living Spirit made the difference between a lame brat and a buffeted saint. The Apostle Paul accepted the call to follow the Saviour Jesus Christ. His life in Christ began with repentance; he turned from sin. This new life continued in faith. He said, "the life which I now live in the flesh, I live by the faith of the

Son of God," (Gal. 2:20).

If we continue to reject God's command to repent, if we persist in hugging sin to our breast, the day will come when the pleasures of sin, which are but for a season, will desert us and leave for us only "the worm, the canker, and the grief." You don't have to grow old to have that happen to you. Lord Byron was only thirty-six when he died!

The living Christ, however, will make the difference in any life. Paul declared, "By the grace of God I am what I am." He added, "The grace of God has not been bestowed upon me in vain" (I Cor. 15:10).

He wrote to the Ephesians, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8-9).

*A Jewish Rabbi was found of Christ —*

# I Found the Way

**SAM STERN**

I was born into a strict orthodox Jewish rabbinical home. I had three brothers and one sister. My father's only desire was to make rabbi out of his four boys.

At five, I was already going to cheder school for first grade students. At seven, I was able to read Hebrew. At nine, I was introduced to the Five Books of Moses and the Bible commentator "Rashai," and also to the ancient Jewish books of jurisprudence called "Talmud." Later, when I became 10 years old, the Talmud eclipsed all the other books. The Talmud became the main textbook for the next 10 years of my life. At 13, I started my independent religious life. I was told that we children are under our father's jurisdiction until 13; after that age we become free from our father's supervision; we alone are responsible for our sins. After finishing one Talmudic School, I went to a higher school in order to become a rabbi of Israel.

In September, 1939, after I had received my rabbinical diploma, World War II broke out. German soldiers came into our town and life became unbearable for the Polish Jews. Every Jew was condemned to die. If all the skies were parchment, and all men writers, and all trees pens, even then it would not be possible to describe what the Nazis did to the Jewish people in Poland. After World War II, by God's miracle, I came out of the concentration camp. However, I came to realize the bitter fact that I was alone in the world without a friend, not belonging to anybody, nobody belonging to me. I was desperate, and lifting up my eyes to heaven I asked the old Jewish question — Why?

I decided to go to America, thinking that in a new land I would forget the brutal past and start a new life. In 1952, I came to Rhode Island where I worked as an assistant rabbi in a synagogue.

Each holiday, we Jews go to the synagogue and pray to God, confessing our sins and asking for forgiveness, which is a very important part of our prayers. The Jewish prayer book cites different kinds of sins which a Jew must confess at his dai-

ly prayers. The most solemn day of prayer is Yom Kippur, and on Yom Kippur Eve, every Jew over 13 years of age must recite 45 confessions called "Al chets." After the confession, the "Slach Lenu" (Forgive Us) is chanted by the congregation.

## He Was Not Happy

When I prayed these prayers, I felt unhappy and dissatisfied because I knew that according to the Bible, confession alone does not forgive sins. I knew that in order for sin to be forgiven, a sacrifice called "korban" must be offered. Leviticus deals with the "korban" many times, especially Leviticus 5:17, 18 and 19, and 17:11. I was not sure that the Yom Kippur prayers had any significance in the sight of God because there was no sacrifice (korban).

While strolling down a street in Rhode Island one evening, I noticed some young people standing near a store handing out little printed papers.

"What is going on here?" I thought. A boy came up to me and tried to talk to me, but I did not understand him. Finally, I said that I speak German and Yiddish. Through the use of sign language, I made a date to come back the next Wednesday, when a German-speaking person would come and explain what this was all about.

The next Wednesday the man was waiting for me when I came. He shook my hand in a friendly manner and said to me in German: "This is a mission to the Jews."

"What is a mission?" I asked.

"The Lord sent us to the Jews to let them know that God loves them and wants them to be saved."

"What do you mean 'saved'?"

*This article first appeared in THE MESSIANIC WITNESS, organ of The Harmon House, New York.*



How can you speak about love after the murder that happened to the European Jews?" I asked.

"I know how you feel; but I want you to know that Christians, followers of Christ, love the Jews, and those who harmed the Jews are not Christians. The Alpha and Omega of Christianity is love to mankind, Israel included. The Lord told us to go to the Jew first."

Then he took out a New Testament and handed it over to me and said, "Read it and you will find out the true teaching of Christ."

I took the Yiddish New Testament from him, put it in my pocket and said, "Yes sir, I will read it."

Opening the Book of Matthew, I was surprised to read that Jesus Christ is of the lineage of Abraham and David. Each line, each page, was a great revelation to me. As I read, I noticed constant reference to the Old Testament. It became clear to me that this book called New Testament is actually the fulfillment of the Old Testament. I also realized that we Jewish rabbis were too much occupied with the Talmud and paid little or no attention to our Holy Bible. I thanked God for leading me to that mission and decided to accept my Messiah and dedicate my life to Him. I accepted Jesus Christ as my personal

Saviour.

What a change came over me! I was very happy. I felt a peace, joy and happiness that I had never felt before. My whole life turned into a happy life. I was a new creature.

Now my deepest interest is to bring the Gospel to my people, the Jews, that they too may accept their Messiah and inherit eternal life. The Messiah said: "I am the Way, the Truth, and the Life, no man cometh unto the Father except by Me" (John 14:6). "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" (John 1:12). □

It is sometimes claimed that the New Testament revelation is of a much higher order than that of the Old Testament. A careful study of the facts will show that this is not the case. For instance:

1. The NT looks upon the OT as inspired. The men who wrote the OT were "moved by the Holy Spirit" (II Pet. 1:21). The Spirit was "in them" as they wrote (I Pet. 1:11). Their writings were "inspired of God" (II Tim. 3:16). David wrote "in the Spirit" (Matt. 22:43), and "by the Holy Spirit" (Acts 4:25). "The Holy Spirit by the mouth of David spake before" (Acts 1:16). The Holy Spirit "spoke . . . through Isaiah the prophet" (Acts 28:25).

2. The NT looks upon the OT as authoritative. Christ used the OT as final authority in dealing with Satan (Matt. 4:4, 7, 10) and with the Pharisees (15:7-9; 21:42; 22:41-46). The NT writers constantly use the OT as authoritative in prophecy (Acts 2:16-19, 25-28; Rom. 11:26-27), in doctrine (Rom. 3:10-18; 9:25-33; 10:18-21), and in practice (Acts 1:16, 20; 15:14-18; I Tim. 5:18; II Tim. 2:19).

3. The NT looks upon the OT as historical. Christ cited such OT events as the creation (Matt. 19:4), the flood (24:37-38), the destruction of Sodom (Lk. 17:28-30), circumcision (John 7:23), the giving of the Law (7:19); the brazen serpent (3:14), Jonah and the great fish (Matt. 12:38-40), Nineveh's repentance (12:41), the queen of Sheba's visit (12:42), etc., without the slightest suggestion that these events and

people were anything but historical. Such people and events as Melchizedek (Heb. 7:1-9), Job (Jas. 5:11), Elijah (5:17), Pharaoh (Rom. 9:17), Israel's passage across the Red Sea (I Cor. 10:1), etc., are all considered as absolutely historical in the New Testament writings.

4. The NT looks upon the OT as Messianic. Christ affirmed that Moses "wrote of me" (John 5:45-47). Christ showed His disciples "in all the OT scriptures the things concerning himself" (Lk. 24:27). Matthew constantly cites OT prophecies as fulfilled in the life of Christ (1:23; 2:5, 17; 3:3; 4:14-16; 11:10; 12:18-21; 13:14-15, 35; 21:4-5; 21:42; etc.).

5. The NT looks upon the OT as prophetic of the present age. It is specifically affirmed that "all the OT prophets . . . told of these days" (Acts 3:24). Paul emphatically declared that he said "nothing

but what the prophets and Moses did say should come" (Acts 26:22). Elsewhere he declares that the ends of the ages are come" upon us now (I Cor. 10:11). It was revealed to the OT prophets that their message concerned this present age (I Pet. 1:12).

6. The NT looks upon the OT as presenting the gospel. The gospel was preached to Abraham (Gal. 3:8). Israel in the wilderness heard the gospel (Heb. 4:2,6). Abraham was justified by faith; so was David (Rom. 4:5-9). All the OT saints were saved by faith (Heb. 11). They are not complete without us (11:40). Christ was with them (John 8:56; I Cor. 10:4).

7. The NT looks upon the OT as typical. Christ is typified by the lamb (John 1:29), by the serpent (3:14), by Jonah (Matt. 12:40-41), by the Passover (I Cor. 5:7), etc. Elijah typifies the ministry of John the Baptist (Matt. 17:10-13; Lk. 1:17).

8. The NT looks upon the OT as preparatory. This means that the OT was designed by God to prepare

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## How the New Testament Treats the Old Testament

REV. WICK BROOMALL





## Are We Called To 'Organize'?

"Workers of the world, unite!"

This was one of the original rallying cries of the Marxist revolution. It was an appeal to the poor, the downtrodden and the dispossessed, which the world always seems to have and which good men of every generation seek to do something about.

Communism made its appeal to labor, pitting the working man against the capitalist. Today, in non-Communist countries, men continue to organize groups or classes for special ends. Sometimes those ends are selfish, sometimes they are well-intentioned.

In the United States the process of organizing groups for special purposes is now called "community organization." In some cases the purpose of such "community organization" is for the accumulation of power in the hands of selfish men who wish to exploit minority groups for their own ends. But organizers sometimes move into a community — a suburb, a "ghetto," an "inner city" — with the avowed intent of getting the people organized in order to obtain power to accomplish good things.

In any case, the purpose of "community organization" is to put *power* in the hands of those organized — *power* to accomplish things they (or someone) think need to be accomplished.

One of the chief exponents of "community organization" in order to place power in the hands of minority groups is Saul Alinsky, an acknowledged radical in the "social revolution." Alinsky's Industrial Areas Foundation frankly organizes the "have-nots" against the "haves." It has the support of groups of every kind, even of the Church in some places. And that brings up the subject of this editorial.

When one picks up his morning paper he expects to read of radical organizations pitting classes against classes in social revolution. But he hardly expects to read that this sort

of thing has been adopted as a program by the Christian Church. And if he is a Presbyterian he would probably be surprised to see "community organization" for the purpose of placing power in the hands of minority groups called *evangelism*!

But that seems to be the newest line adopted by the Board of Church Extension of the Presbyterian Church US (Southern).

The latest issue of *City Church—South*, a publication of the board, "recognizes" that power is "a lever to move the status quo in order to effect social change"; that "community organization" has "developed into a power tool"; and that "churches and churchmen have championed its use as an instrument of mission." In one article the suggestion is even made that this is *evangelism*!

Says the paper: "The question is not *whether* the Church deals with the implications of this process (community organization) but *how* it does so." And, "Presbyterians should initiate organization and action. . . . The structure of community organization must include the representation and accepted leaders of . . . the poor, the illiterate, the racial minorities and the forces of un-skilled labor."

In order to develop a consensus in the Church towards this new aspect of "church extension," a special 3-day seminar on "community organization" led by professionals in the field will be held at Austin Seminary in March.

With a wistful sigh for the days when the Church seemed to know what its mission was, we would venture this suggestion only: Will the leaders of this new movement please invite to the Austin seminar a few whose specialty is theology in addition to the professional directors of "community organization"?

It seems to us that we all should agree on the need to distinguish between that humble and sacrificial service expected of Christians (ef-

fectively pointed out in *City Church—South*), and the political organization of social classes for purposes of revolution, as a valid way for Christians to render service.

Honestly now, does *anyone* believe it is *Christian* to pit groups and classes against other groups and classes, for whatever reason? ☐

## East Is East and West Is West . . .

We have tried, and continue trying, to point out the irreconcilable gulf existing between the religious "liberal" and the evangelical Christian.

Where these two confront each other across denominational lines there may be conversation but there can never be negotiation or compromise. Where these two confront each other within a denomination there should be recognition that *two* Churches exist within the denomination and never the twain shall meet, not on earth, certainly not in heaven.

The differences between the "liberal" religionist and the evangelical Christian appear in what they stand for, what they publicly support.

For instance, in a recent issue of the *Christian Century* a leading "liberal" paper, we find the editor deploring the fact that the Miami meeting of the National Council of Churches did not issue a *stronger* statement on Viet Nam. Wrote he:

"Nowhere in the resolution as adopted is there an unequivocal suggestion that the people of the United States may be culpably engaged in a wicked enterprise in Viet Nam and that they need above all to repent of the evil they do 8,000 miles from home. On the contrary, there is in the document the fantastic suggestion, repeated over and over, that the United States is not the villain but the victim in southeast Asia. There are, for example, several variations on the theme, 'The Viet Nam war has placed the U. S. . . .' — the implication being that in Viet Nam the United States is the innocent and helpless victim of forces it did not set in motion and cannot control. Such phrases are not merely semantic slips; they are gross and dangerous distortions of the truth."

Like we said, the saying, "east is east and west is west and never the twain shall meet" still holds true.



The Christian who is aware of the difference will not sit idly by and let potentially vicious ideas achieve toleration in the name of toleration or any other name. ☐

## A LAYMAN AND HIS CHURCH



### Has the 'Word' Power?

"By now we know that you cannot convert people by long-distance telephone, over a loudspeaker, or by tossing a tract over the walls that divide men," said the preacher. "'God loves you' means nothing apart from an experience of love from one who has known love."

As we sat and thought on those words it suddenly became clear why that preacher never preaches to convert — why, in fact, a great many preachers today never use the pulpit in an effort to convert. It is accepted as a truth that the ministry of the pulpit is to build up the saints rather than to win sinners who allegedly have not yet found Christ.

Of course the preacher doesn't preach to convert. He is honestly consistent. He doesn't believe that one is converted by preaching! People are "won," he believes, when they are captivated by love in the daily traffic of human relations.

We wish the preacher and those like him were open to consider two things. First, while recognizing that the Bible says we must speak the truth in love, the Bible also insists it is by speaking the *truth* that men are led to Christ: "For it is by the foolishness of preaching" that sinners are converted.

Secondly, the testimony of abundant experience supports the "foolishness of preaching" to convert. It happens by those very means the preacher does not recognize as means of evangelism — the telephone, the radio, television, the printed page. Literally thousands of Christians testify that the words of Scripture in a tract, or a Gideon Bible in a hotel room, or an Armed Forces Testament, have been sufficient to convict of sin and lead to the Saviour. It happens!

When one comes to have an experience of the grace of God (not an experience of any human contact, although the human contact can lead to the other), and witnesses the operation of that grace in the lives of others, he learns that the Word of God is *the* critical agent in the process of conversion. ☐

### Recipe For Anarchy

Dr. L. Nelson Bell

Freedom of speech and action — within the limitations imposed by ordinary decency — are a basic part of our democracy. But we are now in grave danger of laying the foundation for anarchy and treason. And religious leaders are too often in the forefront.

We venture to say that never in the history of our country have individuals (and groups of individuals) come so near to treasonable actions and speech as is the case right now.

While many who are reacting so violently to the war in Viet Nam are prompted by the highest motives, we are convinced that many others are the victims of clever propagandists and caught up in a movement which strikes at the very roots of a stable society.

We are further convinced that many of the demonstrations against the war in Viet Nam, including even the calling of the President of the United States a "murderer," are inspired by Communist agitators who are unceasing in their efforts to undermine our government.

Furthermore, the words and actions of many of our so-called "intellectuals" are no credit to them or the institutions where many of them teach.

We are caught in a real dilemma

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### Unless You Surrender . . .

If you'll not fight for the right when you can easily win, and without bloodshed; if you'll not fight when victory will be sure and not too costly; you may come to the moment when you have to fight with all the odds against you and only a precarious chance of survival. — WINSTON CHURCHILL.

in Viet Nam. It goes back to the days when President Franklin D. Roosevelt was party to a scheme to drive the French out of Southeast Asia. Later, when Presidents Eisenhower and Kennedy found the vacuum resulting from French withdrawal being filled by Communists they regretfully stepped in to ward off a disaster for all of the Far East.

That we have been led into a land war in Asia is regrettable. That this is the result of the best intentions is not debatable. That we are now saddled with a herculean task we all admit. Because of this it is no time to snipe at our government or to engage in words and acts which are treasonable.

Somewhere along the line there must be a halt. If this is imposed by the government all will suffer. But for instance, when individuals defy the State Department and the laws under which passports are issued and visit enemy territory (Hanoi for instance) they should be summarily punished.

What has all of this to do with Christianity and the Church? Unfortunately, whenever there is a Church-related conference, someone comes in with resolutions having to do with our conduct of the war and naive suggestions as to how to end it.

It is high time that Christians stand up for that thing at one time spoken of as patriotism. The Communist world needs to know that there are those who will not compromise a situation for the sake of peace at any price. We may not agree with the President but we have no right to undermine his determination to stand against an implacable enemy by engaging in either words or actions calculated to play directly into their hands.

When treasonable acts take place let's label them as such and not hide under the cloak of "freedom of speech!" ☐





# SUNDAY SCHOOL LESSON

For January 22, 1967:

## *Our Response to Christ*

Rev. Wick Broomall

**INTRODUCTION.** Today's lesson covers a number of events in the life of our Lord which constitute an integral part of His ministry. All of them have something wonderfully important to teach us about the person and work of our Lord Jesus Christ. They are all woven together by the Holy Spirit as He directs Luke and the other Gospel writers in recording just those events that will enhance the glory of our blessed Redeemer.

**I. A GENTILE'S FAITH** (7:1-10; cf. Matt. 8:5-13). Matthew's account, while somewhat different from Luke's, is by no means contradictory. The two supplement one another, but Matthew lays greater stress upon the Gentiles.

**A. The Centurion's Good Points.** These are his love for his servant, for Israel (in building a synagogue); his deep humility (in considering himself unworthy of the Lord's presence in his home); and his implicit faith in Christ's power to heal by simply speaking the word.

**B. Christ's Miracle.** This miracle, done at the request of both the Jews and this Gentile Centurion, was performed on a person some distance away. It effected the slave's complete healing ("whole").

**C. Truths Enunciated.** Four are emphasized: 1) the humility and unworthiness that should characterize all sinners in the presence of the Lord; 2) the reality of true faith among pagan Gentiles; 3) the unity of the true body of believers (Matt. 8:11); 4) the rejection of unbelieving Israel (8:13).

Thus this miracle opens up before us the larger truth of the call of the Gentiles into the kingdom of God and of the rejection of Israel. We have here an anticipation of the teaching unfolded in *Romans 9* to 11.

## II. THE WIDOW'S SON

**Background Scripture: Luke 7—8**

**Key Verses: Luke 8:9-21**

**Devotional Reading: Isaiah 6:1-8**

**Memory Selection: Luke 8:18**

**RAISED TO LIFE** (7:11-17). Only Luke records this miracle which is similar to the one in John 11 when Lazarus was resurrected. In each case, a man dearly beloved by his family was obviously dead but instantly restored to life through Christ's power and delivered again to his family. The reaction of the people was the same — "And there came a fear on all: and they glorified God" and "Then many of the Jews... believed on Him (Christ)." Both miracles were performed in the open among a multitude of witnesses and both made a concluding reference to a visitation of God to Israel.

**III. MESSENGERS FROM JOHN THE BAPTIST** (7:18-23; cf. Matt. 11:2-6). At an early period in Christ's ministry (Matt. 4:12; John 3:24), Herod imprisoned John for preaching against the king's adulterous marriage (Luke 3:18-20). John languished in a dungeon, preaching frequently to a perplexed but receptive Herod (6:20).

In this physical state a doubt seems to arise in John's mind concerning the reality of Jesus' Messiahship. John sends messengers to Jesus in order to receive an answer to his doubt. This answer is given in the form of a recital of the mighty works which Christ was then doing.

The recording of this doubt of this great man shows unmistakably how objective the Gospel writers were in their writings; for it is obvious to all that, had not divine in-

spiration superintended over the Gospel authors, no such account of a great man's weakness would have been recorded. The fact that this weakness is recorded adds tremendous weight to the reliability and trustworthiness of the Gospels.

**IV. CHRIST EXTOLLS JOHN THE BAPTIST** (7:24-35; cf. Matt. 11:7-19). Two truths stand out: Christ's commendation of the Baptist and His evaluation of the place and significance of the Baptist's ministry. John is, in fact, the fulfiller of prophecy (Mal. 3:1), the true Elijah (4:5; cf. Matt. 11:13), and the introducer of the kingdom of God (Luke 7:28-30).

Christ speaks of the faith of the publicans and the perfidy of the Pharisees (7:29-30); the outward greatness of John in God's plan and the inward greatness of all citizens of God's spiritual kingdom (7:28); and the notorious inconsistency of the Pharisees in rejecting both the austerity of the Baptist and the freedom and liberty of Jesus Christ (7:31-35).

**V. JESUS CHRIST AND THE PHARISEE** (7:36-50). Only Luke records this incident. The scene depicted here should be differentiated from the anointing in Bethany (Matt. 26:6-13; Mark 14:3-9; John 12:1-8).

**A. Contrasts.** Christ, though invited into Simon's house, receives none of the courtesies due Him as a guest. Simon, on the other hand, is so disturbed by a sinful woman's presence that he forgets his duties as a host and even imputes to Christ an unworthy position (v. 39).

Christ looks at the sinful woman's act as a true expression of her penitence over her "many" sins. But Simon is so sure of his self-righteousness, that he can see in this woman only an unworthy character ("who and what manner of woman this is").

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— v. 39 ASV) who can be classified only as “a sinner.”

The self-righteous Pharisee and this repentant woman stand poles apart in their attitudes toward Christ. The Pharisee represents that class of people who seemingly are not conscious of either their sinful state or their sinful acts.

The woman is typical of the people who weep at the feet of the Saviour and desperately seek forgiveness for their many sins. The Pharisee and the woman preview what is strikingly set forth in Luke 18: 9-14.

**B. A Basic Truth.** Christ uses a parable (vv. 40-43) and applies it to Simon (vv. 44-47), bringing the whole matter to its logical conclusion in the forgiveness pronounced upon the repentant woman (vv. 48-50).

1. *Are our sins forgiven because of our love?* Christ answers this question by asserting quite positively that the woman's faith was the instrument of her salvation (v. 50). This is exactly in line with the teaching in Ephesians 2:8-10. We are not saved by any work that we can do. Love is the response (“Which of them will love Him most?”) of the soul renewed and forgiven.

2. *Must we be terrible sinners in order to understand the meaning of salvation?* The statement “but to whom little is forgiven, the same loveth little” seems to imply that the magnitude of our comprehension of salvation is measured by the size of our previous sinful life. In other words, you must be a great sinner in order to be a great saint. This is hardly the inference to be drawn from the present incident, although there are cases where people wallowing in the very mire of sensuality have arisen, by the grace of God, to spiritual heights few others have attained.

It is our personal attitude toward our sinful nature and our sinful acts that counts. Simon had very little conception of his sinful nature; he was like Paul before his conversion. The woman, understood her sinful nature and sinful acts; she was like Paul after his conversion (cf. I Tim. 1:12-16). Like Paul, she could call herself “the chief of sinners.”

**VI. WOMEN WHO MINISTERED** (8:1-3). This passage notes the mission of Christ and the women who ministered to Him. Christ's

mission consisted of “preaching and bringing the good tidings of the kingdom of God” (v. 1 ASV), as Paul did at a much later date (Acts 20:25; 28:23, 31).

There is no reason to affirm that the Mary Magdalene mentioned here is the sinful woman of Luke 7:36-50. The Scriptures never equate demon possession with immorality as such.

**VII. THE PARABLE OF THE SOWER** (8:4-15; cf. Matt. 13:1-23; Mark 4:1-20). First given, then discussed and interpreted, this parable presents four types of response to the Gospel, but only the last of these types is real and genuine. The enemies that seek to overthrow the Gospel in people's lives are the Devil, the flesh (“these have not root, which for a while believe, and in time of temptation fall away”) and the world (“choked with cares and riches and pleasures of this life”).

This section should be read with John 10 before us. The John passage (especially 10:27-29) shows plainly that the true sheep of Christ will never fall away finally and irrevocably.

**VIII. LET YOUR LIGHT SHINE** (8:16-18). Truth must be proclaimed, not hidden for nothing can be hid from the scrutiny and examination of either man or God. Those who refuse to hear the truth will be eventually deprived of the truth they thought they fully possessed. These principles abide throughout this life and reach their culmination in the final judgment.

**IX. CHRIST'S MOTHER AND BROTHERS** (8:19-21; cf. Matt. 12:46-50; Mark 3:31-35). Mary had other children after Jesus was born, she did not remain a “perpetual virgin” (cf. Matt. 1:25). The spiritual kinship by the new birth (cf. II Cor. 5:17) is infinitely more important than physical kinship. The brothers of our Lord, though unbelievers during His ministry (John 7:5), eventually became disciples (Acts 1:14), some even occupying prominent places in the Church (Acts 15:13; Gal. 1:19; Jas. 1:1;

Jude 1).

**X. FOUR GREAT MIRACLES** (8:22-56; cf. Matt. 8:23-34; 9:18-26; Mark 4:35—5:43). Mark gives us the fullest account of these miracles.

**A. Nature** (8:22-25). Contrasted are the peaceful Saviour and the fearfully excited disciples; the turbulent lake, before the Lord spoke, and its placid calm after He rebuked it; the powerful Lord and the weak disciples who “marvelled” at Christ's command of the forces on nature.

**B. Demons** (8:36-39). Three facts stand out about this man: 1) his possession by “many demons”; 2) his dispossession of these demons by the command of Christ; 3) his re-possession as a “vessel of mercy” (Rom. 9:23) by the Lord Jesus Christ.

The passage tells us what the demons do to a man, what they know about Christ, (cf. Jas. 2:19); and what they fear most. It illustrates what the power of Christ can do in a man's life, changing his outward behavior and his inner motivation of life. Surely no man had a greater story to tell than this man!

**C. Disease** (8:43-48). Unclean, this woman came to Christ and went away ceremonially and spiritually clean. She came to Christ trembling; she went away triumphant. With a disease that no human doctor could cure; she went away with a body made instantaneously whole by the power of Christ.

Luke, a physician (Col. 4:14), records that this woman, having spent “all her living upon physicians,” had not been healed by any of them. Christ immediately recognized that this woman had touched Him in a way different from the multitude all about Him.

**D. Death** (8:40-42, 49-56). This miracle bears striking resemblance to the one recorded in Luke 7:11-17. However, there are some equally striking differences. The people thought Christ could possibly cure a sick person but not raise a dead person (v. 49). Christ speaks of death as a “sleep.” So it is to the believer (John 11:11), but it is not an unconscious sleep (Phil. 1:21-23). ☐

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## YOUTH PROGRAM

For January 22, 1967:

### *The Minister*

Rev. B. Hoyt Evans

*Scripture: 1 Timothy 4:6-14 and 5:17-18*

*Suggested Hymns:*

"I Love to Tell the Story"

"Lord, Speak to Me that I  
May Speak"

"Heralds of Christ, Who  
Bear the King's Com-  
mands"

**PROGRAM LEADER'S INTRODUCTION:** With this program we are beginning a series of studies about the government of the Presbyterian Church. First we shall consider the officers of the Church and then we shall study the courts, or governing bodies.

There are two very good reasons for our making such a study: (1) We are members of the Church and it is next to impossible to be a good Church member without an understanding of the government of the Church. (2) The time will soon come when it is very likely that some of us will be chosen as officers in the Church. The sooner we know the qualifications and duties of Church officers, the better officers we will be when that time comes.

The first Church office we shall study will be that of the minister. The Bible speaks of ministers. It also uses other terms in referring to this office, such as pastor and preacher. Our method of studying the minister will be to look first at his qualifications and preparation and then at his duties.

(It would certainly be helpful to invite your own minister to attend this meeting. At the conclusion of the program you could ask him to answer your questions about the preparation and ministerial duties and to give you a description of his life and work.)

**FIRST SPEAKER:** A minister is a person who has been called to his work. He has a clear sense of God's having chosen him for the work of the ministry. God's call comes in

many ways. The manner of the call is not important, but it is most important that the minister know that God has called him to the work of the ministry. All Christians ought to be aware of God's purpose and call, but the sense of call is obviously necessary for a minister.

In the Presbyterian Church a minister is not only called to the office of the ministry in general, he is called to a specific work. The man who serves as pastor of a congregation is called to undertake that work by a vote of the congregation. We believe God speaks through the congregation to make His will known.

The Bible has much to say about the moral and spiritual qualifications of ministers. The minister is to be a person whose life is an example to others. Of course, no mere man is perfect, but one who serves God as the spiritual leader of God's people has a special obligation to lead a good life.

He ought to be a man of strong convictions, who believes in God and the teachings of Scripture. He must be one who knows that he has been born again through the work of the Spirit and through faith in the atoning work of Christ.

He is one who has publicly declared his faith in and loyalty to the teachings of the Scriptures as set forth in the doctrinal standards of the Presbyterian Church. He is one who is faithful in prayer and Bible reading and one whose personal life is in harmony with the revealed will of God.

The Presbyterian Church requires that its ministers have a certain minimum of formal training. Before a man can be ordained he must be a graduate of a standard four year college or university and have completed a three year course of graduate theological study.

Under some circumstances exception can be made to these educational requirements, but there must be good reasons and they must be voted on by the presbytery which is

being asked to ordain the man. More and more ministers are doing study in addition to the required four years of college and three years of seminary.

Whether a minister works for additional academic degrees or not, he must continue to study privately if he is to be an effective minister. The obligation of the minister to be a serious student never ceases.

**SECOND SPEAKER:** The duties of the minister, especially a Presbyterian minister, can be summed up with three words: preacher, pastor, presbyter.

As a preacher it is the duty of the minister to know and proclaim the Word of God. He must believe sincerely in the truthfulness and effectiveness of the Scriptures. As he teaches these truths to the people God has given into his care, he urges them to believe the Word, to receive Christ, and to be obedient to God's commands. Comfort and strength he brings to the people by reminding them constantly of God's promises and His power.

The minister is a pastor. The word pastor means shepherd, so God's pastor is one who loves the people and provides for their spiritual needs and protection. He administers the sacraments of baptism and the Lord's Supper. He leads the congregation in public worship.

The pastor visits the people, encouraging and praying for them. He is especially concerned with the sick, the sorrowing, the troubled, and the fallen. His goal as pastor is to love the people and care for them as Christ does.

The minister is also a presbyter, or elder. This means that he oversees the Church. With the session, he not only plans and administers the work of the local congregation, but he also has responsibilities in the denomination.

The Presbyterian minister is a member of presbytery and synod, and at times he may be elected a



commissioner to the General Assembly. He is expected to do his share of work in each of these bodies. This means knowing the work of each, so he can vote intelligently. It often means serving on committees of presbytery, synod, or the General Assembly.

He is responsible for interpreting the actions of the higher courts to

the local Church and encouraging the congregation to give its support to the Church as a whole.

**PROGRAM LEADER:** The minister is a man with many responsibilities and many opportunities. His chief interest is to serve Christ and His Church. He certainly wants to be the friend and helper of the

young people of the Church, and he will appreciate their friendship and prayers.

(Allow time for the minister of your Church to describe his work and for the young people to ask him questions.)

*Closing Prayer.*



## WOMEN'S WORK



### Supplementary Circle Bible Study February: Woman at the Well

Manford Geo. Gutzke, D.D., Ph.D.

"Come see a man which told me all things that ever I did. Is not this the Christ?"

Throughout this series of studies we have seen how Jesus of Nazareth met and dealt with different people who have had problems that prevented a full and fruitful life under God.

There was Nicodemus who could only see the earthly aspects of religion and who was troubled to understand the power exercised by the Lord Jesus Christ.

And there was the man possessed with demons who was not free to live as he would.

Each of the people we have studied had a particular condition which seemed to hinder, or prevent, his coming into the fulness of God's blessings. And in each case Jesus of Nazareth dealt with them and brought them into a relationship with God which supplied their need.

#### **She Also Had A Need**

This time we will be looking at the Samaritan woman the Lord Jesus met at the well. She, too, was a person greatly in need of help, a person who knew, however dimly, that she needed help.

Perhaps of all the incidents that we have examined, this one is the most complete and detailed. I believe it will be helpful to follow the whole story through, in order to get the details, before going ahead with this study. At this point, therefore,

**John 4:4-30, 39-42**

I would suggest that you get your Bible and read the passages in the 4th Chapter of John which covers this incident. I will not go through the entire story with you, but I do want to suggest the salient features to keep in mind as we go along.

The first phase in the conversation between the Lord Jesus and the woman is covered by verses 7-15 and is developed around a drink of water. The woman had come to draw water and the Lord Jesus asked her for a drink. She commented on the fact that He was a man and that he was a Jew. She was a woman and a Samaritan. It was a surprising thing that He should ignore these social barriers.

You will notice that he did not speak to her surprise. He did not explain His conduct. He simply said that if she knew Who she was talking to she would ask Him for living water. That led her to ask to receive it, and also to the next phase of the conversation.

#### **He Exposed Her Sin**

In the second phase of the conversation (vv. 16-18) the Lord exposed the fact that she was a sinner. He did it by asking her to bring her husband out to the well. And it is interesting that she admitted the truth, perhaps the truth which was not admitted in the town, namely,

that she had no husband (although she was living with a man at the time).

The next phase (vv. 19-26) develops around what might be called a "doctrinal question." It was the famous issue of the day between the Samaritans and the Jews: Which was the right place to worship God? It seems evident that the woman brought up the question in a natural desire to change the subject.

The Lord Jesus answered her, in effect by saying that the question did not matter as far as the issue at hand was concerned. To be sure He did say, almost in passing, that the Jews were right in their answer to the question, but He went on to press the point that this made no difference as far as the two of them were concerned, that the important thing was to worship God. The implication was: "You could worship God if you wanted to."

In the whole story there is the implication of something that we sometimes miss when we study it: The Lord Jesus was sitting there offering the woman what she needed and none of the obstacles made any difference or counted at all as far as the offer was concerned, or as far as her acceptance of it was concerned.

#### **Obstacles Didn't Matter**

Remember! The Lord Jesus Christ had found out this woman was a sinner. That did not stop



Him from offering her living water. He went right on talking to her about worshipping God. She brought up the fact that she was a Samaritan. That did not stop Him from talking to her about worshipping God. And when she turned to the one fact of religion about which she was confident — that the Messiah was coming and that she believed hope was in Him — He said to her, "I that speak unto thee am He!"

When the woman left her pot and went back to the village she told her neighbors, "Come see a man which told me all things that ever I did. Is not this the Christ?"

I do not want to put more meaning into her words than actually is there. But it seems to me that she was saying something like this to her neighbors: "Here is a man who knows everything about me. He has read me like a book and yet He has invited me to come to God. Is not this the sort of thing we expect of the Messiah who will give to the poor and who will set the prisoner free? Isn't this the sort of gracious Person we believe the Messiah will be?"

## A Lesson For Disciples

As the people were coming the disciples returned to the well from the city. And the Lord Jesus took the occasion to say something to them. He said: "Lift up your eyes and look on the fields (the Samaritan crowd from the city was coming across the fields); for they are white already to harvest." He urged them to pray that God would send forth laborers into His harvest: "These people need to be told. They need to hear the gracious offer of the Gospel!"

Now let us look in greater detail at the situation portrayed in the story.

Have you ever heard the expression of a person, "He was born with two strikes against him"? Here was a woman with *three* strikes against her.

In the first place, she was a woman. That put her down near the bottom of the social scale and no man of that day would consider her worthy of serious notice. A man might talk to any other man about religion or philosophy, but not to a woman.

In the second place, she was a Samaritan and no Jew would have dealings with a Samaritan.

But in the third place, she was a sinner, a grievous sinner in the eyes of her own community.

From any angle at all there would be no expectation that Jesus of Nazareth would offer anything to her. And this is important. Because when we see what these obstacles meant to Jesus of Nazareth it suggests what human obstacles should mean to us in the proclamation of the Gospel, in the offer of salvation we make to those outside of Christ.

Jesus of Nazareth completely ignored the obstacles. He acted as if they did not exist — certainly as if they had nothing to do with the question at hand. Notice this carefully. He did not act to eliminate

the obstacles. He did not talk about them. He did not pronounce that women were as good as men and that Samaritans were as good as Jews. These things were not the point! The woman was a human soul. She was one soul in the presence of God and God cares for every soul. That's all that matters!

Man or woman, young or old, Samaritan or Jew, Jesus Christ came for that person and the differences are of no consequence in the transaction. Whether one person is as good as another is of no consequence. Whether one is underprivileged and the other affluent is of no consequence. The only question is: Will you come?

## Differences Don't Count

Being a sinner is no barrier — Christ came to save sinners. Being a Samaritan is no barrier — Christ came to save Samaritans. Did this mean that there were no differences between Samaritans and Jews? Of course this did not mean there were no differences. The Jews were right and the Samaritans were wrong. But that did not affect the question at hand!

It is foolish to say there are no differences between people. The differences exist. In spiritual matters, some people start out farther from God than other people. This constitutes a difference. One person is born in a Christian home and grows up among Christian influences. His parents are active in the church, his father is an elder. From the very beginning he is made aware that "Jesus loves me, this I know, for the Bible tells me so."

Another person is born in an agnostic home, or one that is even hostile to the things of God. No one in the home ever goes to church. They may even be definitely opposed to the church. And that person may grow to maturity without knowing anything of Christ or of the Gospel.

It makes no difference. Believe me, what counts is not where one starts or where one stands, but what one does with the offer of salvation. The thing that matters is that we come to the Lord. "Come to the Saviour, make no delay." "Let the wicked forsake his way and the unrighteous man his thoughts and let him return to the Lord and He will have mercy upon him; and to our God, for He will abundantly pardon" (Isa. 55:7).

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## What Of Us?

But this story also says a telling word to us. Many people are without the blessing of God because no one has ever presented the Gospel to them. No one has ever told them that the obstacles do not matter, that Jesus Christ waits with His arms open to receive them, if they will only come.

Here is a man who is a great sinner and other men shun him. So he is a sinner? So what? All have sinned. There is no one who does not sin. Does this mean that for any man the chance to repent and be saved is gone? By no means! It may mean that the chance is even better to repent and be saved, for repentance begins with a clear consciousness of sin!

Again there may be people who feel they have been born at a disadvantage, or that they now live under a disadvantage, that the offer somehow does not apply to them as it might to others. But there is no disadvantage before God! So you are a foreigner, or a stranger to the ways of the community in which you live? Come to the Saviour, there's blessing for you! So you are a working man, an uneducated man, a man who has wasted his life with the wrong crowd? Come to the Saviour, there's blessing for you!

Do you feel that somehow the simple offer does not apply to you because you are privileged, educated, sophisticated? Do you feel that your training in science puts you on something of a different level from everyone else? Do you believe that your education makes it impossible for you to consider the "old time religion" as a simple person might? For you the offer is exactly the same: Come to the Saviour, there's blessing for you!

The question is not where you stand, where you begin, where you've been. The simple question is, What will you do with Jesus who is called the Christ? And in answer to this question there is no hindrance of any kind that can prevent you from receiving the fulness of

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\* \* \* \*

*Dr. Gutzke is retired professor of Biblical Exposition at Columbia Seminary, Decatur, Ga., and broadcaster of "The Bible for You." This study is available on tape recording, No. 66-1 (October-March lessons), \$4.00 postpaid. Set of two tapes for the year, \$8.00. Write, The Bible For You, Box 15007, Atlanta, Ga. 30333.* ☐

## Reaching—from p. 8

from friends and pilots who come to his rescue, or else the tides and undercurrents of society will cause him to drift aimlessly.

Total evangelism will accomplish both parts of the task: guide the seeker to his point of decision, then lead him in the joyous journey of discovery on the other side.

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## OT-NT—from p. 11

the way for the NT dispensation of grace. The OT was "a shadow of the good things to come" in the present age (Heb. 10:1). The NT age is the fulfillment of the "better covenant" promised in the OT (Heb. 8:6-13; cf. Jer. 31:31-34). The OT prophets knew that their message concerned the gospel dispensation (I Pet. 1:12).

9. The NT looks upon the OT as spiritually beneficial to Christians. The OT narrative contains events that "were written for our admonition" (I Cor. 10:11). The episode concerning Abraham's justification (Gen. 15:6; Rom. 4:3) "was not written for his sake alone . . . but for our sake also" (Rom. 4:23). OT exhortations are still applicable now (Heb. 12:5-6; 13:6).

10. The NT looks upon the OT as containing a deeper meaning than the literal. John the Baptist, for example, was not the literal Elijah (Mal. 4:5-6; Matt. 17:10-13; Lk. 1:17). Jesus Christ was not the literal David of prophecy (Jer. 23:5-6; Ezek. 34:23-24; Acts 2:25-36). ☐

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## CATECHISM STUDIES

Rev. Paul G. Settle

**97. Q. What is required to the worthy receiving of the Lord's Supper?**

**A. It is required of them that would worthily partake of the Lord's Supper, that they examine themselves, of their knowledge to discern the Lord's body, of their faith to feed upon Him, of their repentance, love, and new obedience; lest coming unworthily, they eat and drink judgment to themselves.**

Not just anyone can come to the Table of the Lord. Only Christ's disciple, a member of His Church, may come. And he should come only after a serious self-examination. He searches his heart for unconfessed sin. He uses the search-light of God's Word to seek out sin in thought, word, and deed. He confesses this to God. He tests his:

1. Knowledge to discern—He understands the sacrament. He knows how Christ's death is different from every other death.
2. Faith to feed — He trusts in Christ alone for salvation. He depends on Christ alone for life with God. He receives Christ into His life and in Christ finds food and strength for his soul.
3. Repentance — The fruit of faith. He sees his sin, hates it, and turns from it.

4. Love — How can one know and believe in Christ without loving Him?

5. Obedience — To know Him is to love Him. To love Him is to obey Him.

Any man coming to the Table without a simple trust in Christ and sincere desire to grow in grace commits a terrible sin against God's love.

\* \* \* \*

### TEST YOUR UNDERSTANDING

Must one who partakes of the Lord's Supper be sinless?

### SEARCHING THE SCRIPTURES

Study — John 6:48,50,53; 20:31; 14:15,21,23; Gal. 2:20; I Pet. 1:8.

\* \* \* \*

**98. Q. What is prayer?**

**A. Prayer is an offering up of our desires unto God, for things agreeable to His will, in the name of Christ, with confession of our sins, and thankful acknowledgment of His mercies.**

When a Christian prays, he has a sense of need and the desire to have the need supplied. Only God can supply all our needs. And God loves

us, cares for us, protects us — helps us.

We can pray for *anything* — as long as it agrees with the will of God. We have no claims on the riches of heaven. Our prayers are heard only if they come from and by Christ, through His Holy Spirit. And how can we pray through Christ without confessing our sins? No sinner can come to God in himself — he comes only through the One who died for his sins.

We pray with thanksgiving. All God's dealings with us are for our highest good.

\* \* \* \*

### TEST YOUR UNDERSTANDING

What do you think about such songs as "Talk to the Man Upstairs," or the lovely "I Believe"? Both these songs suggest that just anyone can pray. Is this true?

### SEARCHING THE SCRIPTURES

Relate to this answer these Scriptures: Psalm 62:8; 10:17; I Jn. 5:14; Dan. 9:4; Phil. 4:6; Isa. 59:2.

\* \* \* \*

**99. Q. What rule hath God given for our direction in prayer?**

**A. The whole Word of God is of use to direct us in prayer; but the special rule of direction is that form of prayer, which Christ taught His disciples, commonly called, "The Lord's Prayer."**

Prayer is a necessary part of the life of a child of God. Therefore God gives us many aids to prayer. He gives us an inner aid — the Holy Spirit. He gives us an outer aid — the Bible.

The whole Bible contains helps and instructions for prayer. Added to these general helps is the specific pattern of the Lord's Prayer.

\* \* \* \*

### TEST YOUR UNDERSTANDING

Someone has said that to pray correctly we must know who God is, who we are, and what relationship it is possible for us and God to have. Is this true? Why?

### SEARCHING THE SCRIPTURES

Relate II Tim. 3:16 to this answer.

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**THE MYSTERY OF ISRAEL, An Exposition of Romans 9-11, by H. L. Ellison.** Wm. B. Eerdmans Publ. Co., Grand Rapids, Mich. Paper, 96 pp. \$1.25. Reviewed by the Rev. Wayne H. Davis, pastor, Indiana Presbyterian Church, Vincennes, Ind.

Here is a very brief, but very meaty exegesis of the doctrine of election and predestination as found in the ninth through the eleventh chapters of Paul's Epistle to the Romans.

The study was first given several times orally by Mr. Ellison, who has been on the World Council of Churches' Committee on the Church and the Jewish People and various other committees charged with Christian work among the Jews. He states, in his introductory chapter, that "it was above all in the fellowship of the Hebrew Christian Alliance that I learnt that the Hebrew Christian could justify the peculiar position he claimed for himself, theologically at least, only on the basis of Paul's teaching here."

Deep. Scripturally and theologically sound. Exegetically, to this reviewer's mind, honest. ☩

**AMOS, by David Garland.** Zondervan Publ. House, Grand Rapids, Mich. Paper, 96 pp. \$1.00. Reviewed by the Rev. William Jones, pastor, Inverness Presbyterian Church, Baltimore, Md.

The purpose of this volume is to provide a brief, inexpensive paperback on the Book of Amos. The book centers around ten themes in Amos and has an easy outline to follow.

The author does not intend to give an exhaustive treatment, nor a critical study of Amos. He writes with the layman in mind.

Dr. Garland lists questions at the end of each chapter to relate the message of Amos to current times. ☩

**A GUIDE TO MODERN VERSIONS OF THE NEW TESTAMENT, by Herbert Dennett.** Moody Press, Chicago, Ill. 142 pp. \$2.95. Reviewed by Dr. John H. Piet, professor of English Bible and Missions, Western Theological Seminary, Holland, Mich.

If you intend to purchase a number of English versions of the New Testament, this book could serve as a guide. If you are not in the market, this book will not serve a useful purpose. The author himself limits the use of his material: first, as a book of reference; and second,

as a text book on English versions generally.

As a reference, the book assesses some forty translations. These cover about two pages each and become tedious to read. As a textbook, it fails because there are more reliable,

less unbiased sources on the market. Furthermore, with the appearance this year of the Jerusalem Bible and the Greek New Testament, Dennett's material already needs to be updated.

The attitude of the author may

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be a step in advance of some fundamentalists for whom the book was obviously written. Dennett does grapple with some problems inherent in translation. However, he leaves the impression that the theory of verbal inspiration ought to influence a translator; that "so-called Higher Criticism (seeks to) pronounce on the authenticity of the Scriptures themselves;" and that the notes of Scofield are on the whole sound. Remarks such as these might soften other statements in the book unacceptable to a fundamentalist, but they do limit the usefulness and acceptability of the book for a wider audience. ☐

**WHY? MAN!**, by Fritz Rauschenberg. Carlton Press, New York, N. Y. 99 pp. \$2.00. Reviewed by Dr. Henry B. Dendy, Weaverville, N. C.

In *Why? Man!* Fritz Rauschenberg sets forth man's position and destiny here on earth and for eternity. Remembering that "man's chief end is to glorify God" and that God has much work for man to do, he shows how Satan seeks to hinder in every possible way. However, since God is sovereign in all



"Hate to catch you on your day off, Reverend, but you said drop by the manse any time!"

His attributes the ultimate victory is His and is shared with those who are His faithful workers.

It is the author's aim to emphasize that we who are His by creation, providence and redemption are co-workers with Him both now and forever.

This is a most interesting and helpful book for all Christian readers. ☐

**A LIFE WORTH LIVING**, by C. A. Roberts, Word Books Co., Waco, Tex. 132 pp. \$3.50. Reviewed by the Rev. Browne Hoyt, Montreat, N. C.

Taking the Ten Commandments as a back-drop and using the positive approach Dr. Roberts makes it clear that the purposeful life can be found only in a right relation to Jesus Christ.

A few brief samples: "The ancients worshipped their gods of wisdom (Athena) wine (Bacchus) sex (Aphrodite). We worship the very same gods. These gods — are a reflection of the appetites — nature of man."

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"In the matter of adultery, everybody loses."

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## Why We Reject Bishops

The Roman and Anglo-Catholic both hold a belief which centers round what is sometimes called the "grace of orders." By this they maintain that unless a man has been ordained by a bishop he does not possess this grace which somehow makes his orders valid. This also lies behind their contention that if a person has not been confirmed by a bishop and received the Holy Spirit through the laying on of hands of a bishop, then he is in some strange way not properly admitted to the Church . . .

If Episcopacy then is treated purely as a method of Church government and nothing more, then the question can be investigated and discussed. But if Episcopacy is a basic doctrine concerning the nature of the Church (which to the Roman Catholic and Anglo-Catholic it is) then it must be utterly and completely rejected.

It is precisely because in the mind of the Catholic it is a doctrine that he will not budge. For the (Presbyterian) Church to surrender to this position, even for the sake of Church unity, can never be anything other than wrong because it means surrendering to something we cannot accept for one moment to be true. It would mean building a united Church upon a lie. And this would be doomed to failure.

—George B. Duncan  
in *Christian Heritage*

S. S. LESSON AND YOUTH PROGRAM FOR JANUARY 29

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## MAILBAG

### HOW TO BE CONCERNED

When you so kindly furnished sample copies of the *Presbyterian Journal* over a year ago, I had already become pretty much disenchanted with the United Presbyterian Church USA. It had reached the point where I could no longer tolerate the extreme liberalism of the church leadership. In my opinion, leaders had gone entirely too far in promoting the "one-world, one church and everybody equal" doctrine. At the time, there seemed to be little hope for the long-range

survival of traditional Presbyterianism in areas of our country dominated by UPUSA.

While in Louisiana earlier this fall I had a most enlightening visit with a good friend. . . . After discussing the general situation at some length, he convinced me that there may still be some hope left. He stressed such evidences as the fine work you are doing with the *Journal* and in the efforts now being exerted by "Concerned Presbyterians, Inc." of Miami, Florida. (The current newspaper advertisement

campaign being conducted by The Presbyterian Lay Committee, Inc. is also very encouraging.)

Since this visit, I have taken the time to carefully study each one of your editorials and special articles contained in six somewhat recent issues of the *Journal*. They were extremely well written, right to the point, and 100% in line with my thoughts on the subject.

The ordinary church member must be reached and warned about the grave dangers that lie ahead in his relationship with the Church. It seems clear that a suitable change in attitude and philosophy on the part of church officials and most clergymen can only come about through "grass-roots" enlightenment and resistance. Therefore, our problem at present is one of informing the average member and inspiring him to take some type of appropriate action. It may well be that your fine publication will prove to be the necessary stimulant. Many of my Presbyterian friends feel the same as I do, and are anxious to have the full and un-doctored story on what is actually happening today in our Presbyterian Church.

I have selected a few members whom I feel will be spiritually benefitted by reading and studying the *Journal*. After they have had the opportunity to read several issues, I feel certain they will want to make it available to other interested and concerned members. My check is enclosed to cover subscriptions for myself and for those shown on the attached list.

—Oklahoma

**This is exactly what concerned Presbyterians can do.—Ed.**

### THAT SAVANNAH CASE

Recently there was a trial by jury of a case in Savannah, Georgia, to decide whether the Savannah Presbytery could take away the property of two former congregations. The two churches — Hull Memorial and Eastern Heights Presbyterian — had committed the "heinous" crime of announcing their withdrawal from the Presbyterian US General Assembly because they could no longer endure the extreme liberalism and departure from Biblical standards and beliefs of the ruling hierarchy of the Southern Presbyterian Church.

The jury heard all of the evidence including the story of the General Assembly's approval of civil disobedience. It then rendered a unan-

# the PRESBYTERIAN JOURNAL

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THIS WEEK—

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**THE PRESBYTERIAN JOURNAL**, a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered to the saints, published every Wednesday by the Southern Presbyterian Journal Co., Inc., in Weaverville, N. C.

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imous verdict in favor of the two churches and against the presbytery.

Our forefathers set up the jury system to decide disputes such as this one and when a "jury of twelve of a person's peers" reached a verdict after both sides had had full opportunity to present their cases, then that established fully who was right and who was wrong both legally and morally. So in this case the jury has heard and has decided and by every measure of rightness and moral Christian conduct the issue should now be settled.

But no! The presbytery is appealing and that means they hope to get the case out of Savannah and into another court where judges alone, who could be "liberal" of the National Council of Churches type would decide the case on legalities and technical points apart from the fair and moral issues. We have seen this happen in many courts, including the U. S. Supreme Court, where convicted criminals have been turned loose on legalistic technicalities. So, in spite of the jury's on-

the-ground and full-knowledge-of-the-facts decision these two churches may still lose their property which they have sacrificed and labored to build and maintain.

Let us keep praying that legal chicanery will not overcome the right.

—Roy LeCraw  
Atlanta, Ga.

#### DON'T FOLLOW THE U.P.U.S.A.!

I only wish that every church member could read and re-read the December 28th issue of the *Journal*. Then, if they are not only church members but Christians as well, surely they would involve themselves and take a stand in this age of apostasy.

If the Presbyterian Church US falls for the merger scheme to join the United Presbyterian Church USA they will eventually be swallowed up into the one-world Church which will be anything but Christian.

As an elder in the Presbyterian Church US who moved from Florida

to California seven years ago, I could hardly believe what I saw in the United Presbyterian Church USA. I am no longer a member.

—James R. Taylor  
Woodland Hills, Calif.

#### THIS AND THAT

I appreciate you have given me the *Presbyterian Journal* many years. It has helped my pastoral work very much. Thank you.

—(Rev.) Chin-an Ou  
Taiwan

#### CORRECTION

The notice concerning the Rev. Samuel H. Christopher Jr. which appeared in these columns was in error. Mr. Christopher continues as pastor of the Rehoboth church, Decatur, Ga.

#### DEATH

Dr. Frank Keller, 54, Presbyterian US medical missionary on the staff of the Chunju hospital, died of a heart attack January 3 in Korea.

● In our opinion, one of the most compelling statements to appear in the *Journal* in a long while is "Peace Without Victory," which you will find on p. 7. Dr. Havner is talking about spiritual warfare, mainly, but his remarks could be applied to the frightening pressure which is mounting in this country from pacifist (and farther left) sources designed to pull America out of Asia.

● Oh yes. Speaking of Asia, New Year's Day found veteran Presbyterian pacifist A. J. Muste on his way to Hanoi in North Viet Nam, to apologize for what he considers the unfair sins of America against the Vietnamese people. Contacted in Paris on his way over, the Rev. Dr. Muste admitted that he had not been able to get State Department permission for the trip, and also that he was due in court on Jan. 3 to answer for his arrest in New York Dec. 15 in connection with a "peace" demonstration. But he said, "I let the State Department know I was going anyway and I don't expect any trouble." Dr. Muste has good reason to be confident nobody will

## ACROSS THE EDITOR'S DESK



do anything to him for his various infractions of the law. A leftist demonstrator in a turned-around collar is one person the government of the United States has learned to keep its hands off.

● To clean out our file on this subject, we think you may be interested in the latest statement from Russia, by a Russian clergyman, on the "tragedy" that Americans are perpetrating in Viet Nam. Over Moscow Radio, in a program beamed to the United States, one of Russia's top Baptist leaders recently called for a cessation of U. S. bombing throughout Viet Nam and withdrawal of American troops and weapons. After deploring the fact that while Christians sing about peace on earth "the angel of death continues to strike in Viet Nam," the Rev. Alekander Karev added, "Even more tragic is the fact that it is

Christians who are sowing death in Viet Nam, Christians who sing of peace on earth and good will to men." That would be a new angle for those Presbyterian seminary professors and students in Louisville to follow up in their downtown demonstrations and "vigils."

● And just as we finished typing the first part of this week's column, the mail brought a review copy of *Letters from Viet Nam* (Pocket Books, \$1). A perfectly fascinating collection of actual letters from soldiers over there to families and friends at home. Here is the naked soul of the soldier, the civilian, the enemy . . . the war . . . dramatically revealed as no reporter could tell it. If you know someone confused (honestly) about the attitude he should have about America's role in the Far East, give him this to read. ☐





## Bible Societies Probe Rome Cooperation

ROME — Plans for Roman Catholic and Protestant cooperation in worldwide Bible translation and distribution reached a significant stage when representatives of the Vatican and the United Bible Societies held their initial meeting here.

At the "informal" meeting of personnel chosen by the Vatican Secretariat for Promoting Christian Unity and by the United Bible Societies' executive committee a number of recommendations were approved for submission to the appropriate authorities. The text of the recommendations was not immediately released.

Principals in the consultation here were Dr. Oliver Beguin, general secretary of the United Bible Societies, and the Rev. Walter M. Abbott, a Jesuit priest recently named to represent the Vatican Secretariat for Promoting Christian Unity in efforts to provide a "common Bible."

The Jesuit spoke last May at the Buck Hill Falls (Penna.) meeting of the United Bible Societies and last November at the New York meeting of the American Bible Society's advisory council. Following his appearance both bodies took ac-

tions moving the organizations toward increased cooperation with Roman Catholics.

The UBS urged its 23 member bodies to keep informed about progress toward a common Bible. At a closed-door meeting the advisory council of the ABS recommended initiation of a program "to explore the possibility of making available (for the project with Catholics) the facilities of the American Bible Society for translating, producing and distributing the Holy Scriptures, on the basis of its established policies and practices."

The November resolution noted "with appreciation the growing interest in the translation and distribution of the Scriptures by the Roman Catholic Church, Orthodox Churches and other Churches not presently associated with the Bible Society's program. We believe this to be a movement of the Holy Spirit."

"Common Bible" as described by the Jesuit diplomat does not refer to a particular modern translation but rather to an agreed text of the Hebrew Old Testament and the Greek New Testament, together

with a text in ancient languages of the Apocrypha.

Augustin Cardinal Bea, who heads the Vatican's unity secretariat welcomed the meeting just held here. He said it grew out of the recent Vatican Council's Constitution on Divine Revelation.

In replying to Cardinal Bea, Dr. Laton E. Holmgren, chairman of the UBS executive committee and a general secretary of the American Bible Society, declared: "The Bible Societies have historically offered their competence and their services impartially to all who are devoutly concerned with the Christian world mission." He described the current era of cooperation as "a bright new dawn."

## United Church Plans Broadcaster Policing

NEW YORK—The United Church of Christ — which three years ago started a drive to keep a Mississippi television station from getting its license renewed—has now launched a nationwide drive to monitor broadcast programming.

The campaign is directed against stations whose programming "tends to be weighted with extremist viewpoints."

When monitoring reveals what UCC officials determine to be imbalance they will seek to have the situation corrected, according to Dr. Everett C. Parker, director of the UCC Office of Communication. The denomination will take its case to the Federal Communications Commission and even to the courts if necessary, he announced.

The drive is being financed by a \$50,000 grant from the Field Foundation, which has supported a number of leftist causes, and \$35,000 from a national organization which wishes to remain anonymous.

The report of the new campaign did not say that imbalance toward the left and right would be sought with equal vigor.

Dr. Parker stressed that the group's objective is balance of viewpoints presented and not censorship. "Station licensees have an obligation



## THE CHURCH OVERSEAS

VIET NAM — In Georgia he was known as the "fighting preacher" and now in Phu Bai Marine Sgt. J. L. McDonald of Hubert, N. C. has become the protector of 600 former Vietcong.

When the villagers came over to the South Vietnamese to live in freedom, Sgt. McDonald was assigned as contact man and protector of the open community. In a year's time, this Southern Baptist minister has made the village a model one. The status and rights of the people were little known until McDonald made them clear.

A reporter who had watched a

sick call in this and other villages said he could recognize the sergeant's people because they had healthier skins.

Most of the people are Buddhists, but Sgt. McDonald talks to them about Christ and about God. He prayed with the chief whose daughter was sick and the child recovered.

Marines are famous for doing a job thoroughly and well, but there is a limit — the villagers offered Sgt. McDonald a house and a wife but he was able to decline, explaining that he already had both. ☐



to broadcast in the public interest, convenience and necessity."

This means they must serve all segments of the population, he said. "If their programs serve only to present the extremist viewpoint in cur-

rent affairs without adequate opportunity for presentation of other views, the effect is 'hate propaganda' and a violation of the Fairness Doctrine (of the FCC) which all broadcast licensees must observe." ☐

## Assembly Budget Goes Over the Top for '66

ATLANTA, Ga. — During its first year of operation the central treasury of the Presbyterian Church US collected \$8.48 million—or 100.89 per cent of the approved budget for denominational agencies.

The report of the 1966 receipts was issued by the General Council, which said members of the denomination gave more than ever to benevolence causes. The total received by Assembly agencies was three per cent higher for 1966 than in the previous year, according to the Rev. Charles C. Cowser, secretary of stewardship.

No figures were immediately available, however, on giving to presbytery and synod causes.

While over 100 per cent of the total Assembly benevolence budget was collected, only three agencies actually got over 100 per cent through the central treasurer. They were: Board of Annuities and Relief, 113.87 per cent; Lord's Day Alliance, 165.89 per cent; and American Bible Society, 107.32 per cent. Under the equalizing formula used by the treasurer all other agencies got 99.77 per cent of their budgets.

The central treasury, beginning last January, replaced the long-unpopular "equalization fund" through which the Board of World Missions and Board of Annuities and Relief shared their receipts with agencies that did not receive as many designated gifts. Under the central treasury plan smaller Assembly units and the interdenominational agencies it supports benefit through the apportionments.

Dr. Cowser claimed that the 1966 record showed "appreciation for an accurate and realistic approach to budgeting, and a desire to advance beyond the minimum level of operation."

He said in the council's announcement: "With every agency now assured of its approved operational budget and moving abreast with all other agencies, church leaders may plan with more courage and the church members may give with greater satisfaction." ☐



## THE CHURCH AT HOME

### Presbyterian-Reformed Union: 'Viable'

ATLANTA, Ga. — "The only viable possibility of union before us either now or in the near future" is the union of the Reformed Church in America and the Presbyterian Church US, the Committee of 24 has declared.

Charged by the highest courts of the two denominations to draft a plan of union, that committee made the declaration here after considering the impact of the Consultation on Church Union (COCU, or the "Blake-Pike" talks in which the Presbyterian Church US is officially involved).

The action was announced at the end of a three-day closed-door meeting of the committee here. It was passed unanimously.

The statement recommends "that the General Assembly and the General Synod affirm their confidence in the providence of the possible and their serious and enthusiastic purpose to proceed as rapidly as possible toward the union of our two Churches." The Presbyterian General Assembly and the Reformed General Synod will meet simultaneously in June at Bristol, Tenn.

Presbyterian US entry into the Consultation on Church Union had prompted widespread discussion about the future of the Presbyterian-Reformed talks. After the Presbyterian Assembly unexpectedly voted to become a COCU participant last April the RCA General Synod in June asked the Assembly what it meant by the step.

COCU is a nine-denomination merger discussion — including the United Presbyterian Church USA, United Church of Christ, Episcopal Church, Methodist Church, Evangelical United Brethren, African Methodist Episcopal Zion Church, African Methodist Episcopal Church, Disciples of Christ and the Presbyterian Church US.

What answer the Assembly will give to the RCA Synod is expected to depend at least in part on the action of the next COCU meeting in May. If COCU recommends to its member communions definite steps toward merger the Assembly could be faced with apparently contradictory choices between COCU's recommendations and those of the Committee of 24.

In voting its statement here the committee reminded the highest courts of the Churches that in 1965 they affirmed "that the most genuine potential for advance of Church union of both our denominations at the present time lies in continuing with integrity these conversations which were begun in 1962 and which are looking increasingly toward the union of our two denominations."

Drafting of a plan of Presbyterian-Reformed union has continued, and at the meeting here the committee heard a progress report on publication of its polity draft. The proposed form of government is scheduled for mailing to all the congregations of the two denominations late in January. ☐



## Board Intensifies 'Ecumenical' Activity

NASHVILLE, Tenn.—Actions putting the Presbyterian US Board of World Missions in line with more of the programs of the "ecumenical" movement highlighted the first 1967 meeting of the board.

Among these was a decision to support the University Christian Movement, formed last September to succeed the National Student Christian Federation. It is a related movement of the National Council of Churches and now includes Quaker, Eastern Orthodox and Roman Catholic student groups.

NSCF, which was the successor of the old Student Volunteer Movement, sponsored quadrennial assemblies on the world mission of the Church, with major support coming from denominational missionary agencies such as the Board of World Missions.

In another NCC-connected action, the board responded to an appeal from the NCC Division of Overseas Ministries and authorized appointment of a second missionary couple to serve in Indonesia.

On another "ecumenical" front the board opened the door to a new "cooperative" arrangement in Mex-

ico. It agreed to exploration with the United Presbyterian Church and the Reformed Church in America of "the possibility of joint action in Mexico." This might include the possibility of a field secretary supervising the work of the personnel of all three Churches and a "pastor" to serve the three groups of missionaries.

Financial involvement in "The Bridge," an interdenominational student hostel in Washington, D. C., was also voted by the board. This meeting place for international students has been maintained with the assistance of the United Presbyterian Church USA and with Presbyterian US missionaries serving on its staff.

And a new category of missionary service was authorized: "Those appointed and supported as missionaries by ecumenical agencies in which the board regularly participates, may be recognized as 'affiliate service missionaries.'"

With the scope of its "ecumenical" work expanding, the board decided to assign to its department of overseas relief and interchurch aid the responsibility of coordinating relations with and contributions to cooperative and "ecumenical" agencies.

Participation in two upcoming conferences was also authorized. The board will send participants to the National Conference of the Catholic Inter-American Program and also to the United States Conference on Church and Society (a national meeting called by the NCC to follow up the 1966 World Conference on Church and Society in Geneva).

The Church's missionary agency also voted to transfer more of its property in the Congo to the national Church there.

Other actions of the board included:

— Arranging, with the Board of Church Extension, for a preaching mission including overseas ministers in the United States in 1968.

— Appointment of the following missionaries: Dr. and Mrs. David Bao-Shan Chu of Forest Hills, N. Y., to medical work in Korea; Mrs. W. Holt Wooddell of Orlando, Fla., to educational work in the Congo; Miss Lily Love Bradley of Columbia, S. C., to educational work in Japan; Dr. Albert H. Bridge-

man of Black Mountain, N. C., to medical work in Korea; Dr. and Mrs. Kenneth Harwood McGill of Chattanooga, Tenn., to medical work in the Congo; and Mr. and Mrs. James O. Maner of Atlanta, Ga., and Mr. and Mrs. Ollie Rix Threadgill for later assignment.

— Expression of gratitude to those who have made the four furlough missionary homes possible.

— Ascertaining that, in 1968, inflation will necessitate a budget increase of some \$250,000 to maintain the overseas staff and work authorized for 1967. ☐

## Novel Science Course Planned by Davidson

DAVIDSON, N. C. — A novel curriculum to integrate biology, chemistry and physics at the freshman level will be launched by Davidson College next fall, with significant help coming from the Alfred P. Sloan Foundation in the form of a \$250,000 five-year grant, it was announced by Dr. Grier Martin, Davidson president.

Davidson's program was cited by Sloan officials as the only one involving an entirely new interdisciplinary science program.

"The basic purpose of the course will be to strengthen education in the sciences by maintaining the classical compartmental character of biology, chemistry and physics, and at the same time preserve the rigor and precision possessed by the traditional courses," said Dean Frontis W. Johnston. "The laboratory approach will also be revised to provide opportunities for exploration rather than merely observation."

Introducing the program in the fall of 1967, Davidson plans to admit only 25 freshmen or sophomores. The college earlier launched a core program in the humanities. ☐

## Named Synod Executive

DALLAS, Tex. (PN) — The Rev. Edward S. Bayless, pastor of Oak Cliff Presbyterian church, Dallas, has resigned that pastorate to become executive secretary of the Synod of Arkansas. The Dallas minister will leave his present post in late January to take up his new duties at Little Rock. He has been pastor of the 1,350-member Oak Cliff Presbyterian Church for the past 11 years. ☐

## Missions Board Names Stitt, Meza, Roberts

NASHVILLE, Tenn. — Two Texans were named to the top positions in the Presbyterian US Board of World Missions in its January meeting here. President David L. Stitt of Austin Seminary was elected to succeed the late Jas. A. Jones as chairman, and the Rev. Herbert Meza of Texas City, Tex., was chosen to succeed Dr. Stitt as vice-chairman.

The board adopted a resolution honoring the memory of Dr. Jones, who died in November.

A staff vacancy was also filled. The resignation of the Rev. Joseph R. Woody as area secretary for Latin America was accepted "with deep regret," and appointment of the Rev. Earle D. Roberts as temporary acting secretary was approved.

Mr. Roberts, home on furlough, was formerly president of the Campinas Seminary in Brazil but was not expected to return to that post under the policies recently adopted by the General Assembly of the Presbyterian Church of Brazil. ☐



# Peace Without Victory

REV. VANCE HAVNER

If the lesson of history is that nothing is learned from history, it is being abundantly demonstrated today. For instance, the "better Red than dead" defeatists remind us of a similar wail that went up long ago: "It had been better for us to serve the Egyptians than we should die in the wilderness" (Ex. 14:12). The circumstances are vastly different but the principle is the same.

We are familiar with the old analogy comparing the journey of the Israelites from Egypt to Canaan with the journey of the Christian from the Egypt of sin to the promised land of a victorious life. We have been warned against wandering in the wilderness, listening to the ten spies, longing for the fleshpots of Egypt, lusting after strange gods. We have been exhorted to follow the Joshua of our salvation and to claim our possessions across Jordan.

All this is good but there is another chapter that gets little attention. After God's people entered the land they did not possess all of it. They disobeyed God and allowed to survive what they had been commanded to exterminate. The miseries of Judges follow hard upon the mistakes recorded in Joshua.

One generation came out of Egypt to perish in the wilderness. The second generation entered the land but lived at compromise with the inhabitants, putting up with what should have been put out. The third generation reaped the harvest by falling into idolatry and being overcome by the enemies their fathers should have destroyed. So those who were meant to be vanquished became the victors.

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In short Israel made a foolish attempt to gain peace without victory. No doubt they had tired of fighting. "Who wants to get up every morning and take off to a battle? Why not enjoy the peace and security already attained and get along as we are?" So began "peaceful coexistence" long before the Communists invented the term.

It would be centuries before Douglas MacArthur would say, "In war there is no substitute for victory." There is an alternative to victory and Israel soon found out what it was. "They ensnare their children's children who make compromise with sin."

Peace without victory! It is the vain hope of all appeasers today who think freedom can get along with slavery. Communism is moral cancer and there is no peaceful coexistence with cancer. If you do not get the cancer, the cancer gets you!

There are those who try to imagine a third dimension today where one is committed neither way, where black and white are merged into an indefinite gray. They would be "neither/nor" when the issue is "either/or." A prominent senator speaks of a "world in which neither good nor evil is absolute." This is the philosophy of the uncommitted and is utterly impossible.

## **In The World of Religion**

*Peaceful coexistence* prevails today in the world of religion. It is no longer fashionable to take a clear-cut stand on anything. This third dimension of indiscriminate amiability is the order of the day. We do not challenge evil but come to terms with all the Canaanites.

A pleasant, tolerant "get-along-ism" settles down in a false peace

without victory. We strike a truce with false doctrine and an armistice with this age. Such a mild agreeableness makes a contender for the faith look hard, and, to some, even un-Christian.

Spurgeon wrote: "Judas betrayed his Master with a kiss. That is how most apostates do it; it is always with a kiss. Did you ever read an infidel book which did not begin with profound respect for truth? I never have. Even modern ones, when bishops write them, always begin like that. They betray the Son of Man with a kiss."

"Did you ever read a book of bitter controversy which did not begin with such a sickly lot of humility, such sugar, such treacle, such butter, such everything sweet and soft, that you said, 'Ah, there is sure to be something bad here, for when people begin so softly and sweetly, so humbly and so smoothly, depend upon it they have rank hatred in their hearts.' The most devout looking people are often the most hypocritical in the world."

Never was there a better description of the apostles of "peace without victory."

Today nothing is clearly defined. In an age of doctrinal fogs and moral twilights we hold summit conferences with the Canaanites instead of standing on Carmel with Elijah. No wonder we see no revival rain in this parched land. The show-down must come before the showers.

It is a day of diplomats instead of prophets and they warn us of "over-simplification." Nothing is all white or all black, they say, so we must settle for a peace without victory.

*The professing Church* has settled among her adversaries and, instead of possessing her heritage, lives at



a truce with the world, the flesh and the devil. Her witness is ineffective because she has merged into her environment and is little different from the other inhabitants of the land.

Pilgrims at Vanity Fair today are like the rest of the crowd and they do not seem "barbarians" to each other" as Bunyan put it.

Christians have worked out an agreement with the world forgetting that the friend of the world is God's enemy. They have come to terms with the flesh. To them the bitterness of Romans 7 seems meaningless agony; consequently they know

nothing of the blessedness of Romans 8.

They have even come to an armistice with the devil so he takes the pressure off and leaves them alone. They stare blankly when one speaks of spiritual conflict in the heavens. It is a foreign language to them.

Of course there will never be perfect peace either in human experience or on this earth until we go to heaven or our Lord returns. But we can know peace with God and the peace of God and stand in victory already won through Christ. "This is the victory that overcom-

eth the world, even our faith." It does not endure or enjoy or get along with the world, it overcomes the world.

We are far from that victory today.

We shall be looked upon as oddities in this day of appeasement and compromise if we refuse to dwell in peaceful coexistence with our foes. If we insist on victory we shall be regarded as uncharitable by the suave and bland diplomats of these times. But there is no substitute for victory, there is only an alternative and that alternative is defeat. E

*Placed as an ad in 150 metropolitan papers in America —*

# *A Call to Every United Presbyterian*

**T**he proposed "Confession of 1967," as approved by the 1966 General Assembly, confronts the United Presbyterian Church USA with a serious challenge.

If this Confession is ratified by two-thirds of all the presbyteries and approved by the next General Assembly in May of 1967, our Church may well have undergone the most radical and revolutionary change in its entire history.

At the 1966 General Assembly, there was little opportunity for effective opposition, criticism or careful consideration of such an important change.

Therefore, anything that is to be done to stop this Confession from being adopted must be done by lay members and concerned ministers. As members of the Presbyterian Lay Committee, we are opposed to this new Confession. We firmly believe that, in its attempt to update the confessional position of the Church, it undermines certain basics of our Christian faith. It also lacks the clarity of our time honored Westminster Confession.

The purpose of this call is (1) to make sure that every Presbyterian is fully aware of the sweeping

changes that have been proposed, (2) to indicate what this may mean to the future of the Church, and (3) what you can still do about it if you disagree with the changes being proposed.

## **Very Few Have Read It**

Very few Presbyterians have read *The Proposed Book of Confessions* as it was approved by the 178th General Assembly in Boston on May 24, 1966. A surprising number of laymen are not even aware that such radical revolutionary changes in the confessional position of the United Presbyterian Church are being proposed.

This proposed document is the result of some eight years of work of a special committee on a Brief Contemporary Statement of Faith. It then was reviewed and revised by a special Committee of Fifteen which considered suggestions submitted by synods, presbyteries, ministers, church Sessions and lay members.

As often happens with the written efforts of committees, the resulting product is so full of compromises, contradictions, and obscure sentences that it promotes serious

disagreement in the way it is interpreted and applied.

Far more serious, however, is the radical nature of some of the proposals that shatter the very foundation of our faith.

All this has disturbed an increasing number of dedicated members. They are concerned over the direction our church is taking in its interpretation of the Bible and in its becoming more and more involved in secular matters at the expense of the true ecclesiastical mission of the Church as defined in the Westminster Confession.

## **The Changes**

Let us illustrate with a few of the more radical changes found in the Confession of 1967. Space does not permit printing of the entire sections referred to. You can get the full context by reading the *Proposed Book of Confessions*.

*Is the Bible "words of men" or the "infallible Word of God"?*

Did you realize that the Bible will no longer be considered as the inspired and infallible Word of God? How far the authors would go in



humanizing the Bible can be realized in this excerpt from the new Confession:

"The Scriptures, given under the guidance of the Holy Spirit, are nevertheless the words of men, conditioned by the language, thought forms, and literary fashions of the places and times in which they were written. They reflect views of life, history and the cosmos which were then current. The Church therefore, has an obligation to approach the Scriptures with literary and historical understanding." (Part I, Sec. C, No. 2)

The Westminster Confession which is a part of our church constitution clearly states the truth that has guided us for twenty centuries:

"The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God (who is truth itself) the author thereof; and therefore it is to be received because it is the word of God." (Chapter I, No. 4)

The Bible contains over 3,000 references to "the Word of God" as put into the mouths of the prophets. Christ Himself accepted the revelations of the prophets as the true Word of God, and Christ, being divine, could not have made a mistake.

Are you willing to give up your belief in the Bible as the true and infallible Word of God? Are the Scriptures a divine guide or is the Bible a human and, therefore, unreliable document?

The new confession now attempts to answer these questions in a way

that weakens the concept of the Bible as we have always accepted it. It claims to be a modern document necessary to challenge the modern age. But careful study reveals a close parallel between the criticism of the Scriptures as stated in this new Confession and the criticism of atheists and extreme liberals down through history.

## Social Issues

Here are three more illustrations of radical changes that are proposed by the new Confession:

"In each time and place there are particular problems and crises through which God calls the Church to act. The following are particularly urgent at the present time: (Part II, Sec. A, No. 4)

4a "The Church is called to bring all men to receive and uphold one another as persons in all relationships of life: in employment, housing, education, leisure, marriage, family, church, and the exercise of political rights. Therefore, the church labors for the abolition of all racial discrimination. Congregations, individuals, or groups of Christians who exclude, dominate, or patronize their fellow men, however subtly, resist the Spirit of God and bring contempt on the faith which they possess."

4b "The Church, in its own life, is called to practice the forgiveness of enemies and to commend to the nations as practical politics the search for cooperation and peace. This requires

the pursuit of fresh and responsible relations across every line of conflict even at risk to national security, to reduce areas of strife and to broaden international understanding."

4c "A Church that . . . evades responsibility in economic affairs . . . offers no acceptable worship to God."

Do you accept the belief that your Church should take whatever position on any political, social, or economic issue the governing body of the Church decides is the proper one? Who decides what issues are to be opposed, what are to be supported? On what basis are Church leaders qualified to make a judgment on such secular problems of the day?

"Render therefore unto Caesar the things that are Caesar's; and unto God, the things that are God's" is the way Christ answered this whole question (Matthew 22:21). The Westminster Confession states it clearly:

"Synods and councils are to handle or conclude nothing but that which is ecclesiastical, and are not to intermeddle with civil affairs which concern the commonwealth." (Chapter XXXI, No. 4)

Protestant denominations generally have limited themselves in their jurisdiction to ecclesiastical and spiritual subjects. This fundamental was recognized by Christ, the apostles, the early Church, the reformers, the Westminster divines, and our own Church founders. However, all these have encouraged their members to become involved in economic, social, and political affairs

*Issued by the Presbyterian Lay Committee, which was launched by prominent United Presbyterians in 1965, this call is signed by that organization's board of directors:*

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Carl Trauernicht, Webster Groves, Mo., attorney



wherever they possessed competence and knowledge as individuals, but not under the dictates of the Church.

The 1967 Confession does not ring true. It is so filled with ambiguities, undefined statements, involved meanings, and obscure language that it becomes possible to rationalize almost any point of view the reader seeks to establish.

The Westminster Confession of Faith, on the other hand, is so clearly and succinctly stated that anyone who can read can understand its meaning. It does not require a group of intellectuals to explain it.

This greatest of all our church documents has been the safeguard of our faith for centuries. As included in The Proposed Book of Confessions issued August 1966, the Westminster Confession of Faith remains as a part of our Church constitution, although the Confession of 1967 makes only passing reference to it. Presumably it will have future recognition only from a literary, technical, and historical standpoint. Thus, its power to safeguard the faith of our fathers will have been severely limited.

### What You Can Do

If you agree that the new Confession is unclear, unsound, and should be the subject to more study, review, revision, and redefinition, then organize yourself into a committee of one and take these simple steps:

1. Obtain a copy of *The Proposed Book of Confessions* and read carefully both "The Confession of 1967" and "The Westminster Confession of Faith." (If you cannot get one at your church, then order one from the office of the General Assembly, the United Presbyterian Church, 510 Witherspoon Building, Philadelphia, Penna., or from the address below and enclose \$1.00.)
2. Express your opinion to your minister and each member of your Session.
3. Find out who will be the elder chosen as the lay representative of your church who will vote at the presbytery meeting called to ratify the new confession.
4. Personally contact this representative and give him your views. Remember, representatives cannot be "instructed" how to vote. They are expected to "vote their

conscience."

5. Talk to your friends in the church. Get them to express their views likewise.
6. Urge both your minister and lay representative to vote "No" on the proposed confession, with the understanding that it will be returned to committee for further study and review.

There is no reason to rush these changes through just because of a deadline date in 1967. Our Church has survived for nearly 300 years

*Restlessness mounts among the laymen —*

## Laymen Are Concerned

BOB BELL JR.

Just what is the state of American churches today?

For several months now we've been reading and listening to speakers, all of it on the theme that the Church is "in revolution and must change or die," the local church is dying, change must be made just for the sake of change, lay people have no concern about the Church and Christian teachings, etc., etc.

All of this has been coming from top leaders of various denominations.

But it all sounds like it's coming from the same sales manual.

Could it be that these leaders have been talking among themselves so much that they've convinced each other of what they're saying? It sometimes happens in other circles.

One of the religious clichés that keeps coming up is that the Church is completely irrelevant to today's world, that its members have no concern for the less fortunate.

Could it be that these leaders, in good faith, actually are way behind their own flocks in comprehension of today's needs?

*The author is a columnist for the NASHVILLE BANNER. This material constituted his column last Sept. 14, and is reprinted with permission.*

with a much better Confession of Faith written by the Westminster Divines who deliberated on it for years. Another year or so of deliberation will not be catastrophic. Hasty approval could be.

It is unfortunate that not enough lay people have become exercised about this new confession before this. However, the power of public opinion is a real power. So, this is your chance to demonstrate it.

Signed: Presbyterian Lay Committee, Inc., 200 Fifth Avenue, New York, 10010.

We've been doing a survey of our own — nothing scientific about it. We've just asked laymen as we've come to them what their opinion is.

All are agreed that their own congregations and they themselves are not doing as much as they should to reach friends and neighbors with the Christian message.

But they also agree that they are concerned, that the Christian faith does make a difference, the Church and the world are in a state of change, but where do we go from here?

They wish denominational leaders would quit trying to whip up "concern" and try to provide some honest, Christian leadership in practical things that church members can do here and now.

As for change, churches are changing rapidly, just as they always will. The ones that haven't kept up and adapted to meet changing conditions in their own neighborhoods just aren't here any more.

But change just to be changing — well, church members aren't buying that. There are certain basic Christian principles that are just as up to date today as they were 2,000 years ago when they were first enunciated by Jesus Christ. Perhaps not

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1



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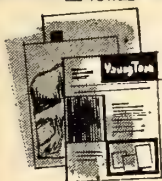
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## EDITORIALS

### Why Grandma . . . What Big Teeth You Have!

We are beginning to get some interesting reflections upon the National Council of Churches' General Assembly, from readers who attended the December session at Miami Beach and came away captivated.

From one subscriber we hear that the public sessions, and especially the Bible studies, were "the richest spiritual experience of my life."

From another subscriber we hear that a prominent physician who previously had considered himself anti-NCC went to Miami to make up his mind once and for all, came back enthusiastically "ecumenical."

One thing our correspondents have in common — they are convinced that those of us who have been attending board meetings and assemblies for years simply have not known what we were talking about.

Even presumably intelligent spokesmen for evangelical Christianity seem to have fallen for the magnificent public relations show the "ecumenical" brethren put on in the most magnificent setting available in America, the Fontainebleau Hotel on Miami Beach.

Rejoicing in the testimony of Dr. Billy Graham before the assembled church dignitaries, the magazine *Christianity Today* suggested that the NCC is shrugging off some of its more radical spokesmen and turning to the "right." NCC leaders even "made evangelism a prime issue" in the Assembly, happily reported CT.

Miami Beach was a huge success. No radical novelties were introduced and the resolutions on Viet Nam, poverty and the like were of the kind churchmen have become so accustomed to hearing they scarcely turned a hair. Critics of the NCC presumably retreated in confusion while the average church member went home believing that the affairs of the Kingdom are in capable hands.

Following Miami Beach, an ominous notice that the NCC was enlarging its Washington lobby affairs was buried on the back page of most papers, while hardly anybody bothered to listen when it was reported

that the federal government, tired of fighting over honesty and integrity in the church-related, NCC-supported poverty program in Mississippi, finally capitulated with 8 million dollars from the Office of Economic Opportunity.

Put us down as unconvinced. We still expect to resent (and resist) those charming architects of "the richest spiritual experience of my life" from 475 Riverside Dr., New York, who manage to tell the federal government what to do, lead the Churches where they determine they should go, guide policy decisions all the way down to the grass roots on every subject from Sunday School curricula to industrial labor relations.

We are Presbyterians. And the thing we resent the most about the National Council of Churches is that it has replaced the constitution of the Church and the courts of the Church as the source of authority from which is derived most of what's going on in the Church.

We just don't like to look around us and see everybody snake-dancing to the tune fiddled from New York. Especially when the tune is consistently off-beat. ☐

### An Editorial From Clydie

Like millions of other good and faithful sheep, I watched the nation's most famous television news program during the week between Christmas and New Year's. It was edifying:

From his own bailiwick in the capitol, one of our very own Presbyterian US (Southern, that is) preachers about whose utterances at Montreat I've written before, made a *spirited* defense of Congressman Adam Clayton Powell.

Happily, the preacher was identified only as "The Rev." and not as one of our own. He thinks Mr. Powell is being "persecuted because he is a Negro." Oh come on, now. I thought we expected *our* parsons to be educated . . .

The next night my patriotic little psyche was rudely jolted by the report from Detroit. A covey of clergymen (one is a UPUSA bureaucrat) were there holding seminars about how *not* to get called up by the army. Very carefully denying any attempt to promote draft-dodging, they are counseling young men in "legal avoidance" of military duty in "unjust" or "immoral" wars.

I know what Sherman said about war and I expect he was right. But . . . Certainly the seminars are a departure from what I think of as the normal pastoral duties.

And if you think that's not doubletalk, try this serving of forked tongue:

Six denominations (one is the UPUSA) are assisting the United Church of Christ in a new venture of the UCC Council for Christian Social Action with headquarters in the Washington, D. C. office of the NCC. Asked if this would be a lobby, the executive director said, "We have other terminology. We're using citizen influence to affect legislation."

Humph. *Calling* myself the Queen of the May wouldn't keep me from *being* what I am — a stylish stout wearing Enna Jetticks.

Semantically yours,

Clydie

☐

### For a Better Youth Sunday

Continuing on the subject of the National Council of Churches, we invite you to be on the lookout for the program offered for the celebration of Youth Sunday, decreed by the NCC to take place about a week after you get this copy of the *Journal*.

Also decreed by the NCC is the topic to be covered on Youth Sunday (the same topic decreed for study during the World Missions season), namely, poverty and the physical needs of underprivileged people around the world.

The Rev. John S. Wood, director of the NCC Youth Ministry, says the emphasis will be on "international economic justice."

Get that. "Justice" has to do with "fairness." "Economic" has to do with how much of this world's goods one has. "International" has to do with the relationship between nations. In other words, how much



rich nations are willing to give poor nations.

In a news release dealing with the subject, the NCC quotes the Rev. Albert H. van den Heuvel, of the World Council of Churches Youth Department who says that "economic relations between rich and poor nations are poisoning the contacts between churches." That means there is poor communication of the Gospel because some have more than others, of this world's goods.

Mr. van den Heuvel went on to say that in the "struggle for international economic justice" there is danger that our aid programs (those billions of dollars) will be merely "cheap charity."

Instead, he urged that "youth retreats, conferences and services" be devoted to leading the young people to "commit themselves to an aid program" which will reflect "a concern for the radical alteration of present world economic structures."

Get that. "Radical alterations" usually means revolution. "Economic structures" are economic systems. Here is a call for world levelling.

Sometimes people ask us to "prove there are collectivists in the ecumenical movement." It isn't hard. Will your Session allow your young people to swallow this material? ☐

## Not An Easy Life

"You will have a battle when you go forth as ministers into the church. The church is now in a period of deadly conflict. The redemptive religion known as Christianity is contending, in our own Presbyterian Church and in all the larger churches in the world, against a totally alien type of religion. As always, the enemy conceals his most dangerous assaults under pious phrases and half truths. The shibboleths of the adversary have sometimes a very deceptive sound. 'Let us propagate Christianity,' the adversary says, 'but let us not always be engaged in arguing in defense of it; let us make our preaching positive, and not negative; let us avoid controversy; let us hold to a person and not to a dogma; let us drop small doctrinal differences and seek the unity of the Church of Christ; let us drop doctrinal accretions and interpret Christ for ourselves; let us look for our knowledge of Christ, not to ancient books, but

## A LAYMAN AND HIS CHURCH



### Blessings, General and Particular

Dr. L. Nelson Bell

In the many "activist" movements, by which many today hope to bring peace, prosperity (and now "power") to segments of the social order, there remains a question which needs to be answered:

Have Christians, or the Church as a corporate group, the right to expect for the unbelieving world those blessings which accrue to Christians only?

If our Lord's words are true, and of course they are — "But seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you" (Matt. 5: 22)—much that is being done today in the name of Christianity is mistaken effort because it ignores God's priorities, His sequence of blessings.

We believe there are blessings which God has reserved solely for those who are His children through faith in His Son. Among them peace, (peace with God and the peace of God within the heart neither of which is contingent on external circumstances), and economic sufficiency, ("all these things shall be added unto you"), as well as the hope of eternity to be spent with Him.

This is not "selfish Christianity" as some would infer. Rather these blessings are *byproducts* of the Christian faith which God promises

to the living Christ in our hearts; let us not impose Western creed on the Eastern mind; let us be tolerant of opposing views.

"Such are some of the shibboleths of that agnostic Modernism which is the deadliest enemy of the Christian religion today. They deceive some of God's people some of the time; they are heard sometimes from the lips of good Christian people, who have not the slightest inkling of what they mean. But their true meaning, to thinking men, is becoming increasingly clear. Increasingly, it is becoming necessary for a man to decide whether he is go-

to none but His own.

For emphasis we again ask: *Have Christians, or the Church as a corporate group, the right to seek for the unbelieving world those blessings which accrue to Christians only?*

We believe that not only do they not have such a right but in attempting to claim these benefits for the unsaved they are unwittingly distorting the Gospel.

The individual Christian who does not exhibit compassion for the needy and who does not use all means at hand to alleviate suffering is, in a sense, betraying his Lord. But such compassion comes from a heart of love and is exercised in the name of Christ and for His glory.

This, we believe, is very different from a philosophy that sees no difference between the believer and the unbeliever and that preaches the right of all men to the same privileges and blessings.

To Christians as individuals, and to the Church, there has been committed the preaching of the Gospel. Without loving compassion the Gospel becomes a mockery, but without the Gospel of personal redemption from sin through the Saviour all efforts directed to social betterment are Humanism, nothing more. ☐

ing to stand or not to stand for the Lord Jesus Christ as He is presented to us in the Word of God.

"If you decide to stand for Christ, you will not have an easy life in the ministry. Of course, you may try to evade the conflict. All men will speak well of you if, after preaching no matter how unpopular a Gospel on Sunday, you will only vote against the Gospel in the councils of the Church the next day; you will graciously be permitted to believe in supernatural Christianity all you please if you will only make common cause with its opponents. Such

(Cont. on p. 19, col. 3)





# SUNDAY SCHOOL LESSON

For January 29, 1967:

## *The Messiah and His Mission*

Rev. Wick Broomall

**INTRODUCTION.** The events in Luke 9 and 10 summarize the whole mission of Christ — all the elements involved in His claim to be the true Messiah. We look behind the episodes to the eternal truths that find complete expression in the Book of Acts and in the Epistles.

**I. CHRIST'S MISSION (9:1-6).** What is given here is, in a sense, a trial mission preparing the Apostles for their greater mission in the early days of Christianity. The power is delegated, the purpose outlined, the plan of procedure set forth, and the prosecution of the plan stated.

Superintended by their Lord and Master, undergirded by His divine power, the Apostles go forth on a mission which is but a miniature of what they must do on a far larger scale later on (cf. Acts 1:8).

**A. Political Leaders (9:7-9).** Herod, as ruler of Galilee, executed John the Baptist (cf. Matt. 14:1-12; Mark 6:14-29). "Acute anxiety" (Phillips) has come into his mind concerning this Person about whom the Apostles are preaching.

Some thought Christ was the resurrected John; others speculated that He was the Elijah of prophecy (Mal. 4:5; cf. Luke 1:17). "And he (Herod) kept seeking to see him" (Montgomery) shows that Herod made repeated attempts to see Jesus.

**B. Human Needs (9:10-17).** The Apostles report to their Lord what they had done on their mission. The Lord with the Twelve "retired into a town called Bethsaida" (Phillips), but his privacy was soon interrupted by the crowds who gathered around Him. He preached God's kingdom to them and healed all who were in need.

When the day began to wear away, the people became hungry and Christ, ever responsive to man's total needs, fed the 5,000, the only miracle recorded by all four Gospels (cf. Matt. 14:13-21; Mark 6:32-

**Background Scripture: Luke 9—10**  
**Key Verses: Luke 9:18-22, 57-62**  
**Devotional Reading: John 15:1-11**  
**Memory Selection: Luke 9:24**

44; John 6:5-13). The Twelve, evidently keenly aware of the physical needs of the people, had only a natural solution of the problem to offer to Christ.

Christ put the problem squarely in their lap when He said, "Give ye them to eat." The Twelve could see no provision to feed 5,000 men. The supernatural power in Christ as the Son of God manifested itself in the feeding of the people with such an abundant supply of food that "twelve baskets full" were taken up at the close of the meal. The Gospel of John reminds us that the people, satisfied that this Messiah would take care of their physical needs, were about to "take him [Jesus] by force to make Him king" (John 6:15).

**II. CHRIST CORRECTS FALSE VIEWS ABOUT HIMSELF (9:18-36).** Christ brings the Twelve to examine their views about Him as the promised Messiah.

**A. Expectations (9:18-22).** Compare the accounts in Matthew 16:13-16 and Mark 8:27-29 on this important episode. The question, "Who say the people that I am?"; the views held; Peter's emphatic affirmation; and Christ's solemn announcement of His approaching death at Jerusalem.

Christ was praying while He asked His disciples the question about Himself. He stated emphatically that He "must suffer many things," be put to death and arise from the dead "on the third day" (cf. I Cor. 15:1-4).

Another point, specifically ex-

panded in Matthew's account (16:17-20), is the important place assigned to Peter's confession as the "rock" upon which Christ will build His Church.

**B. Ambitions (9:23-27).** The testimony given to Christ by the Twelve necessitates that their lives be directed toward Christ and His kingdom. There must now be complete rejection of selfish aims ("let him deny himself") and complete surrender to Christ ("for my sake"). This attitude toward Christ is motivated by the will (If any man *wills* to come after me . . . For whosoever *wills* to save his life").

There is a contrast between earthly gain and discipleship with Christ now and acceptance by Christ in the world to come. In order to make more real to them the contrast between the fleeting present and the eternal future, Christ promises that within a comparatively short time, some standing with Him here shall "see the kingdom of God."

This could refer to the Transfiguration about to take place, to the Day of Pentecost (Acts 2), or to the destruction of Jerusalem A.D. 70. It is probable that Christ is referring to the Transfiguration as the kingdom of God in miniature (cf. II Pet. 1:11, 16-19).

**C. Views (9:28-36).** No event in the life of Christ shows so strikingly the contrast between the saints in glory, Moses and Elijah, and the saints on earth, Peter, John and James.

Tireless and alert, the saints above were glorified beings who were concerned about Christ's approaching death yet unafraid in heaven's glory.

The saints on earth hardly knew what to make of this announcement, subject as they were, to all their human limitations. They were frightened by such glory ("and they feared as they entered into the cloud") and were "heavy with sleep."

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III. *CHRIST DEALS WITH MAN'S WEAKNESSES* (9:37-62). From the glory of the Father's presence (cf. John 17:5) Christ comes once again among the sons of men to deal with their petty weaknesses.

A. *Demonic Powers* (9:37-43). Note the condition of the child, the complaint of the father against Christ's disciples, and the complete change wrought in the child by Jesus Christ. Remember that these disciples had just recently been given "power and authority over all demons."

Why was it that, during Christ's absence on the Mount of Transfiguration, "they could not" dispossess this child of a demon? Is the situation here analogous to that which took place when Moses came down from Mt. Sinai and found the people loose and ineffective as representatives of the true religion? (Ex. 32).

B. *Blindness* (9:43-45). Men can be cognizant of an unusual miracle performed right before their eyes, but at the same time completely ignorant of the divine mission of the One who stands in their midst. Christ was concerned that the purpose of His coming into the world ("for the Son of man shall be delivered into the hands of men"), not the passing miracle, "sink down into [their] ears." It took up to Pentecost (cf. Acts 1:6-7) for "these words" to fully "sink into [their] ears." The reason back of all this spiritual dumbness is found in their spiritual blindness. Luke 9:45 approaches very closely to the sentence pronounced upon the apostate Jewish nation (cf. Matt. 13:13-15).

C. *Ambition* (9:46-48). While Christ was concerned with His approaching death in Jerusalem, the disciples begin to reason among themselves which of them is the greatest. Whether this internal controversy arose because Peter, John and James had been chosen to witness the beatific glory of Christ on the Mount, the record does not explain. Christ used a little child to silence the controversy.

D. *Exclusiveness* (9:49-50). Here the disciples seek to excommunicate a person who, though not following them, was nevertheless performing a real miracle in the name of Christ. Christ's reaction reminds us to be ever fearful in our judgments upon those who, while not seeing all things as we do, are nevertheless true disciples of our Lord.

This passage must not, however,

be bent so as to teach that there are no places in doctrine or in practice where strict lines must be drawn (cf. I John 4:1-6; II John 10-11).

E. *False Zeal* (9:51-56). Setting His face like a flint toward His destiny in Jerusalem, Christ is not received by the Samaritans while journeying through their country. This inhospitality toward Christ was probably caused by His aloofness toward other interests as He concentrated His mind and heart upon the great event to take place in Jerusalem.

The Apostles, misunderstanding the reaction of the Samaritans to Christ's strange countenance, were willing, like Elijah of old, to call down fire upon the Samaritans. Christ's rebuke calls attention to their ignorance of their real nature and His mission.

F. *Indecision and Delay* (9:57-62). Three persons affirm positively that they are willing to follow Christ. Each is tested in some specific way but fails, although each has some reason why he should not commit himself wholly and immediately to the Lord. The claims of Christ upon our lives are strongly made and the three men are typical of people within the fold of the professing Church today.

IV. *The Seventy Commissioned and Instructed* (10:1-16). Here are the commission to serve, the behavior to manifest, and the reception to be expected. This section sounds like a preview of the extension of Christianity as described in the Book of Acts.

V. *The Seventy Return* (10:17-42). Such a wonderful occasion prompts Christ to utter words of instruction and comfort.

A. *Joy Ennobled*. Greater than any manifestation of power over Satan's host is the fact that their "names are written in heaven." The reference to Satan's "fall" prophetically

brings Satan's defeat in Christ's resurrection (John 12:31; 16:11; Heb. 2:14; I John 3:8).

B. *Faith Enlightened*. This passage, one of the most sublime in all Scripture, can never be fully fathomed by mortal man. Here we enter into the secret counsel of the Godhead as we see the Son in His eternal relationship to the Father. The things that Christ did on earth are those things which many ancient worthies desired to see and hear.

C. *Relationships Enlarged*. This beautiful story of "the good Samaritan" undoubtedly teaches that the Gospel is to go forth to all men. The spiritual counterpart of this story is found in Galatians 3:28-29.

D. *Devotion Enriched*. This very human story about two sisters, one spreading the cloth on the table while the other sits at the feet of Jesus, pinpoints a basic issue in the lives of Christ's disciples: where does the devotional life come in this busy life? Life cannot be lived on the material level; Jesus must be first in our thoughts and then in our actions. ☐

• • •

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## YOUTH PROGRAM

For January 29, 1967:

### *The Ruling Elder*

Rev. B. Hoyt Evans

*Scriptures Titus 1:4-9 and I Timothy 3:1-7*

*Suggested Hymns:*

"So Let Our Lips and Lives Express"

"A Charge to Keep I Have"  
"My Faith Looks up to Thee"

#### **SUGGESTIONS TO PROGRAM**

**LEADER:** Invite one of the Elders of your church to attend the meeting. When the formal program has been completed, ask him to answer questions about the duties and qualifications of Elders and to make any additional comments he may think helpful. It will be of value to the Elder to know that a future program will deal with the work of the Session.

**PROGRAM LEADER'S INTRODUCTION:** The Bible makes it very plain in both the Old and New Testaments that God's people have been governed by those called Elders. The Greek word for Elder is *presbuteros*, from which we get our words "presbyter," "presbytery," and "presbyterian." A Presbyterian Church, then, is a church which is governed by Elders or Presbyters.

The New Testament uses an additional term to describe Elders. It is the word Bishop. The term means overseer. In fact, the very word which is translated "bishop" in many places in the New Testament is translated "overseer" in Acts 20:28.

The words "elder" and "bishop" are used interchangeably in the New Testament and are obviously applied to the same office and the same persons. The term "bishop" suggests the Elder's duty, to be the spiritual overseer of the congregation. The term "elder" speaks of the spiritual maturity and wisdom a person must have in order to meet the demands of the office.

In our discussion of the office of the ministry last week we said that Ministers are also Elders, or Presby-

ters. This is quite correct. In our Presbyterian system of government we refer to Ministers as Teaching Elders because they are especially called, trained, and commissioned to instruct the people in the things of God.

The Elders who are elected from among the congregation are called Ruling Elders. Ruling Elders are responsible for government, and Teaching Elders are responsible for both teaching and government. We usually refer to Teaching Elders as Ministers and to Ruling Elders as Elders. We are using the term Elder in this way in this program.

Our Presbyterian *Book of Church Order* indicates in considerable detail what are the qualifications and duties of the office of Elder. Our first speaker will tell us about the qualifications of Elders, and the second speaker will discuss the duties.

**FIRST SPEAKER:** Both the Bible and *The Book of Church Order* have much to say about the moral and spiritual qualities to be possessed by Elders. They must have a saving knowledge of and experience with Christ. They love the Lord and love His people. Their way of life in home, church, and community is in keeping with the revealed will of God. They are men who believe and obey the Bible and who practice prayer.

The Scripture says that an Elder should be apt to teach. This does not mean that he has the same teaching responsibilities as the Minister, but that he knows the Bible and seeks to share his knowledge with others. He is one who through his own patience and wisdom and the respect of people for him is able to influence people for good and to correct those who are in the wrong.

An Elder is one who has a real sense of his calling just as the Minister does. He is called of God, he is called by the vote of the congregation, and He is called by the Ses-

sion as it examines and approves him for the office.

An Elder should be trained for his office and then examined to prove that he is adequately prepared for it. He is required to have a good knowledge of the doctrines and form of government of the Presbyterian Church and of the particular duties of the office of Elder.

Before an Elder can be ordained he must take some very serious vows in the presence of God and the congregation. The vows commit him to belief in and loyalty to the doctrines and government of the Presbyterian Church and to an acceptance of the duties of his office. (Read these vows which are found in Chapter 29, Form of Government, *The Book of Church Order*.)

**SECOND SPEAKER:** Both the Bible and *The Book of Church Order* are clear in indicating some of the specific duties of Elders. One of the first of these is that the Elder should set a good example in his daily life. "All those duties which private Christians are bound to discharge by the law of love are especially incumbent upon the Ruling Elders . . ." BCO Chapter 11-4.

The Elder is the spiritual overseer of the people. He is to comfort those in sorrow, correct those who are in the wrong, instruct those who are spiritually ignorant, and commend and encourage those who are seeking to please God. He should certainly try to win the lost to Christ. He is expected to visit the people and to pray with and for them.

Elders who do their work well provide invaluable assistance to the Pastor. They advise and encourage him in his work, and they bring to his attention matters in the congregation that he may not know of and which need his care.

Together with the Pastor and the other Elders, the Ruling Elder in a particular church shares in the government of the congregation. In



this connection it is also his privilege and responsibility to serve in the higher courts of the denomination. This part of the work of the Elder will be discussed in greater detail when we come to the programs on the Session, Presbytery, Synod, and General Assembly.

**PROGRAM LEADER:** It should be obvious to us that being an Elder in the Presbyterian Church carries great responsibility and high privilege. We shall discover that an Elder can hold the highest office in the denomination. In the light of these facts, we should honor our Elders, cooperate with them, and be faithful to pray for them. (Introduce your Elder, and have a time for questions and discussion.)

*Closing Prayer.*

### Laymen—from p. 10

enough of today's generation of both clergymen and church members have given them a genuine trial.

And while some church leaders have harsh words for the church members who won't change anything, well, their fellow members who remember back to the days of wagons recall how, on a downgrade, a chained wheel that was completely immovable served the most useful purpose of preventing runaways and wrecks.

### Concerns Of Laymen

Laymen have other concerns:

The trend toward personal power by people who are supposed to be working for the Church or denomination. They've seen some glaring examples of men selected to more or less management posts in church headquarters declaring themselves spokesmen for their denominations.

Church members have no way of getting information about their denominations except through "official" publications which publicize only what those in control wish. Opposing viewpoints are either never mentioned or ridiculed.

The tendency of denominational officials is automatically to classify any criticism as being inspired by extremists — and usually by extremists on the right.

The steam-roller tactics of some is to force all Protestants into a super-

### 100. Q. What doth the preface of the Lord's Prayer teach us?

**A. The preface of the Lord's Prayer, which is, "Our Father which art in heaven," teaches us to draw near to God, with all holy reverence and confidence, as children to a father, able and ready to help us; and that we should pray with and for others.**

A preface is a fore-word, or a word that goes before to introduce or explain. The preface to the Lord's Prayer introduces us to the One to Whom we pray.

"Father" — God is a personal God, who really hears us. He made us, loves us, protects us, provides for us.

"teaches . . . to draw near . . ." — Sinners can draw near to God, through Christ alone.

"With . . . reverence . . ." — God is holy, with great majesty and power. Lowly sinners approach Him only with awe, respect, and humility.

"and confidence . . ." — Through Christ we are adopted into God's family. Now, as sons and daughters, we come easily and naturally to our heavenly Father.

"able and ready to help . . ." — Certainly God is able to help us. But, is He willing? Yes, in the light of John 3:16, we know that He is!

"pray with and for others." — The children of God are members of one family — brothers and sisters in Christ — and they are bound together in love, service, and prayer.

\* \* \* \*

### TEST YOUR UNDERSTANDING

The author of these studies once was told that, ". . . the Lord's

Church. Few laymen favor this move. They classify it as a move for power.

The rapid turnover in pastors — five years is becoming a long pastorate. Coupled with this has been the emphasis by a number of major denominations on the ministry as

Prayer is a prayer for people of all religious faiths." Is this true?

### SEARCHING THE SCRIPTURES

Memorize Rom. 8:32.

\* \* \* \*

### 101. Q. What do we pray for in the first petition?

**A. In the first petition, which is "Hallowed be Thy name," we pray, that God would enable us, and others, to glorify Him in all that whereby He maketh Himself known, and that He would dispose all things to His own glory.**

Review Catechism Answers 1, 53-56. There we learned that the Name of God is that by which He reveals Himself — it tells us what God is. We glorify God's Name when we honor Him in His works, His Word, His Son, and in everything which He especially uses to reveal Himself.

Man's chief end is to glorify God. In the Lord's Prayer we pray that all things will bring glory to the Creator.

\* \* \* \*

### TEST YOUR UNDERSTANDING

To glorify God is to make known how great and gracious He is. Can you imagine a higher purpose than this? Have you dedicated your life to this purpose?

### SEARCHING THE SCRIPTURES

Look up: Rom. 11:36; 9:17,22,23; Rev. 4:11; Eph. 3:10.

just another vocation, minimizing the divine call. There are naturally differing viewpoints on this, as on everything else, but ministers who have been "called" seem to have stronger faith and conviction.

(Cont. on p. 20, col. 3)







## BOOKS

**THE SECULARIZATION OF CHRISTIANITY**, by E. L. Mascall. Holt, Rinehart and Winston, New York, N. Y. 286 pp. \$6.00. Reviewed by Dr. Herman A. Hoyt, President, Grace Theological Seminary, Winona Lake, Ind.

The startling paper back, *Honest To God*, from the pen of the Bishop of Woolwich, Dr. J. A. T. Robinson, and the "more professionally theological work" of Dr. Paul Van Buren, of the Episcopal Theological Seminary in Austin, Texas, *The Secular Meaning of the Gospel*, provide the occasion for this analysis and critique, contributed by the Professor of Historical Theology in the University of London, Emeritus Student of Christ Church Oxford, and Priest of the Oratory of the Good Shepherd.

In the course of this discussion, the author finds opportunity to analyze and evaluate the thinking of Barth, Bultmann, Tillich and a host of others.

The author demonstrates within the pages of this book the fact that he is thoroughly acquainted with the field of theology from the beginning of the Christian Church. With the utmost courtesy, but nevertheless, with the most inescapable logic, he examines the present theological trends and brands them in the language of Hugo Meynell as "reductionist theology."

Writes he, "In the reduced, secularized, demythologized Christianity which is being offered in the place of the historic faith of Christendom the most striking characteristic is its narrowness." And, "Enough has, I think, nevertheless been said to show that the impoverished secularized versions of Christianity which are being urged upon us for our acceptance today rest not upon the rigid application of the methods of scientific scholarship nor upon a serious intuitive appreciation of the Gospels as a whole in their natural context, but upon a radical distaste for

the supernatural."

It is the contention of the author, after examining the contemporary theological thinking that "it is not too radical but not nearly radical enough. It does not get down to the roots." His conclusion is therefore twofold: "First, that what we are being offered is not a reinterpretation of the Christian religion but a substitute for it, and second, that the arguments offered, from whichever field of study they have been drawn, are quite unconvincing."

A reading of this book will convince one that here is realistic thinking at its best, and that this effort is no mere pious denunciation of apostasy or naive evasion of the contemporary theological challenge. This will explain why the book has stirred up such a storm of criticism in England in both the secular and religious press.

This book will strengthen the hand of conservative theologians who feel the force of the present theological trends. Though Mascall may not be a conservative theologian in the fullest sense of that term, his whole thesis is the reaffirmation of the validity and relevance of the traditional Christian faith. ☐

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**AMILLENNIALISM TODAY**, by William E. Cox. Presbyterian & Reformed Publ. Co., Philadelphia, Penna. 143 pp. \$2.50. Reviewed by Dr. Robert Strong, pastor, Trinity Presbyterian Church, Montgomery, Ala.

This book ably sketches the difference between the amillennial and premillennial prophetic schemes. It should prove of particular value to the layman who wants to know what the millennial debate is all about.

The author effectively demonstrates that the plain, prophetic sections of the New Testament rule out the possibility of an earthly 1000-year rule by Christ after His second coming, teaching instead that at His return occur the general resurrection, the last judgment, and the bringing in of the eternal state. Revelation 20 is found in harmony with this the consistent New Testament prophetic position.

Helpful pages are given to a treatment of Old Testament prophecy as it respects the literal Israel. Prin-

ciples of prophetic interpretation are competently discussed.

More attention could have been given to Revelation 20 and to post-millennialism, which would have improved what is certainly a timely and most worthwhile book. ☩

**THE ZONDERVAN PASTOR'S ANNUAL**, by William R. Austin. Zondervan Publ. House, Grand Rapids, Mich. 379 pp. \$3.95. Reviewed by the Rev. William H. Marquis, pastor, Northshore Presbyterian Church, Jacksonville, Fla.

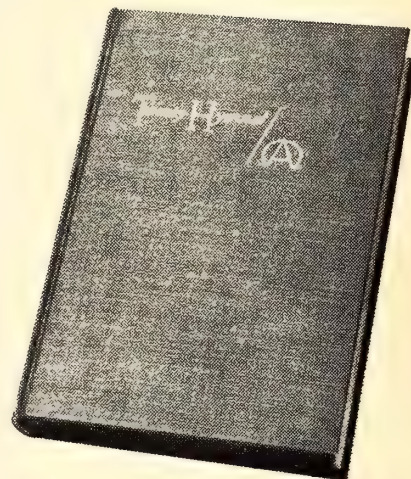
Here are 52 morning services, evening services, meditations and programs for the mid-week meeting. Here also are suggestions for use in funeral, communion or wedding services. Illustrations are abundant.

These are not complete or, as the author says, "canned" sermons, but suggestive and usable outlines and illustrations which seem to be Bible centered and easily adapted to the personality of the minister. ☩

## Editorial—from p. 13

is the program that will win the flavor of the Church. A man may believe what he pleases, provided he does not believe anything strongly enough to risk his life on it and fight for it." — DR. J. GRESHAM MACHEN, to Princeton Seminary, before he left the USA Church. ☩

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**HOW TO INTERPRET THE NEW  
TESTAMENT**, by Fred L. Fisher.  
Westminster Press, Philadelphia,  
Penna. 172 pp. \$3.95. Reviewed by Dr.  
John R. Richardson, pastor, Westmin-  
ster Presbyterian Church, Atlanta, Ga.

All Christians should desire to be-  
come trustworthy interpreters of the  
New Testament. This is a life-long  
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ficial for individual Bible study  
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discussions. All who want to im-  
prove their skill in the field of Bib-  
lical hermeneutics should read this  
new book.

**AND NONE WOULD BELIEVE IT**,  
by M. Basilea Schlink. Zondervan  
Publ. House, Grand Rapids, Mich. 115  
pp. \$1.95. Reviewed by the Rev. Wil-  
liam Jones, pastor, Inverness Presby-  
terian Church, Baltimore, Md.

This book could well be called  
"The Age of Irreverence," a phrase  
the author uses. This volume warns  
of the spiritual and moral degrada-  
tion confronting our time. The au-  
thor records many statistics to point

## It's a Fact

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out the increase of lawlessness in the  
world. She declares that through  
modern communications "decadence  
and lawlessness hold sway in the  
world." According to the author,  
lawlessness has always existed on a  
local level, but now it exists world-  
wide.

M. Basilea Schlink traces the  
forces that have helped contribute  
to the present moral breakdown.  
Emphatically she states the "latter  
days are upon us." Our situation  
is as it was in the days of Noah. Yet,  
even though mankind seems to be  
in "a hopeless mess," the author  
does point a way out. She describes  
the way a Christian can live victori-  
ously in this life.

### Laymen—from p. 17

And here it should be pointed out  
that there are many excellent, con-  
scientious denominational officials  
and ministers. They are just as con-  
cerned or more concerned about  
trends in the Churches as are the lay-  
men.

To generalize about churches and  
church members is dangerous. Even  
within the same denomination and  
community, congregations vary ac-  
cording to the people who make up  
the membership. The same holds in  
various sections of the U. S.

In the Midstate (Tennessee),  
there's a strong feeling for congrega-  
tional autonomy, even within  
churches closely tied to their denom-  
inations.

It's a natural outgrowth of the  
area's religious history. It was here  
that the Red River revival of 1800  
triggered a dispute over who could  
preach that led to disruption of Pres-  
byterian forces. And it was here that  
the Campbell-Stone movement de-  
veloped some of its strongest follow-  
ing.

This is perhaps one of the major  
elements in the attitude of church  
members here. They've played an  
active part in the development of  
their churches and they'd like to con-  
tinue in that role, and they expect  
to. — From The NASHVILLE BAN-  
NER, Sept. 14, 1966.

The minister ought to stop try-  
ing to be a half-baked psychiatrist,  
psychologist, and sociologist and be,  
instead, to the best of his ability, a  
caretaker of souls. — ROBERT W.  
HIRSCH.



# the PRESBYTERIAN JOURNAL

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## Of Doctrinal Integrity

If an individual has a right to hold an individual opinion, so has a Church a right to hold a collective opinion. It has a right to set up a community of the like-minded. No man may join it on his own terms. No contrary-minded man may insist upon membership.

A Church, in short, has the right to copyright its name and to insist that its name connote certain basic principles. Where disagreement is sharp enough, schism and secession are not only natural but healthy.

—Jenkin Lloyd Jones

S. S. LESSON AND YOUTH PROGRAM FOR FEBRUARY 5

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## MAILBAG

### FED UP TO HERE

We have only a very few conservative church publications left these days. I do not pretend to know if the critics of the *Journal* whose letters appear from time to time are "brainwashed" or knowledgeable of the "far left." But it is interesting that their viewpoints are always similar.

I do know for sure, however, that I am "fed to the teeth" with the

spirit of the criticism that you receive because you have the courage to defend that historic viewpoint which all Southern Presbyterians held only a few years ago!

Are the critics very uninformed that they are not aware of our grave spiritual danger? Do they not know that their attitude towards historic Christianity must fill with joy the Communists whose goal is the complete destruction of Christianity

here just as it has been destroyed in the captive nations?

—Mrs. L. B. Fox  
New Orleans, La.

### SHE DID IT TOO!

In a recent issue of the *Journal* I noted the article in regard to a young girl's recitation of the Larger Catechism.

In the early spring I recited it, too. It was the first big accomplishment of my retirement as a teacher.

I wanted to have at my "finger tips" the absolute authority in what my Church stands for when so many forces are trying to tear down the very foundations of the Presbyterian Church today.

—Mrs. Martha McK. Reynolds  
Bennettsville, S. C.

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THIS WEEK—

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**THE PRESBYTERIAN JOURNAL**, a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered to the saints, published every Wednesday by the Southern Presbyterian Journal Co., Inc., in Weaverville, N. C.

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### FROM THE BLEACHERS

I have read your report of the polemic of the Rev. Willis Elliott of the United Church of Christ against Billy Graham at Miami. Surely you do not expect anything good out of the United Church of Christ for its every movement is not only aimed at the embarrassment of true religion, but the destruction of this country. The Rev. Mr. Elliott is an example of its leadership who would be unfrocked if the members of that Church ever wake up to what is going on.

I enjoy your *Journal* because it always brings an editorial freshness that is much needed in every corner of the country. I am not a Presbyterian.

—Thomas L. Woodward  
Suffolk, Va.

Sometimes it is hard not to be cynical. My preacher has just delivered himself of a passionate oration on behalf of the poor, almost on the same Sunday he accepted a healthy raise that upped his support basis to some \$13,000. We are a congregation of about 400 people, and we expect to continue having trouble raising the budget.

—Name Withheld

I subscribed to your *Journal* a short time ago. Now it is my *Journal*. It is the first Presbyterian literature that I have found that enlightens, pleases, sticks to the good old truth. . . . Please keep it up as it is.

—Mrs. Hazel Dexter  
Jacksonville, N. C.



I consider the *Journal* the best of all the religious news magazines. I praise the Lord for your faithfulness in representing those of us who stand for Him and His Word, without apology, in these last days. As far as I am concerned, the *Journal* is a must for any Christian wanting to keep informed on the fast-moving apostasy of our day.

—Eugene C. Mintz  
Memphis, Tenn.

## MINISTERS

Louis A. Sandos from Rutherfordton, N. C., to the Oakland Avenue church, Rock Hill, S. C., as associate minister.

Gerald M. Wheeler from Jackson, Ky., to the First Church, Louisville, Ky.

M. Bland Dudley from Virginia Beach, Va., to the First Church, Winston-Salem, N. C., as associate pastor.

E. Thomas Miller from Chapel Hill, N. C., to Morgantown, W. Va., as Presbyterian university pastor at West Virginia University.

Arthur V. Boand (H.R.), just completing a world tour, will serve as interim supply of the Preston Hollow church, Dallas, Tex.

Hugh Walter Sanders from Llano, Tex., to the First Church, Pleasant Hill, Mo.

Roy Dail Taylor from Bunnlevel, N. C., to the Tryon, N. C. church.

Ridley G. Smith Jr. from Smyrna, Ga., to the Jesup, Ga., church.

John R. Crandall from Chester, S. C., to the Fairmont, N. C., church.

Paul E. Bailey (H.R.), Lynchburg, Va., is serving the Phenix and Oak View, Va., churches, as stated supply.

George C. Boone, former mission-

ary to Brazil, has become pastor of the Kershaw, S. C., and Beaver Creek churches.

Kenneth I. Newman from Clover, S. C., to the Prospect church, Mooresville, N. C.

Ben A. Carpenter from Duncan, Okla., to the First Church, Orange, Tex., as associate pastor.

Clarence K. Ale from Burkville, Va., to the Rivermont church, Chester, Va.

Charles C. Caldwell from Glen Alpine, N. C., to the Florence Moore Memorial church, Wellford, N. C., as stated supply.

David E. Boozer from Jekyll Island, Ga., to the Mouzon and Bethel churches, Kingstree, S. C., and the Midway church, New Zion, S. C.

Bruce Robertson from Jacksonville, Fla., to the New Covenant church, Miami, Fla., as associate minister.

• On p. 7 of this issue we take up the subject of the new confession of the Reformed Church in America. Most *Journal* readers will be surprised to learn that there even is such a thing. One reason why this document has not received more attention than it has is that it is not yet ready for adoption — it is only circulating in the Church for study and comment. Then why should it concern Presbyterians? Because everything belonging to one party of an engagement should concern the other party. And presumably one of these days the adopted "confessions" of the RCA will be those of the Presbyterian Church US also.

• Speaking of affirmations designed for modern consumption, the *Register-Leader* of the Unitarian Universalist Association had a New Year's wish: to go a whole year without once reading or hearing of *alienation, charisma, existential, cutting edge, power structure, or loss of identity*. Despairing of any such hope, the magazine went on to ask, "How does it happen that those most despairing of our ability to communicate with one another are forever talking about it? Don't they realize that nobody is listening?"

• And somehow that (together

## ACROSS THE EDITOR'S DESK



with thoughts of new confessions) calls to mind a news item in the same issue of the *Register-Leader*. Reported was a convocation of the Laymen's League of the Unitarian Universalists, at which poet Allen Ginsberg was the featured speaker. Said the magazine with a perfectly straight face: "Mr. Ginsberg opened his talk with an invocation, a repeated three-word Buddhist chant. While he himself clanged finger cymbals, he was accompanied by a female assistant who supplied a soprano obligato and played a single constant chord on a squeeze box." Then: "He recommended that everyone in America above the age of 14 and in good health have at least one experience with LSD (a hallucination drug). This, he said, would supply the country with 'a mass emotional breakdown, once and for all . . . ' The effect of this spiritual revolution would enable Americans to see beyond this country, to see beyond government, and would

unite the country in a more peaceful community. An inner search would strengthen the future of freedom. . . . To this end, as his second suggestion, he strongly recommended 'community sexual orgies in the public parks.'"

• We cannot bring this week's column to a close until we have reported a second news story from this same issue of the *Register-Leader*, on a sermon by the Rev. Brooks R. Walker of the Unitarian Fellowship of Northern Westchester, N. Y. Mr. Walker was preaching on a ballad by the Beatles, entitled "Eleanor Rigby." He ended the sermon with this remark: "How to dispel loneliness? I'd like to give to you a simple formulation to carry with you. But I won't, because I can't. It's impossible. You must each go it alone — find your own way." And somehow that is also a commentary on the blessings potentially receivable from some of the new confessions currently in circulation. ☐





## Alliance Unit Asks End to Exemptions

MEMPHIS, Tenn. — Representatives of 13 denominations, meeting here, called for an end to the military draft exemption which is automatically granted to ministers and ministerial students under the present U. S. draft law.

The churchmen, all members of Presbyterian and Reformed Churches in the U. S., Canada and the Caribbean, voted to recommend to the President's commission studying a new draft law that ministers be given a draft status equal to that of any other professional person.

The resolution was offered by the Rev. David G. Colwell, a Washington, D. C., pastor who is also chairman of the Consultation on Church Union (the "Blake-Pike" talks). He submitted it as an amendment to a comprehensive statement on civil and religious liberty being considered by the annual meeting of the North American Area Council (section) of the World Alliance of Reformed Churches (World Presbyterian Alliance).

It was adopted on a 55-15 vote

with 10 abstentions. Most of the abstentions were recorded by delegates from outside the United States who chose to refrain from voting on a matter affecting internal U. S. policy.

In other actions the official denominational representatives called for broadening the provisions of the draft law covering conscientious objectors to include recognition of the right to consider immoral a particular war or a particular military action.

The churchmen also declared that they believed Church and state should be kept apart in the administration of federal programs. Where Church bodies are responsible for "Head Start" and other anti-poverty programs, they should turn these over to secular agencies as soon as possible, they said.

"Civil rights" came in for attention but with a strong word of caution. The council declared that it "would remind its members that emotion-laden slogans must not be allowed to determine Christian atti-

tudes." It called for "free debate among civil rights advocates, leaders and supporters about objectives, strategy and style of leadership."

Home rule for the District of Columbia was supported. But the Church leaders warned against the potential danger to individual liberty represented by the proposed "comprehensive data system" covering the United States. They deplored "the present tendency on the part of government to invade ever wider areas of the personal life of citizens, to accumulate information that should not be made public, and to make such information available to an array of persons with a variety of purposes."

Presiding over the council's annual meeting here was the Rev. C. C. Cochrane of Quebec, Canada. Secretary of the North American grouping of Presbyterian and Reformed Churches is the Rev. James I. McCord of Princeton Seminary. Named to serve as chairman for the coming year was a Presbyterian US minister, the Rev. Albert J. Kissling of Jacksonville, Fla.

Next meeting of the area council will take place January 9-11, 1968, in Atlantic City, N. J. ☐



## THE CHURCH OVERSEAS

THE PHILIPPINES — Because an American linguist gave a Filipino hero a book, thousands of tribesmen in remote mountain villages are learning to read and write.

In 1953, Wycliffe Translator Dick Pittman, Far East director for the Summer Institute of Linguistics, presented Ramon Magsaysay with a book written by the Institute's founder, William C. Townsend. When Magsaysay was elected President of The Philippines, he asked Pittman to establish a literacy program for the islands.

Today there are 120 Wycliffe Bible Translators working with 41 tribes in various sections of the Philippines.

The Rev. John Kyle, Presbyterian US minister who gave up a promising business career to work

with Wycliffe, is the administrative officer on Luzon, and Wayne Aeschliman pilots the plane which is the link between the cities and the primitive villages.

Miss Joanne Shetler came to the Philippines four years ago and lives with the Balangao tribe, making her home with the chief of the tribe and his wife, her "adopted" parents. In addition to her literacy work, Miss Shetler has done much to minister to the aches and pains of the tribe.

Wycliffe Translators keep in touch with each other and with headquarters through two-way radios and all are required to participate in a roll call every morning. In these out of the way *barrios* (villages) can be seen the extent to which some go in fulfilling the Great Commission. ☐

## Alliance Chief Calls For Sharing of Wealth

MEMPHIS, Tenn. — The general secretary of the World Presbyterian Alliance called on the Churches of his tradition to make their governments see the urgency of world economic justice as the only basis for peace.

"No real and durable peace can be established if there is not just distribution of the world's riches," said Dr. Marcel Pradervand in his annual report to the member Churches of the North American Area Council of the World Alliance.

The general secretary, whose offices are in Geneva, declared that Reformed Christians have a responsibility "to make the governments of their respective countries aware that all nations must take the problem of distribution of the world's wealth seriously."



Addressing himself to those who are "calling into question the very bases of the Christian faith and the existence of God," Dr. Pradervand said, "we live in a revolutionary period, not only in the political and economic spheres but also in the Church."

"It is good for the Church always to be called in question. It is good that it review its forms, its language, that it know that no structure is permanent and that it must know how to adapt to changing conditions in our world," he declared.

Change cannot affect the Church's message, however, for "it can only proclaim the Gospel, 'the power of God for salvation to everyone who has faith,'" he said.

### **In Ecumenical Matters**

According to the annual survey of WARC work, relations with other church families played a major role in the Reformed world confessional body's work in 1966.

On December 15, proposals for merging the WARC with the International Congregational Council were sent to both organizations' member churches for action. If the merger plan is approved by 1968, plans will be made for a uniting General Council in 1970. Groundwork was laid for the closest possible cooperation between the two bodies, deemed desirable irrespective of whether or not the merger is approved.

An ad hoc committee to review WARC policy on dialogue with the Roman Catholic Church met with World Council of Churches officials in Geneva to work out specific ways and means for the Reformed body to implement its commitment of support to the WCC dialogue with the Vatican. While the WARC continues to prefer this policy to initiating its own world-level dialogue, it remains open to the latter "if urgent questions should make such action necessary in the future," he said.

Dr. Pradervand expressed "regret" that the Roman Catholic Church "has not yet taken action required" to resolve the acute problems caused by its policy on mixed marriages.

Although the number of Roman

## **Powell Ouster Brings New Clergy Cries**

NEW YORK—Congressional action barring Rep. Adam Clayton Powell from his committee chairmanship and his House seat has set off a new wave of protest from churchmen in his Harlem bailiwick and around the country.

The Presbytery of New York (UPUSA) authorized appointment of a special committee "to study the aspects of the acts of the House of Representatives and the Democratic caucus in the Powell case as they affect race relations in our city, the Church and the nation."

And the Baptist Ministers Conference of Greater New York, an organization of 400 Negro Clergymen, endorsed a 17-page document denouncing their fellow minister's unseating.

Announcing the presbytery's action was the Rev. Gayraud S. Wilmore Jr., executive director of the UPUSA Commission on Religion and Race. He said the presbytery asked the committee to use the resources of his commission as well as those of the Commission on Religion and Race of the National Council of Churches.

Dr. Wilmore, in a statement exploring the Congressional action stripping Mr. Powell of his power, called attention to his commission's warning of last fall:

"Back in September we warned that 'any attempt. . . to limit the present prerogative of the chairman of the Education and Labor Com-

mittee would be interpreted in the Negro community as racism.' This, we said, is no time to 'undermine the faith of Negroes in the legislative process and give encouragement to some of the worst elements in American life.'"

The UPUSA commission, meeting in Charlotte, N. C., in September, wired President Johnson, condemning attempts to take the chairmanship from the embattled Harlem congressman. The anti-Powell move was attacked at the meeting by the Rev. Benjamin A. Payton, executive director of the department of social justice of the National Council of Churches, and by Hosea Williams, an official of Martin Luther King's Southern Christian Leadership Conference. Both were speakers at the Charlotte sessions.

It was Dr. Payton who told newsmen of the recent action of the Baptist Ministers Conference of Greater New York. The NCC official said he was acting as an individual and not in his capacity as an executive of the national organization.

The Baptist group contended that "it is not for other Congressmen to say who should represent the people of Harlem." The clergymen's group called the pastor of Harlem's largest congregation — the Abyssinian Baptist church — "the one great symbol of power that Negroes have developed so painfully over the years."

Dr. Wilmore's statement blasting the House action was aimed at "liberals" as well as "conservatives." The executive of the UPUSA agency said: "The decision of the House leadership, with a sigh of relief and approbation from many white liberal churchmen and civil rights devotees, to dump Adam Clayton Powell out of the chairmanship of the Committee on Labor and Education while Mrs. (Lurleen) Wallace and Lester Maddox take oaths to defend the federal Constitution, reminds us once again that 'the children of darkness are wiser in their generation than the children of light.'"

"While the liberals sell their brothers down the river for the sake

~~~~~  
Catholics who favor complete religious freedom is growing, "in certain countries this conviction has not been put into practice," he declared.

In spite of these difficulties, however, the report observed that there is "increasing trust" between the Roman Catholic Church and Reformed Churches in many countries.

"The essential problems remain to be resolved, but we know that in spite of all that still divides us the unity which we have in Christ is stronger than anything that keeps us apart," Dr. Pradervand concluded. ☐

of principles which are more honored in the breach than in the observance, the racists and crypto-racists use every gimmick in the courts and legislatures to take care of their own. . . ."

Dr. Wilmore commented on the "ethics" of the situation this way: "Christian ethics today must require honesty and truth in personal and public transactions. Politicians, no less than others, must deserve the confidence of honest men. But Christian ethics must also know the times and seasons when the most inhuman acts proceed from honest men who become very, very rich and the dishonest man, who filches pennies for the poor while pocketing a few in the bargain, may be the most humane.

"Granted, we can't build a world either on penny filchers who help the poor or on honest misanthropes who don't, but there must be better ways of dealing with the problem than castigating the former and pretending the latter are merely enterprising. . . ."

Before he took his present position Dr. Wilmore was professor of social ethics at Pittsburgh (UPUSA) Seminary.

Among the reasons given by Congressmen for denying the Harlem representative a seat, pending an investigation, are his four contempt of court citations, one of which is classified as criminal contempt.

Mr. Powell continued in his style of alluding to Scripture after the House Democratic caucus stripped him of the committee chairmanship: "Jesus had only one Judas: I have about 120 of them." ☐

Climenhaga Leaving NAE Executive Post

WHEATON, Ill. — Dr. Clyde W. Taylor, general director for the National Association of Evangelicals, announced here the resignation of the organization's executive director, Dr. Arthur M. Climenhaga.

Dr. Climenhaga returns to service with his denomination, the Brethren in Christ Church, where he will assume a major administrative position. A date for termination of his NAE relationship was not announced.

Dr. Climenhaga has served his Church as president of Upland Col-

lege, Upland, Calif., as general superintendent of field missions and bishop of Brethren in Christ Church, Northern and Southern Rhodesia. Dr. and Mrs. Climenhaga returned to America in 1960 when Dr. Climenhaga was named president of Messiah College, Grantham, Penna. He left this position in 1964 to provide

leadership for NAE program and services.

"We are grateful for the faithful and effective service rendered by Dr. Climenhaga," said Dr. Taylor, "which brings us expectantly to our 25th year of service to the 43 member denominations of the National Association of Evangelicals." ☐

THE CHURCH AT HOME



Vacant Relationships Total 493 in Church

ATLANTA, Ga. (PN) — Vacant Presbyterian US ministerial relationships total 493 for 1966 — an increase of 11 such posts over the 482 total in 1965.

This statistical report of pastorless churches and fields came before the annual meeting of General Assembly's Committee on the Minister and His Work here.

At the same time, the three officers of the committee were re-elected: Dr. Robert G. Hall, pastor of Red Springs (N.C.) church, chairman; Dr. Robert C. Malcolm, Little Rock dentist, vice-chairman; and Joseph E. Patrick, layman from Decatur, Ga., executive committee member-at-large.

According to reports presented before the committee, the number of pastorless churches and fields at the end of 1966 dropped to 410 from 425 of the previous year.

The number of churches seeking assistant and associate pastors however, rose to a total of 55 in 1966, from 38 in 1965.

Unfilled administrative positions in presbyteries, synods and the General Assembly (including ordained overseas missionaries) numbered 28 in 1966 in contrast to 19 at the end of the previous year. ☐

Plan Week of Emphasis

MONTREAT, N. C. — Montreat-Anderson College will observe spiritual emphasis week Feb. 5-10. The Rev. W. Robert Martin Jr., dean of students at Union Seminary in

Richmond, Va., will be the speaker, and the Montreat-Anderson Student Christian Association will sponsor the special observance. ☐

Center Board Elects; Plan Event for April

ATLANTA, Ga. (PN) — The four officers of the Presbyterian Center, Inc., were re-elected at a meeting of the center's board of trustees.

Charles J. Currie, president of Presbyterian Center, Inc., was named to continue as chairman; Paul Manners, vice-president; R. Graham White, executive secretary of the General Assembly's Committee on the Minister and His Work, secretary; and F. Burt Vardeman, the center's business manager, treasurer.

Preliminary plans were discussed for the center's open house which will probably be held in early April.

The new, \$2.5 million, seven-story building, located at 342 Ponce de Leon Avenue in Atlanta, is headquarters for nine denominational boards and agencies, the Synod of Georgia and Presbytery of Atlanta. Some 200 persons are employed there. ☐

Hospital Adding Beds

DALLAS, Tex. (PN) — The Presbyterian Hospital in Dallas plans to open another floor of its new \$10 million facility by the end of January if enough staff personnel can be found, according to administrator Rod Bell. The new floor is to have 64 beds. ☐

The RCA's New Confession

THE EDITOR

There have been notable confessional periods in the history of the Christian Church — times when monumental statements of belief have been written by devoted men.

There have been other periods when the energies of churchmen were gathered on behalf of revising, editing, supplementing or replacing existing statements of faith. In such ages there also was much talk about drafting confessions, but the driving interest was not so much towards giving lucid expression to a great and compelling faith as it was to soften the pointed and sometimes embarrassing demands of a declaration to which a new generation had some trouble subscribing in complete honesty.

The age in which we live is rather according to the latter pattern than the former. Sometimes it seems that everybody wants to write a new confession today. But the result seldom reflects deep wells of spiritual strength. Rather one gets the impression of a generation divesting itself of spiritual garments it no longer feels able to wear in comfort.

Among those denominations afflicted with "new-confessionitis" are both the Presbyterian Church US (Southern) and the Reformed Church in America. The United Presbyterian Church (UPUSA), of course, has already reached the last stages of the disease. The other two are just beginning to feel the first symptoms.

Southern Presbyterians do not have a new confession to consider . . . yet. Their project was tentatively approved by just the last General Assembly, in answer to an overture from Texas which asked that the Westminster Confession and the Catechisms of the Church be replaced.

Declining to use the word "replace," the 1966 General Assembly

recommended that the committee working on union plans with the Reformed Church in America consider sponsoring a statement of belief to *supplement* Westminster (presumably in the same way the UPUSA "confession" purports to supplement Westminster and about seven others).

Status Not Yet Decided

The Reformed Church in America, on the other hand, is currently in the process of studying a proposed statement, the status of which has not yet been decided. The Theological Commission, which has been at work on this "confession of faith," says that it does not want the statement to become "definitive for all time, nor yet that it will replace our present standards." It rather hopes that the Reformed Church will see fit to take it as a contemporary "statement of our confessional beliefs in this time."

Presumably some sort of definitive action will occur in the next (1967) meeting of the General Synod.

Since the confessional future of the Presbyterian Church US seems to be intimately tied in with that of the Reformed Church in America, we believe that Presbyterians should be as interested in this confession as are members of the RCA.

Studying this 3,000-word document, which is entitled, "Confession of Faith," we quickly came to the inescapable conclusion that it reflects *avante garde* thinking of the more modern sort. Whether this is simply the mind of the Theological Commission, or that of the whole Reformed Church in America is a debatable point. We would hate to think that this document represents the true convictions of the whole Church with which Southern Pres-

byterians have been in conversation for several years.

For one thing, we came across some pure nonsense in this confession. By which we mean that modern style which says things more "existentially" than it does logically.

One hasn't read beyond page two in the text before he comes across this sentence:

"God's purpose of redemption was made known in the covenant of grace to His chosen people by the message of patriarch and prophet."

To us that statement is nonsense, approaching meaninglessness.

"Purpose . . . made known in . . . covenant . . . to . . . people by the message of patriarch . . ."?!

Or, take this one:

"Through the witness of the Gospel we have come to know and believe that the events of history have been made, and are daily being made, to serve the divine purpose, as through them God manifests His judgment upon sin as well as His saving power. The Church proclaims this divine concern in the preaching of the Gospel with its warning to all men to repent, affirming our Lord's promise of a resurrection of life and of judgment."

In the first place, what "divine concern" is referred to in that paragraph?

Then, what judgment is to be resurrected according to our Lord's promise?

We know of a promise in Scripture of a resurrection *to* life and *to* judgment. But we do not recall any promise that "life" or "judgment" will be raised from the dead. Believers, yes. But how would you raise *judgment* from the dead?

In addition to occasional meaninglessness, this proposed Confession of Faith for the Reformed Church in America exhibits a certain con-

fusion often approaching outright contradiction. This, no doubt, is the result of hurried work on the part of hurried people with other things on their minds, who put together various ideas in an effort to be well-pleasing to everybody.

For instance, the opening paragraph says that *all* God's power, justice and grace have been revealed in Jesus Christ, in whom *only* is there a *true* knowledge of God. (At this point we found ourselves wondering whether the knowledge given to Abraham and Moses was "true knowledge.")

Then, in paragraph two the confession affirms that God reveals Himself in creation and in man and in history.

But in paragraph three it plainly is stated that, "In the Scriptures of the Old and New Testaments God reveals Himself as a personal God, Father, Son and Holy Spirit, the holy Trinity."

The overall result is an impression conveyed that the committee solved the problem of three statements about revelation, submitted by three of its members, each insisting that his statement must be adopted, by finally deciding to print all three statements.

Doctrinal Un-Clarity

The final paragraph in the section on "God and Revelation" consists of a declaration to the effect that, *in spite of* our growing knowledge and know-how today, we Christians believe our chief concern is to know more fully God's will for us. We found ourselves wondering if that should not have been, at least, *because of*?

In addition to some meaninglessness and internally confused statements, the proposed confession also contains bits of doctrinal or theological insufficiency. By that we mean its doctrinal content at certain points would be hard to support by Scripture. We have a feeling that the great Church to which this theological commission is responsible, will find that some of the doctrinal statements could be brought into better harmony with Reformed principles.

For instance, the document describes man as a creature created to live in loving and responsible fellowship with his Maker. But this man, though made in the image of God, is said now to be in a state

of rebellion against God so that he lives estranged from God rather than in loving fellowship with God.

This, of course, is true of all Reformed confessions of faith. But why is man estranged from God? This, the proposed confession does not say. It does not explain that he is *fallen*, or that his estrangement has marred or defaced the image of God in any way (described as the ability to "think God's thoughts" and to "serve God").

To be sure the document does mention "delusion and self-deception, which are symptoms of (man's) sinful predicament." But there is none of the "O wretched man that I am!" of the Apostle Paul's depraved and lost man. There is only a weak acknowledgment that man's whole personality is affected by his estrangement so that he cannot by himself restore the pristine relationship.

No 'New Birth'

We are convinced that at the practical level today, the vast and critical gap in theology is at the point where modern churchmen find themselves unable to confess that man is eternally lost without Jesus Christ and that he needs to be saved from death and hell. This gap is glaringly prominent in the RCA's new confession.

Redemption, according to the document, consists of rebellion overcome, inner conflicts resolved, hunger for life's meaning satisfied and being led into a life of freedom, faith, joy and peace. But thoughts of new birth in any other sense than

Make Your Witness Real!

How can we then make God live to these for whom His reported death is all too real? In the first place, we must *personalize our ministry*. The literate person today is constantly exposed to new frontiers of learning. He readily discusses depth psychology and the DNA code, Salinger, Sartre, and even Tillich, yet his understanding of evangelical Christianity remains at a fifth grade level, and we provide little if anything to alleviate the tensions that result. Is it any wonder that faith looks like credulity and God becomes a dead fiction? — ARTHUR F. HOLMES in *Eternity*.

that of a fresh start are missing.

There is a reference to "newness of life" into which believers are raised by Christ's resurrection. But are believers actually raised into newness of life by the resurrection of Jesus Christ two thousand years ago, or is it by grace through faith and the renewing work of the Holy Spirit that they are renewed? And if by the resurrection, were *all* believers born again when Christ arose? Or is the confession skirting the view that in Christ's resurrection all believers were saved, barely missing it by another exercise in existential semantics?

Moreover, how should we take the very next sentence following the one which proclaims that *believers* are raised into newness of life by Christ's resurrection? Says the confession: "This redeeming work of Christ is not only for man but also extends to everything that has come under sin's dominion . . ."

Everything?

Then there are lesser curiosities such as this affirmation in a paragraph on prayer: "God is pleased to use this experience of sharing and release (prayer) as a means of grace whereby He comes near, responding to our pleading with gracious words and deeds for the sake of Jesus in whose name we pray."

Words?

The Social Question

It is hard to escape the conclusion, as one reads through this confession, that its chief purpose is to put in proper perspective the ethical and social obligations of the Christian, and to speak a clear, relevant word to the social issues of the day.

In its social affirmations the document is crystal clear. And many of the things said in sections entitled "The Life in Christ," and "The Church in the World," most surely need to be said.

But it is to be regretted that no clear word seems possible except in the field of ethics — that in the heart issues of the Gospel only an uncertain sound comes forth from the trumpet of witness.

We believe that a great Church such as the Reformed Church in America can improve on the confessional statement prepared by its Commission on Theology. The next meeting of the General Synod presumably will reinforce that belief, or dispel it. ☐

The Fallacy of the Social Concept of Salvation

JUDGE ERNEST E. MASON

Within many Protestant denominations, emphasis upon personal salvation is being replaced with a social concept of the Gospel. Unfortunately, the average Protestant layman neither understands nor appreciates the import of this dangerous trend in the high councils, conferences and assemblies of the several denominations.

This movement in our churches is an outgrowth of what, on its face, is a laudable purpose: The improvement of the political, economic and social conditions of mankind so as to establish the proper environment for the realization of the New Testament concept of the brotherhood of man.

None of us would deny that all men are equal in God's sight and no true Christian would deny to any man such standing of equality before God because of his race or color.

Dangerous Doctrine

However, in their zeal to bring about recognition of the equality of men, the "liberals" in religion today have adopted the premise that it cannot be achieved without a complete reform of the structures of society. Further, they have shifted the evangelistic emphasis from the necessity of personal salvation to evangelism of the structures. In other words, they believe that the command of Jesus to "Go therefore and make disciples of all nations" can be fulfilled only by social reform.

You do not have to take my word for this statement of their purpose.

The author is a Circuit Court judge in Florida's First Judicial Circuit.

From the mouth of a chairman of the Division of Evangelism of the National Council of Churches came this:

"God has already won a mighty redemption, not only for us, but for the world. The redemption of the world is not dependent upon the souls we win for Jesus Christ. God does not deal with each man as an isolated individual. There cannot be individual salvation. Salvation has more to do with the whole society than with the individual soul. It is for these reasons that contemporary evangelism is moving away from the winning of souls one by one to the evangelism of the structures of society."

This is dangerous doctrine. It does not comport with Jesus' emphasis upon the worth and dignity of the individual human being and it substitutes social reform for personal salvation. How contrary is this concept to Jesus' concern for individuals! Jesus spent His whole earthly ministry advocating the worth and dignity of man, considered not as a member of a particular race or creed, but as an individual person with a body to be healed or nourished and a soul to be saved.

This concern of Jesus was succinctly stated by Him in the Parable of the Lost Sheep. He said that it was His Father's will that *no one* should perish, that the Father, like the shepherd, would leave the ninety-nine who were safe and go in search of the *one* that had gone astray.

Take any of the numerous instances of His healing ministry. In each of these Jesus was concerned

only with the sick person — not with his environment or his social status.

Nor did Jesus come upon this earth to change society. He came to save souls. Unlike so many today who would upset society in their specious claims for the equality of men, Jesus did not concern Himself with any attempt to overthrow the existing political institutions of His time. He rejected the efforts of those who followed Him in the hope that He would set Himself up as a temporal ruler.

Society Or Souls

Not concerned with establishing a political kingdom supported by those who considered themselves oppressed by the existing order, Jesus announced His purpose as that of establishing the Kingdom of God in the hearts of men. And He set about from the very first days of His ministry to help persons by administering to their needs, both material and spiritual.

Many teachers have tried to diagnose the diseases of humanity — Jesus cured them. Many teachers have told us why the patient is suffering, and that he should bear it with fortitude — even to the extent of throwing himself into the streets in protest of considered wrongs. But Jesus tells him to take up his bed and walk. Jesus said, "A new commandment I give unto you, that ye also love one another . . . Greater love hath no man than this, that a man lay down his life for his friend."

In Whose Name?

Look around and see the things that are being done in the name of the brotherhood of man: Men of

the cloth leading mobs through the streets in the name of equality of the races; the setting of race against race by the Ku Klux Klan and other demagogues of this day; the exploitation of the members of one race or the other for political gain.

Observe that our youth are being taught by religious organizations such as the National Council of Churches to defy constituted authority.

Then contrast these acts and attitudes with those of Jesus of Nazareth who went about dealing with the needs of individual persons. Jesus did not come to overthrow society as it existed in His day. He came to serve men. And He recognized constituted authority by saying, "Render unto Caesar the things that are Caesar's, and to God, the things that are God's."

Jesus was not concerned with creating a new social order. He did not espouse a New Deal, nor a Fair Deal, nor a New Frontier, no, nor even a Great Society. Proponents of these stratagems seek to transform the world into a Utopia, with the needs of every citizen provided from the cradle to the grave by a paternalistic government.

But Jesus *was* concerned with men's souls. When Nicodemus, the ruling elder, came to Jesus by night seeking light as to how he might see the kingdom of God, Jesus did not answer by saying that the kingdom of God would be established by changing the social order of the day — by improving the social, economic or political lot of men. No, Jesus told Nicodemus, "Except a man be born again, he cannot see the kingdom of God."

When the paralytic was lowered by his friends through the roof top to the foot of Jesus, what was the first thing that Jesus said to him? Well, He did not commiserate with him as to his plight, nor did He say to him, "Son, there is a Medicare program through which your physical debility may be treated." No, Jesus said to him, "Son, thy sins be forgiven thee." Then, having dealt with his soul, Jesus cured his physical disease.

Fundamentals

Jesus came on this earth to save men's souls — not to reform the world. Jesus preached regeneration — not reformation. Oh, how we need today to get back to a belief

in this fundamental doctrine of Christianity.

So many of us are being brainwashed by the socio-religionists who are preaching and teaching that the way to establish the Kingdom of God on this earth is to eliminate all the social, economic and political ills of society. And then by some metamorphosis, by some hocus pocus magic, the souls of all men will be saved and we will indeed have a Utopia.

Too many of our churches today are being taken over by such "liberalism." There is being substituted a social Christianity concept for the traditional Reformed belief in the necessity of personal salvation and the nurturing of the individual soul

Mendacious Claims

In the name of Church unity, in the cause of ecumenicity, we are taught that it is all right to compromise the Biblical teachings of the

Let The Redeemed Say So!

All my life, all over the world, I have been introduced to people who say, "I am a lawyer, I am a doctor, I am a teacher, I am a trained nurse I am a housewife." Nobody ever said, "I am a Christian." Well, now that I am a Christian, I think I have every right to assume I must never have met a Christian before. Because how anybody could know about this, how anybody could know this Man, this God-made man, and not be bursting with it, I don't know. Either this is it, either this is the Good News or it's a lot of nonsense and let's stop all this hypocrisy. — GERT BEHANNA, in *The Church Herald*.

Trinity, of the Virgin Birth, of the infallibility of the Bible as the Word of God.

We are even being asked to accept the spurious concept of the Bible as a book *containing* the Word of God in place of the Westminster concept that the Bible *is* the Word of God. And, in order to attract the Universalists to this all-encompassing world organization, there are those willing to eliminate from the Confession of Faith a belief in hell and eternal punishment.

By the time everybody is accommodated, beliefs and doctrine will

be watered down and thinned out to such extent that what is left will not be worth believing.

The insidious character of this movement within the Protestant Churches of today lies in the fact that it is all being brought about in the name of Christianity. We are taught that all we need to do to save the world for Christ is to reform it — to remove all its real and imagined social ills.

Well, my brothers, I have never seen nor heard of a single soul being saved by reforming the world. As a matter of fact, true reformation of the world will only come about as the result of the salvation of individual souls. When a man's soul is truly saved he concerns himself with the salvation of other souls. Then there will follow, as the night follows the day, and as a result of such salvation, the removal of those social, economic and political ills which *do* beset our society.

The trouble with the "liberal" in religion, with the modernist in Christianity, is that he puts the cart before the horse. He preaches works instead of faith, social change as a substitute for personal salvation.

Laymen's Duty

And, if we are to return to the fundamental beliefs of our ancient heritage which is rooted in the Bible, if we are to preserve these essentials, then it behooves you and me as lay Christians to become concerned about these matters and to seek ways and means of doing something about it.

Yes, this Jesus that you and I are asked to accept (and be accepted by) said that there is no other way of salvation — no other way of establishing God's Kingdom on this earth except that each man and woman approach the throne of God with the faith of a child and acknowledge Him as Lord of Lords and King of Kings. As the Apostle Peter preached concerning this Jesus in Acts 4:12—"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." ☐

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To a man gasping for meaning and identity in an impersonal world, we must demonstrate the value that Christ places on the individual. — ARTHUR F. HOLMES in *Eternity*.

Strange Lessons for Little Johnny

MIKE ENGLEMAN

Did your 13-year-old attend Vacation Church School this summer? If he did, it might be a good idea to sit down with him and find out just exactly what he learned. For if your church followed the curriculum offered by a New York outfit that calls itself "Friendship Press," and if little Johnny paid attention in class, by now he may be confused.

"Mission: The Christian's Calling" is a packet of two books designed as a course of study for junior high school "early teens" in Vacation Church School, Sunday School or Sunday night fellowship groups. It has found its way into several churches of the Dallas area.

The apparent theme of the two books is worthy enough. The books say to the youngster: "It is the duty of Christians from all faiths to put their belief into action in the world." There's certainly nothing new about this teaching.

But running through the two books are several strange subtleties that must make Johnny, who is impressionable at age 13, question the wisdom of his parents.

Police Are Brutal?

If Johnny has been taught to obey the law and the police, he must wonder after reading one of the books, "Called to Be," why the brutal police deserve any respect. "Called to Be" mentions police at least five times, and in each instance they are the "bad guys."

Listen as the book describes those first days after Christ's crucifixion in news story style: "Gov. Pilate today asked the FBI to keep the disciples of Jesus under close surveillance. It is feared that the 11 might

This editorial column appeared in the DALLAS MORNING NEWS and is reprinted with permission. Its appearance in the JOURNAL now is considered especially timely since many church leaders are making plans for Vacation Bible Schools. It illustrates that materials produced by the National Council of Churches are being used at the congregational level — not only at the "witness" season, but in other settings. In these comments about the 1965-66 NCC study materials Mr. Engleman properly points to the responsibility of parents (as well as elders) to know what is being taught in all departments of the church. The 1966-67 theme is "Affluence and Poverty: Dilemma for Christians." □

seek to continue His seditious activities . . ."

Or in relating the duty of the Christian in these modern days, here's one instance of how the book pictures police and the law: "... numerous Christians are being arrested during these days for challenging customs and laws they hold to be wrong. Many have been attacked by fire hoses and police dogs . . ."

The books tell a horrible story of 23 peace marchers' maltreatment by police, claiming to be quoting directly from a "news report." In the guide book for the adult that will be teaching the class, it is revealed that the story comes not from a reliable news source at all, but instead from "an actual account printed in a civil-rights magazine . . ."

The story graphically relates how the "Walk for Peace" marchers are arrested.

"Jack stopped, and a plainclothesman put his hand on Jack's arm saying, 'You're under arrest; get in

the bus.' Jack sat down in non-cooperation and said, 'I have nothing against you personally but I cannot cooperate with this arrest.' The officer . . . said, 'Bring the electric prod over here.'"

After telling how the prod was used on Michele's (a girl) "legs and thighs," the author of "Called to Be," Theodore A. Braun, writes: "police brutality is a problem in all parts of our country — South and North, East and West — especially toward minority groups."

Then Braun asks, "Does a person ever have the right to put his own conscience above the law? What if he believes a law to be wrong? Should he in all cases obey that law, or can he refuse to obey, accepting the consequences, being obedient to a higher (and in his own mind, better) law?"

What will be a 13-year-old's answer to these carefully posed questions?

'Angry Young Men'

Braun guarantees the student's answer with his story about Christ in the temple after first asking another question: "Is it true that 'angry young men' such as Jesus are not tolerated by society very long—they are either tamed, ostracized or crucified?"

After describing Christ's acts in ridding the temple of the money changers and animal salesmen "like a bull let loose in a china shop," Braun puts forth these questions:

"How do you react to the story of the temple cleansing? Should Jesus have first written a letter to the superintendent of the temple

(Cont. on p. 16, col. 3)



Is This A 'Creed-Writing' Age?

Elsewhere in this issue (p. 7) there is a detailed study of one Church's effort to produce a "relevant confession for our time." Here we want to take a moment to examine the basic premise which is the chief excuse Churches are using today for writing new confessions: "Every age," they say, "has the responsibility for articulating (that is, expressing) its faith for itself."

The implication is that every age is competent (or at least has the responsibility) to be a "creed-writing" age.

But is this so? The faith may change from age to age, but does this mean a Christian should agree that creeds should be accommodated to the changes that take place?

Have there not rather been notable creed-writing ages and other ages when the Church would have been better off leaving its creeds alone?

Were the Middle Ages suited to the writing of creeds? Was the 12th century Church, with all its papal excesses, even further untrue to its faith for *not* having discarded the historic Christian creeds and written more "relevant" creeds better suited to the age of Church domination of the State?

Writing in the *Church Herald*, the Rev. John Richard de Witt suggests that some ages call for hanging on for dear life to historic creeds, not writing new ones. Wrote he:

"It is, of course, not impossible that the Church may experience another period of great confessions. And I do not wish to argue that all attempts at confession today are erroneous. But I do say that the question is by no means clear.

"Where are the great confessors? Where is the theological acumen necessary to do anything of this nature? Where is the commitment to the historic Christian faith? What are the crises of our times which demand the reaction and response of the Church?

"With respect to the last it may be answered that the issue is one of social justice and civil rights. But

is the crisis, the threat, for faith to be found in the social struggle? Have we ever confessionally denied the demands of justice and the sovereignty of God in all spheres of human life? The very opposite is the case. Our need at this point is the 'lively preaching' of the Word of God, and not what must of necessity be an insubstantially founded confession."

Many will agree with that thoughtful comment. They will wonder if an age of mounting theological irresponsibility is any age for writing theological statements. They rather will wonder if a creed in the hands of the average theological committee today is not more like a watch in the hands of an infant—liable to damage. ☐

World Missions Board Accelerates Change

The latest actions of the Board of World Missions (*Journal*, Jan. 18) require some explanation. By way of interpretation, this is what the board has done:

— Authorized the appointment of a new missionary couple at the request of the National Council of Churches for work in Indonesia. This action is in line with the board's avowed intent to make the "one world" Church a reality overseas as an example to the Church at home.

— Taken the first step looking towards possible merger of US work, UPUSA work and RCA work in Mexico, with a "bishop" over the whole. This would be a pattern (again for the home Church to look at) of church union in fact, before it has been approved at home.

— Announced its support of the new University Christian Movement. This is the new "ecumenical" organization of students which has replaced the National Student Christian Federation of the National Council of Churches as the parent body for all students. It includes Quaker and Roman Catholic, as well

as Orthodox student groups. It is being recommended by the Campus Christian Life arm of the Presbyterian Church US as the proper organization to which Presbyterian student work should be related. But here the Board of World Missions has already thrown its support behind UCM.

— Approved a new category of missionary service (in line with that appointment to Indonesia) whereby missionaries can be sent out and supported by "ecumenical" agencies (such as the National Council of Churches) but considered missionaries of the Presbyterian Church US.

— Voted to participate in the North American sequel of the Geneva Conference on Church and Society, which will be held in October under NCC auspices. The Geneva conference, as you will remember, shocked its delegates with radical calls for revolution, even for *blood* revolution. Hopefully the NCC sequel will not prove to be as radical.

— Voted to participate in a conference of the Roman Catholic Church in the field of inter-American cooperation.

— Appointed as temporary secretary for Latin America a missionary who was not given tenure in the Brazilian seminary where he was teaching. In effect this is to place "in charge" of certain phases of work in Brazil a man who is perhaps as nearly unacceptable to the Brazilian Church as any other of the 170 missionaries serving in Brazil.

With this meeting the Board of

A Real Need

It is our conviction that the *Journal* is needed more today than ever in the history of the Church.

The other day, a reader of the *Journal* discovered that \$26,000 must be raised to meet the budget and immediately made a contribution. He asked, "Why do you not acquaint your readers with your need?" A good question.

So we are making the need known. If you are in accord with the historic interpretation of the Gospel supported by this ministry, will you join us in prayer on behalf of the *Journal*? Any gift you should feel moved to make will be fully tax deductible. ☐

World Missions of the Presbyterian Church US took a tremendous stride further left. Almost certainly the result will be less confidence on the part of the evangelical wing of the Church in the board. ☐

A LAYMAN AND HIS CHURCH



Exposing the 'Left'

We admit that one of our favorite TV commentators is Jesse Helms of the Raleigh, N. C. WRAL-TV station.

Mr. Helms' editorial comments over the air are so sharp and to the point that the "liberals" of his viewing area, which includes three of North Carolina's greatest institutions — The University, NC State, and Duke — have managed to keep WRAL-TV's license open to question.

Recently Mr. Helms was delivering himself of opinions respecting "pseudo intellectuals." They were so applicable to the "young turk" religious mentality so dominant in our time that we thought we would share them with you:

"(The pseudo intellectual) is an oddball character with screwball ideas, forever screaming that God is dead, that Harry Byrd never made it into the 20th century, and that the world ought to be made safe for Socialism. His idea of good literature is *Lady Chatterly's Lover*. To him, you're not with it, you don't understand realism, if you are unwilling to measure the quality of entertainment or literature on the yardstick of fornication, incest, and a scattergun of four-letter words.

"They've got it made, these self-proclaimed 'intellectuals.' They move in their own little orbits of party-line cuteness, a sort of off-beat existentialism which would, if it could, destroy every standard of decency that once seemed important. They reprint each other's junk, they quote each other's ideas, and — if an unsuspecting public does not take care—they will build an impression that madness is sanity, and that morality is for the birds."

Do you know any ecclesiastics that description fits? ☐

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Sometimes I am afraid the Sabbath School may become a curse unless we train our people to stay for the blessings of the worship hour.—
DR. TED HIGHTOWER, in *Associate Reformed Presbyterian*.

The Kingdom of God

Dr. L. Nelson Bell

Probably the greatest controversy within Protestantism today has to do with the role and mission of the Church in the world.

Confronted with the physical and material needs of millions, and the injustices and inequities which abound everywhere, what is the duty of the Church?

That Christians are obligated to exercise love and compassion for the needy and distressed is not subject to debate. That Christians should exercise their influence in society to eliminate the handicaps of the unfortunate is equally undebatable.

But if the Church, as the Church, should give all of its time and resources to the solution of these problems they would still prove insufficient to meet the need.

Jesus went about doing good and the Jews were so impressed that they wanted to seize Him and make Him king. These enthusiasts thought that the Kingdom of God would be brought about by secular means and that His Kingdom was a secular kingdom.

How wrong they were! And we have the same situation today.

That the Kingdom of God is *within the hearts of men*, seems, at first thought, utterly irrelevant to the world's needs. But this is the *only* relevant place at which to begin solving the problem. It is not easy to accept, for it hurts one's pride and requires submission to a higher Power and Way.

As much as we are aware of human need, and as much as we may endeavor to meet it, let's face the facts: the Kingdom of God will not become an earthly reality by social engineering, either by the Church or by secular government. Abolish poverty and want, injustice and tyranny, and all inequities of society and the Kingdom of God will not be one whit nearer, for the world will still be peopled by unredeemed sinners.

Establish a Utopia where every

physical, material, political and intellectual want is met, but where men continue in unrepented and unforgiven sin and there remains a blinded, sin-deadened, lost society.

To the Church, and to no other, has been given the Good News that men may immediately become a part of the Kingdom of God by receiving Christ as Saviour and Lord. The Church exists for this purpose. She is the repository of the Hope of the ages. She has the message which offers peace with God and the peace of God regardless of external circumstances.

With such a message and such a hope, if the Church should divert her time, resources and energies into bringing about the Kingdom of God by the use of secular power rather than by the power of the Holy Spirit operating in the hearts of men, not only will she be false to her calling but she will add to the confusion of mankind.

The Coast Guard does not send its boats and men out to a wrecked ship in order that they might share in destruction. They risk everything that they might save men from a watery grave. And yet it would appear that some think the Church should become immersed in the desperate plight of a lost world! The Church has the message that can *save* men and the proclamation of that message is her major task.

Of course the Church must bring comfort, relief and hope as a part of her work, and she has done this. But all are to the end that *eternal* comfort, relief and hope may be shared. Nowhere in the Scriptures do we find that the Church is called to bring secular blessings to an unrepentant world. Yet are not some of our programs now directed to this end?

When Jesus announced His Messiahship in the synagogue in Nazareth, the Jews were looking for a temporal king to deliver them from
(Cont. on p. 17, col. 1)



SUNDAY SCHOOL LESSON

For February 5, 1967:

The Danger of Hypocrisy

Rev. Wick Broomall

INTRODUCTION. Luke 11-12 deals with a multitude of subjects, some of which are similar to those recorded in Christ's Sermon on the Mount (Matt. 5-7). Luke's record as to the time of these can hardly be questioned as it bears its own marks of originality and independence.

I. INSTRUCTION IN PRAYER (11:1-13). The pattern and power of prayer are set forth in the "Lord's Prayer" (cf. Matt. 6:9-13). The disciples requested Christ to teach them to pray, just as John taught his disciples to pray. He gave them a simple example of prayer, an illustration — not a fixed form that must be followed on all occasions. Primarily we are taught to pray by the Holy Spirit (Matt. 10:20; Rom. 8:26; Eph. 6:18).

Prayer is a spiritual relationship. "Our Father" shows plainly that prayer is a filial relationship; only those who are "sons of God" by regeneration can say "Abba, Father" (Rom. 8:15-16; Gal. 4:5-7). We must know the "true God" (John 17:3; I Thess. 1:9) as our Heavenly Father before we can pray to Him.

True prayer puts God's kingdom first. The name, the kingdom and the will of God must be first in the lives of God's children. His kingdom "comes" only where God's name is hallowed and where His will is obeyed. These qualities characterize the heavenly kingdom above (Rev. 4:8-11; 7:9-17); they are realizable now wherever God's people exemplify the heavenly qualities (II Pet. 1:5-11).

Prayer involves all our earthly needs. The four petitions listed cover our physical and spiritual needs; they concern God's providence ("our daily bread"), our peace of soul ("And forgive us our sins; for we also forgive . . ."), and our victory over Satan ("but deliver us from evil").

Background Scripture: Luke 11—12

Key Verses: Luke 11:37-44; 12:29-34

Devotional Reading: Psalm 73:1-3, 21-26

Memory Selection: Luke 12:34

God has promised to supply our daily needs (Psa. 23:1); Christians should forgive (Eph. 4:32); and we should seek deliverance from all evil (I Cor. 10:13; II Thess. 3:2).

The power of prayer is proved by an illustration, by a spiritual law, and by God's goodness. Christ illustrates the effectiveness of prayer drawn from a neighbor's "importunity." The neighbor's emergency because of a friend's unexpected visit produces a ready and willing response.

The spiritual law is stated in verse 9, and the reason is given in verse 10. The response comes when our "asking" leads to "seeking" and when our "knocking" brings about the "opening" of the doors of heaven. This basic law is repeated often in the Scriptures (Psa. 50:15; 118:5; Jer. 33:3; Mark 11:24; John 15:7; Jas. 1:6; I John 3:24; 5:14).

God's goodness is supported by a natural father-son relationship; the infinite superiority of God's nature over man's evil nature; and the infinite superiority of God's gift ("the Holy Spirit" — cf. Acts 5:32) to man's "good gifts."

II. THE SIN OF BLASPHEMY (11:14-26; cf. 12:10). Note the following points:

A. The Circumstance. Christ's work of dispossessing the demonized caused astonishment (Matt. 9:32-33) or hostility (John 8:48). Christ Himself was accused of being in

league with Satan. The miracle caused the people to wonder where the secret of this amazing power was hid.

B. The Charges. The Pharisees, who were sons of the devil (John 8:44), were the principal ones who imputed Christ's works to the devil (Matt. 9:34; 12:24). Those who reject the plain evidence of Christ's supernatural works become, as a judicial punishment of their unbelief, willing mouthpieces of Satan's evil kingdom (II Cor. 11:14-15; Rev. 3:9). Error regarding Christ never ends until it accepts Satan's "lie" (John 8:44; II Thess. 2:9-12).

C. The Contradictions. The position held by Christ's adversaries regarding the supernaturalness of His works has in it logical absurdities that produce problems: How Satan's kingdom could possibly be divided; how the sons of Israel themselves, while doing a work seemingly similar to Christ's, could possibly be in league with Satan; how the kingdom of God could possibly come among them without the assistance of God's Holy Spirit "the finger of God," (cf. Matt. 12:28).

And how could Christ "the stronger," possibly overcome and conquer Satan, "a strong man" (cf. Mark 3:27), without the assistance of God's Spirit. How could a people holding such views about Christ possibly avoid a spiritual deterioration that would make their "last state . . . worse than the first." The irresistible logic of Christ is as fearful in its consequences for unbelief as the ultimate end of those who persist in their unbelief (cf. Heb. 10:26-30).

III. THE DESTINIES OF CHARACTER (11:27-36). Two opposite types of people are shown:

A. The Blessed. Luke alone records the ejaculatory affirmation concerning the "blessedness" of the woman who bore Christ. While not denying her statement (cf. Luke 1:

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48), He asserts that a greater "blessedness" is for those who hear and keep God's Word. A physical blessing can never transcend a spiritual blessing in God's kingdom (Matt. 12:47-50; John 20:29).

B. *The Cursed*. Christ characterized the Jews as "an evil generation" (cf. Matt. 3:7; 12:34; 17:17; 23:33) and three proofs are advanced to substantiate the assertion that Israel is "an evil generation": Israel is worse than heathen nations (the Queen of Sheba and the Ninevites); worse than previous generations; and Israel is now sinning against greater light than that given to either Israel or pagan nations in earlier times.

The testimony of the Son of Man to Israel now is far greater than the testimony given either by the Queen of Sheba or by Jonah in their historical periods.

Spiritual character is determined by the light or darkness resident in man's soul. The "eye" is the outlet of the soul and mirrors its spiritual state. Those who are "evil" are "full of darkness" (cf. Eph. 4:18-19); those who are "full of light" are illuminated and sanctified now and eternally (cf. Eph. 2:11-22; I Pet. 2:9-12). The application of this law to Israel's rejection of Christ as "the light" (John 3:19-20; 12:35-36, 46-48) is probably seen in such passages as II Cor. 3:16-18; I Thess. 2:14-16.

IV. *THE PHARISEES AND LAWYERS* (11:37-54). Christ's opponents are severely rebuked. He vehemently accuses the Pharisees of such sins as externality in religion, extreme legalism, ostentatious pride, rotten and contagious hypocrisy.

The Pharisees were a religious party; the scribes ("lawyers" in KJV), however, constituted a profession given over to the meticulous interpretation of the law. They were the religious elite among the Pharisees whose every interpretation of the Mosaic Law became "the law of the land." Christ charges them with aloofness, spiritual kinship with Israel's ancient murderers, a guilt that justifies the final judgment on Israel as a nation, and with a monopoly on religious knowledge.

Godet describes these verses as giving us "a scene of violence, perhaps unique, in the life of Jesus." Surely we have here a prelude and preview of the virulence of these religious leaders at the trial and crucifixion of Christ.

We see the viciousness of their hatred erupting after the camouflage covering their rottenness had been unerringly removed by Christ. When false religious leaders have their masks removed, they invariably manifest their true nature as ministers of Satan (II Cor. 11:13-15). This is true today (cf. II Pet. 2).

V. *ULTIMATE ISSUES OF LIFE* (12:1-53). Twelve great issues are:

A. *Hypocrisy* (12:1-3). The Pharisees represent the quintessence of religious quackery. Their "leaven" infects, ferments and corrupts the life of man. Their true nature will be eventually known to all, for an irresistible law of life shall make the word "spoken in darkness . . . heard in the light" either now (Luke 8:17) or in final judgment (I Cor. 4:5; Rev. 20:12).

B. *Fear* (12:4-5). Life is to be lived in the fear of God, not the fear of man (cf. Isa. 8:12-13; 51:7-8, 12-13; Jer. 1:8; Acts 20:24). Man can "kill the body," but only God "has power to cast into hell" (cf. Ps. 9:17; 16:10; Matt. 25:41, 46; II Pet. 2:4; Rev. 1:18). Men who have the fear of God in their hearts, whether they be a Stephen or a John Hus, will never cringe at the fear of man.

C. *Values* (12:6-7). Although God cares for the animal creation of His hand, it is man whose soul far outweighs the "value" of "many sparrows." Man is the climax and crown of God's creative activity (Gen. 1:26; Ps. 8:3-9; I Cor. 11:7).

D. *Confession* (12:8-9). Men must face the great issue of confessing or rejecting Christ (cf. John 3:14-20; 5:24; 8:24; Acts 2:38-40), for no other transcends this one in importance. The confession must be specific and definite (Rom. 10:9-10); the rejection is irremediable when this life is ended (Matt. 25:41, 46; Luke 16:19-31; II Thess. 1:8-9).

E. *Sin* (12:10) Blasphemy against the Holy Spirit puts one "in danger of eternal damnation" (Mark 3:28-29). This sin is defined as imputing to Christ the works of the devil (Matt. 12:24-32) and it betrays a state of spiritual depravity for which there is no remedy (cf. Heb. 10:26; I John 5:16).

F. *Teacher* (12:11-12). Christ promises that the Holy Spirit will teach His disciples in all of their times of need (John 16:12-15). Fulfillments of this promise are seen

in the lives of Peter (Acts 4:8; 5:29-32), Stephen (7:55), Paul (20:22-23), and others.

G. *Mission* (12:13-15). In refusing to deal with a domestic and civil matter among men Christ taught by example that the Christian is not authorized to "entangle himself with the affairs of this life" (II Tim. 2:4). The Christian Church has no authority to issue pronouncements on political issues.

H. *Riches* (12:16-21). This parable of "the rich fool" illustrates that "a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15). A man is not rich at all unless he is "rich toward God" (cf. I Tim. 6:17-19; Jas. 2:5).

I. *Objectives* (12:22-32). God will take care of all the temporal and physical needs of our lives as we devote ourselves wholeheartedly to the interests of His kingdom (cf. Matt. 6:25-34).

J. *Treasure* (12:33-34). Our real treasure is incorruptible; we can never lose one part of it by life's vicissitudes.

K. *Hope* (12:35-48). These verses, dealing with the Lord's second advent, show how paramount this great event must be in the interests and concerns of God's servants. It is "our blessed hope" (Tit. 2:11-15). The "faithful and wise steward" entrusted with the riches of God's truth will ever keep before him this glorious event as an imminent expectation (cf. I John 3:1-3). He will never say, "My lord delayeth his coming" (Luke 12:45; cf. II Pet. 3:3-5).

L. *Division* (12:49-53). Christ came to "send fire on earth." His coming among the children of men brings about a great "division" between those who acknowledge Him as Lord and Saviour and those who reject Him. This "division" is found in the intimate circle of one's family. Even Cain, in the first family, was a child of the devil (I John 3:12).

VI. *JUDGMENTS TEMPORAL AND ETERNAL* (12:54-59). Two very important factors affecting Israel as a nation were the inability to discern spiritual realities when temporal circumstances are so clearly seen and the inability to rid oneself of a lesser liability, while the times are still propitious, when a greater liability to judgment is so actually real and inescapable. ☐



YOUTH PROGRAM

For February 5, 1967:

The Deacon's Office

Rev. B. Hoyt Evans

Scripture: Acts 6:1-6 and I Timothy 3:8-13

Suggested Hymns:

"Rise up, O Men of God"

"More Like the Master"

"Seal Us, O Holy Spirit"

SUGGESTIONS TO PROGRAM

LEADER: Invite a Deacon of your church to attend the meeting. After the young people have presented the ideas printed below, ask the Deacon to make additional comments concerning the qualifications and work of his office and to answer questions which the young people may want to ask.

PROGRAM LEADER'S INTRODUCTION:

Both the Old Testament and the New Testament speak of Elders as officers in the congregation of God's people. The New Testament speaks of an additional office, that of Deacon. Traditionally known as an office of "sympathy and service," the very name "deacon" comes from a Greek word meaning to "serve." It is the word Jesus used of Himself when He said, "The Son of Man also came not to be served but to serve . . ."

The office of Deacon finds its basis in the sixth chapter of Acts where seven men were chosen to minister to the needs of the widows in the congregation at Jerusalem. When these seven men were appointed to this duty, the apostles were freed from this obligation so that they might have more time for "prayer . . . and the ministry of the Word."

The epistles of the New Testament give instructions for organizing new churches, and these contain provisions for having Deacons in addition to Elders. In all these instances the authority of the New Testament in support of the office of Deacon is very clear.

FIRST SPEAKER: Sometimes the

mistaken impression is given that the office of Deacon is relatively unspiritual. While many of the duties of Deacons are quite practical, both the Bible and the Presbyterian constitution make it very plain that a Deacon is a spiritual officer.

The qualifications for the office are spiritual qualifications. A Deacon must be a man of good character and reputation, one who knows Christ personally and who knows and believes the teachings of the Scriptures.

The New Testament Deacons surely met these qualifications. Philip and Stephen are outstanding examples. Philip was a very successful soul-winner, and Stephen died for his faith in Christ.

In the Presbyterian Church Deacons are elected by the congregation, and are then instructed, examined, ordained, and installed by the Session. The vows they take at ordination are virtually the same as those taken by Elders. This means that they must know and subscribe to the doctrinal and governmental standards of the Church.

SECOND SPEAKER: The Book of Church Order speaks of three basic duties of Deacons. The first of these is to minister to the needy of the congregation and community. This includes the sick, those in material want, the discouraged, and the spiritually indifferent. The Deacons are expected to know about these cases of need, to visit the people, comfort them, counsel with them, and to provide for them out of the contributions of the Lord's people.

Dacons are also charged with the care of the property of the congregation. This means they are responsible for the maintenance and repair of the buildings and for care of the grounds of the church. They are to see to it that the buildings are equipped for worship and teaching.

It may seem that caring for build-

ings and grounds is not very spiritual work, but it is really an effective way of witnessing. Well kept buildings and church yards say to all who see them that the people who worship there honor and love Christ and His Church.

The third duty of the Deacons is to promote liberality among the members of the church. This involves teaching stewardship — the fact that we belong to God and are responsible to Him for the use that we make of our lives and our material possessions. The Deacons seek to find the best ways of collecting and distributing the offerings of the people for the glory of God.

For the purpose of doing their work in an orderly and efficient way, Deacons in a local church are usually organized as a Board of Deacons. The Board of Deacons is not a court of the Church. It does not make and enforce laws. The Board has a chairman and secretary chosen by the Deacons themselves, and it does its work under the supervision of the Session.

PROGRAM LEADER: The Constitution of the Presbyterian Church does not absolutely require that a local church have Deacons. It is clear, however, that there were Deacons in the New Testament Church, and it is also clear that if a church is to do the things it is supposed to, the duties assigned to the Deacons must be done.

Closing Prayer.

Johnny—from p. 11

grounds or to the editor of the city newspaper? Should He have picketed the temple merchants, conducted a temple sit-in or organized a march on the temple? Or do you agree with His taking the matter into His own hands and acting as

He did?"

The remainder of this section admonishes Johnny to "help overturn all the tables that need turning in the sacrosanct temples of society. Is there a need for revolution in your own community?"

What will a child make out of this call to revolution?

How will he react to the totally black picture painted of police and the law? Will he believe all police are animals?

Will he accept Braun's word that Christ was a "revolutionary"?

Will he understand that Christ had the power to overturn kings, to reorganize government and society, but did not use it? From what he reads in this book, can he be expected to see that Christ could have been a social reformer or a Martin Luther King, but was not? Does he know that Christ could have ended the endless brutality of the Roman Empire, but chose not to?

Can little Johnny be expected to understand that Christ was most interested in another kind of kingdom, that He offered not salvation from earthly poverty and strife, but eternal peace in a life after death?

The foregoing has been just a taste of "Mission: The Christian's Calling" and literature from the Friendship Press. But it should be enough of a warning to Johnny's parents that they should examine the teaching materials being used in their church. ☐

Layman—from p. 13

Rome. But our Lord's kingdom at that time was a spiritual kingdom, in the hearts of men. His victories were not to be over worldly enemies but over sin. His redemption was not from the power of Rome but from the power of Satan and the world.

It was in this way that Isaiah 61:1,2 was being fulfilled. The Jews looked at Jesus with eyes blinded by secular desires. They rejected Him and His spiritual mission. Today one wonders if many in positions of Church leadership are not in grave danger of seeking to make Christ a secular king while they reject Him as Saviour from personal sins. ☐

Progress on a wrong road is dangerous. — RONALD A. WARD.

CATECHISM STUDIES



Rev. Paul G. Settle

102. Q. What do we pray for in the second petition?

A. In the second petition, which is, "Thy kingdom come," we pray, that Satan's kingdom may be destroyed, and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it, and that the kingdom of glory may be hastened.

God's kingdom is spiritual. It is His special rule in the hearts of His people. It is a kingdom here and now, but it is also future. When Jesus Christ returns, the perfect kingdom of God will be fully established.

Satan is real. He is a person, a spirit of evil and the enemy of God. He is allowed by God to rule over a part of the world, where he tries to destroy the work of God and the Gospel.

When a soul is saved, the kingdom of grace is advanced, and the kingdom of Satan loses a "citizen." We pray that we and others may be loyal subjects of the kingdom of Christ.

The kingdom of glory is the kingdom of God of the future — heaven. Then Satan, his demonic hosts, and men who follow them are cast into the lake of fire. Sin and death are forever destroyed. God's people then reign in glory with Him. The kingdom of grace prepares the way for the kingdom of glory.

* * * *

TEST YOUR UNDERSTANDING

Some men believe that "Satan" is not a true person, but only a name given to evil. Use a concordance and Bible dictionary to discover

what the Bible teaches about the "devil."

SEARCHING THE SCRIPTURES

Study Matt. 6:33; John 3:3,5; 12:3; II Cor. 4:4; I John 3:8; Rom. 14:17.

* * * *

103. Q. What do we pray for in the third petition?

A. In the third petition, which is, "Thy will be done in earth, as it is in heaven," we pray, that God, by His grace, would make us able and willing to know, obey, and submit to His will in all things as the angels do in heaven.

God is a King. Christians are citizens of God's kingdom. The King has revealed in the Bible the laws and duties of His kingdom. And the King requires obedience from His subjects.

We pray, then, that God would help us know His will and do it. A Christian is only happy and at peace when his will is in harmony with God's will. The angels perfectly obey the will of God. O, that we could and would! This should be our constant prayer.

* * * *

TEST YOUR UNDERSTANDING

Review Catechism Questions 35 and 82. Is anyone able, in this life, to perfectly obey the will of God?

SEARCHING THE SCRIPTURES

Memorize Psalm 119:34-36.

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BOOKS

UNDER GOD, A civics textbook for junior high schools, by William C. Hendricks. The National Union of Christian Schools and William B. Eerdmans Publ. Co., Grand Rapids, Mich. 252 pp. Single and quantity prices upon request. Reviewed by the Rev. Wayne H. Davis, pastor, Indiana Presbyterian Church, Vincennes, Indiana.

If you are looking for a civics textbook for use in a Christian day school or boarding school it is this writer's professional opinion this book cannot be overlooked (prior to seminary the reviewer had been a social studies teacher at both junior and senior high levels).

The author, William C. Hendricks, is supervisor of student teaching at Calvin College in Grand Rapids. The Biblical and Reformed doctrine of the Sovereignty of God over the lives of men and of nations is evident on almost every page of this textbook.

Would to God it were possible to

get such a textbook as this into the public schools of our nation, but it would never be permitted! It also is the wish of this reviewer that every government servant, from the highest office in the land to the lowest could and would read and study this textbook, for it just *might* bring a new understanding of their office and their responsibility, *under God*.

Here is just one quote, the closing paragraph of the book: "We know not what the future holds, but we know who holds the future. In the years that lie ahead may our nation always be *under God*." □

A NEW SONG IN THE SOUTH, by Lewis F. Brabham. Zondervan Publ. House, Grand Rapids, Mich. Paper, 155 pp. \$1.95. Reviewed by Mrs. C. J. Knapp, Moultrie, Ga.

This book contains a powerful account of revival in our times. It is not a book of sermons, but the

story of Dr. Billy Graham's only crusade in America during 1966.

It is a picture-filled book that sparkles with amazing accounts of what God did with yielded hearts, leadership, and resources in this interracial crusade held in Greenville, S. C. □

THE OLD LIGHTHOUSE, by James R. Adair. Moody Press, Chicago, Ill. 157 pp. \$2.95. Reviewed by the Rev. Harry T. Schutte, pastor, Covenant Presbyterian Church, Columbia, S. C.

This book is not for religious sophisticates — it speaks of men "coming under conviction" and "being saved"; it refers to them as "trophies of grace." Such ideas and phraseology may repel some, but for those who delight to see the power of Christ at work, even in Skid Row derelicts, this volume is inspiring.

It is the story of Chicago's Pacific Garden Mission. Short and popularly written, it is somewhat superficial, but it does give a glimpse of what God has done in that consecrated place in the past ninety years.

Billy Sunday and Mel Trotter are two of the "trophies of grace" whose

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conversions are recounted here, along with scores of others. Through the pages march drunkards, drifters, dope addicts transformed by the work of the Holy Spirit. The case histories are evidence that while the "Old Lighthouse" stays up to date in methods, its purpose and its power remain the same. ☩

YOU SHALL BE AS GODS, by Erich Fromm. Holt, Rinehart and Winston, New York. 240 pp. \$4.95. Reviewed by Gordon H. Clark, professor of philosophy, Butler University, Indianapolis, Ind.

The theme of the Old Testament is the liberation of man from the incestuous ties to blood and soil. Man has the capacity to develop his own powers so that he can create an inner harmony, a peaceful world, and gain "complete independence," including, chiefly including, freedom from God.

Thus Erich Fromm, who without exaggeration states, "I am not a theist," finds that the Old Testament teaches his own radical humanism.

Man's independence from God is more clearly seen in the prophets, according to the author. For example, Amos was a radical humanist. If this is not altogether clear in the text of Amos, one must understand the prophet's intentions in the light of his distinguished disciples, Goethe and Marx.

Though perhaps not so clear as Amos, still the Pentateuch aims at the same independence, believes Fromm. "God" is a poetic expression of human values. Therefore Adam did not sin; he rebelled against God, and God was scared, for the devil had told the truth when he said, "You shall be as gods." Thus Adam, instead of "falling," began to rise.

Man must work out his own "salvation." God never changes the human heart. The Exodus changed neither Pharaoh nor the Hebrews. God never intervenes in history;

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man is left to himself; nobody can do for him what he is unable to do for himself. Man is free.

Such is the teaching of the Old Testament when seen through atheistic glasses. God indeed does not change some hearts. ☩

THE RUIN OF ANTICHRIST, by John Bunyan. Reiner Publications, Swengel, Penna. 112 pp. \$1.50. Reviewed by Dr. Cecil V. Crabb, Memphis, Tenn.

The author of the famous allegory has also written helpful works of inspiration and Biblical exposition. In this suggestive book he deals with the Antichrist — his head, his soul and his body; with his operation in the world; especially in the seventeenth century; with the signs that precede his destruction; and with the causes of his ruin, the word of the Christ and the brightness of His coming.

The author is very restrained in trying to set the time of the ruin of antichrist. This book should be of interest to the average reader because it deals with a theme that is seldom discussed in this time of secularized thinking, and because of the quaint but simple style of Bunyan, based largely on the thought and language of the Bible. ☩

• • •

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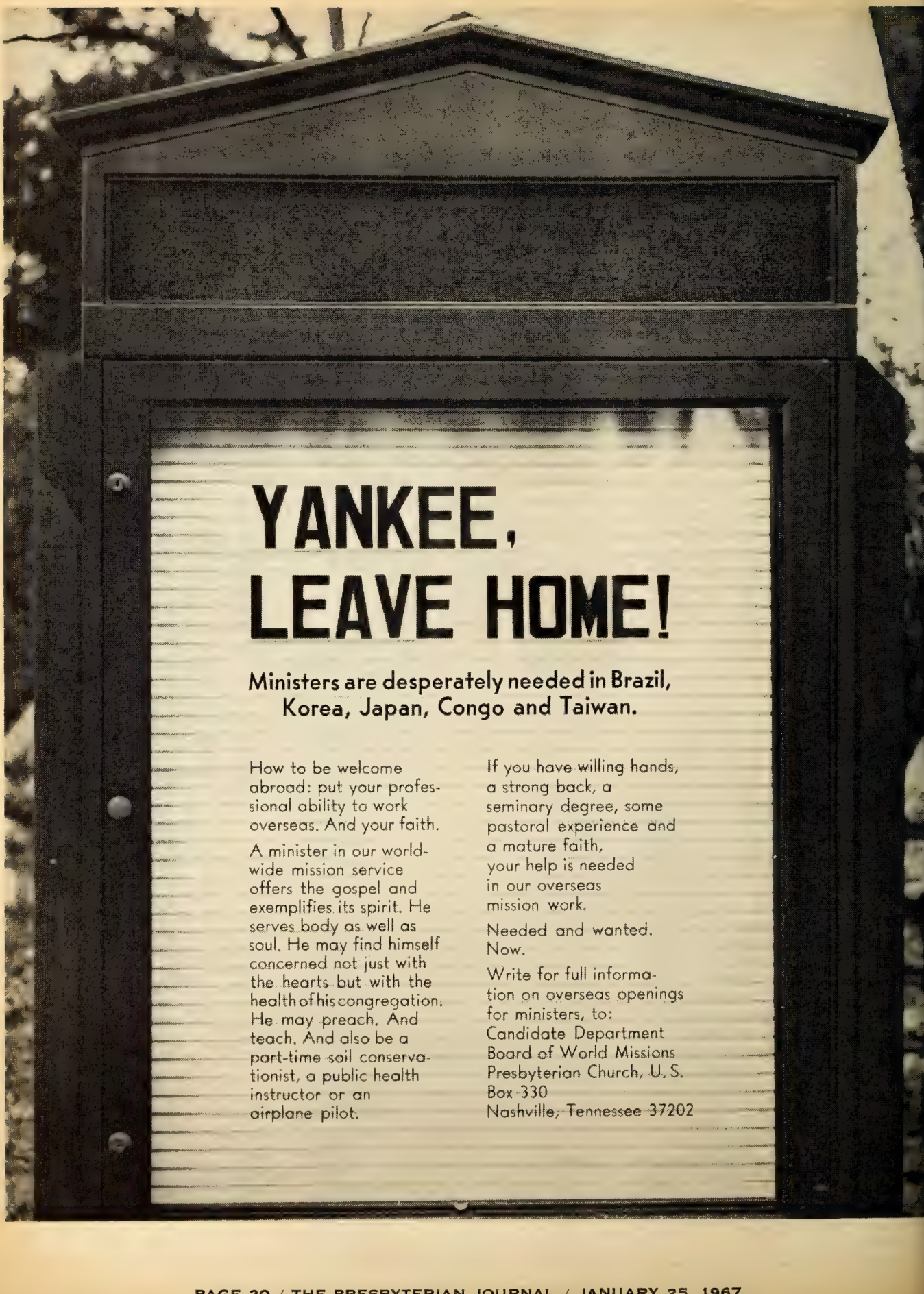
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VOL. XXV, NO. 40

FEBRUARY 1, 1967

the PRESBYTERIAN JOURNAL

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Not A Pet Charity

Our ideas and attitudes regarding missionary support must be revised. The missionary is not the church's pet charity, to receive a gift from the church's receipts after the home expenses have been paid. He is the church's designated ambassador, carrying that church's message into the foreign field . . . as integral a part of the church's budget as its pastor, its radio ministry, its building program, or any active participant of its ministry.

—Jacob Bakker
in *Eternity*

S. LESSON AND YOUTH PROGRAM FOR FEBRUARY 12

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MAILBAG

CLYDIE WOULD FLIP!

It was interesting to see reported in your Jan. 18 editorial that many were captivated by the National Council of Churches' assembly at Miami Beach.

As an "accredited visitor" I attended the session meetings of one division — on Sex, Marriage and Family. How I wish Clydie had

been here to report it in her own inimitable way. Her stout Enna Jet-ticks might have carried her out before adjournment.

A long time student of Communism, the social gospel, and Current Clap Trap on Changing World Affairs I thought I was prepared for this series, but I was a mere babe in the woods.

In the four sessions of the division no prayer was ever offered and if the Bible was mentioned it was incidentally. We were divided into groups of six at a table. No votes were taken, no conclusions, just consensus of opinions.

There happened to be three at our table who still believed in the Bible as the inspired Word of God and the Ten Commandments as the moral law, and who said so. In the second session the Ten Commandments were casually discarded as not usable because "they were negative." Even the authority of Jesus Himself was not enough for a young lady seminary student as a reason for abstaining from pre-marital relations. She did say, though, that if anyone at the table could give her a "valid reason" she would "accept it." A young Swedish woman told us that we were out of pace with the times and would have to accept free love as practiced in Sweden. Her remarks were reiterated and emphasized by a seminary student afraid that we might not have understood the full implications of her comments.

An hour of the third session was spent blasting the inequality of women. When we (3 women) suggested that we accepted gladly woman's place as portrayed in the Bible, our moderator was very unhappy. We should have deplored our subservient status. He also was sure that we were too tied to our churches and were not out in the community serving endless causes. We also were informed that we must come up with a solution to the problem of the poor lonely maiden ladies and widows in their dire need for sexual expression.

Are you still with me, Clydie?

The last portion of each session was devoted to a report by the moderator of each group on the findings from his group. We kept waiting for our leader, a young American Baptist preacher, to report our valuable opinions, but he never raised a hand. On the last day, when his time came to report, our bright young man silently disappeared from the room not to return until after adjournment. We were speechless at such trickery! So our opinions were given the silent treatment and that is why I have been forced to give Clydie my minority report.

—Mrs. Allan Frisbee
Miami, Fla.

P.S. Just a word to the delegates

the PRESBYTERIAN JOURNAL

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THIS WEEK—

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enamored of the NCC convention—they should have purchased some of the books and literature put out for our edification!

WHAT I MEANT TO SAY

Your motto (Jan. 11, p. 3) reminded me of something!

A friend of mine once asked a "liberal" minister, who shall be nameless, if he believed in the resurrection of Christ. She reported his reply: "Yes, I believe in the resurrection of Jesus, but when I say 'I believe' in the resurrection of Jesus I don't mean what you mean when you say, 'I believe in the resurrection of Jesus.'"

—Mrs. Mignon B. Rimmer
Los Angeles, Calif.

MINISTERS

Hubert G. Wardlaw from Kings-tree, S. C., to the Covenant

church, Augusta, Ga.

Walter Jent from Wiggins, Miss., to the Waynesboro, Miss., church.

Vernon A. Anderson from Dallas, Tex., to the First Church, New Madrid, Mo.

Zeb V. Roberson from Roanoke, Va., to the Selwyn Avenue church, Charlotte, N. C., as interim pastor.

Zane M. Moore from Kannapolis, N. C., to the Central Steele Creek church, Charlotte, N. C.

Robert Keever, Tuscaloosa, Ala., has become pastor of the new University Church. He will continue as campus minister at the University of Alabama.

W. Norman Cook, Richmond, Va., will become assistant pastor of the Ginter Park church, Richmond, Va., July 1. He has been a staff member of the Board of Christian Education since 1938,

having served as secretary of field service since 1945.

J. Gordon Riggan from Memphis, Tenn., to the East Ocean View church, Norfolk, Va.

James L. Fowle, pastor of First Church, Chattanooga, Tenn., expects to retire Oct. 14 after serving there 37 years.

Albert J. Kissling, pastor of Riverside church, Jacksonville, Fla., for 35 years. expects to retire Oct. 1.

John R. Richardson will retire as pastor of the Westminster church, Atlanta, Ga., March 1.

James G. Edwards from Pulaski, Va., to Arvon, Va., as pastor of the Arvon, Trinity and Fork Union churches.

DEATH

Arch C. McKinnon, 84, a member of the Congo Mission for 39 yrs., died in Greenwood, Miss., Jan. 9.

• Most churches are in the middle of the "witness" season in their program year. Presbyterians are urged to make their pitch, and take their offerings, for "joint witness" rather than for "world missions" so as not to confuse the issue or complicate bookkeeping. For the next couple of weeks we expect to make a small contribution to the observance of the "witness" season, both with articles and editorials. Nothing, in our opinion, has placed such a strain upon the desire of evangelical Presbyterians to remain loyal to the denominational program than the substitution of social action for personal evangelism which is behind the elimination of the world missions season from the Church's calendar. Perhaps this is an issue that will help awaken Mr. Average Presbyterian to the desperate plight of his Church.

• If your congregation uses the regular bulletins of the General Council of the Presbyterian Church US, be sure and study carefully the messages on the back of the bulletins for Feb. 19 and Feb. 26. You will see at close range what is meant when it is said that the General Assembly has approved a new "world missions" emphasis. For interesting

ACROSS THE EDITOR'S DESK



results, ask your pastor to tell you how much of the money received in response to these appeals on behalf of poverty-stricken "have nots" will actually be spent in supplementing the government's anti-poverty program. It seems reasonable to expect that if world missions is now to be understood as the relief of poverty, then those promoting such an emphasis should give assurance that the money they collect from the churches will be given to the poor.

• World missions, meaning the far-flung effort of the Church to reach lost men and women all over the world with the saving Gospel of Jesus Christ, always will be the primary commission of the Church. She (the Church) is not commissioned to be an adviser to Caesar, to alter the structures of society, to serve as mediator between men of the world in their quarrels. She is in the world for the sole and express purpose of winning lost men and women to a saving knowledge of the

Lord Jesus and gathering them into worshiping communities geared to a further extension of this evangelistic work . . . until He returns.

• By this time a small booklet has been received in the offices of all the congregations of the Presbyterian Church US and the Reformed Church in America — enough for every elder on every Session and Consistory to have a copy. This is the *Proposed Form of Government for a Presbyterian Reformed Church in America*, the book of church order suggested for the Church that will be formed out of the merger of the Presbyterian Church US and the Reformed Church in America. The document is not in finished form. It is published for study and suggestions. Be sure you get your copy and make your suggestions. You may want to pay special attention to the section providing for a sort of "bishop" (22-1) and for the vows to be taken by ministers and elders (28-6 and 30-3). □



30 Urge Protests Against Banks' Credit

NEW YORK — Churchmen across America have been urged by the President of the National Council of Churches and a number of other lay and clerical leaders to protest the renewal of a \$40 million bank credit to the government of South Africa.

Renewal of the credit by a consortium of 10 U. S. banks was called "indefensible" by Dr. Arthur S. Flemming, the NCC's new president, and other signers of the call.

They claimed it would be interpreted by people throughout Africa, Asia and Latin America as a symbol of support by Americans "for a government enforcing a system of unparalleled discrimination and repression."

Action on the renewal is expected shortly, and the statement urged churchmen to write, wire or tele-

phone their protests to the participating financial establishments. Included are some of the principal New York and Chicago banks.

There were 30 signers. The call described the group as "representative rather than inclusive."

Among them were the Rev. Marion de Velder, stated clerk of the Reformed Church in America, and the general secretary of that denomination's Board of World Missions, the Rev. E. M. Luidens.

Also signing were William P. Thompson, stated clerk of the United Presbyterian Church USA, and two of that denomination's top executives, Secretary Theophilus Taylor of the General Council and General Secretary John Coventry Smith of the Commission on Ecumenical Mission and Relations.

Others included Bishop Reuben

H. Mueller, immediate past president of the NCC, and Miss Charlotte Bunch, president of the new NCC-related University Christian Movement. ☐

Protestant-Catholic Task Group Started

WASHINGTON, D. C. — A first joint Catholic-Protestant consultation on youth work decided here early this year to stimulate establishment of an interreligious task group "to pursue particular possibilities for joint study and action."

The consultative group, composed of representatives from the Youth Department of the U. S. Catholic Conference and the Youth Ministry Department, National Council of Churches, also committed itself to meet on a regular basis "to continue to identify common problems and develop possible means of cooperation and joint action."

In a broadly ranging discussion, participants agreed with the Decree on the Apostolate of the Laity of the Second Vatican Council, which states that "young persons themselves should become the first and immediate apostles to other youth . . ."

Msgr. Fredrick Stevenson, director of the youth department of the U.S. Catholic Conference, chaired the meeting jointly with the Rev. John S. Wood, executive director of the Department of Youth Ministry of the National Council of Churches. ☐

Pike Probe Delayed For Theology Study

NEW YORK (RNS) — A formal probe of heresy allegations against resigned Episcopal Bishop James A. Pike of California will be postponed — with the agreement of the controversial churchman — pending an examination of the theological situation in the Episcopal Church by a newly-appointed committee.

Presiding Bishop John E. Hines announced here that he had named a group of bishops, priests, laymen and a theologian to examine ques-



THE CHURCH OVERSEAS

JAPAN — Four Japanese educators representing two Presbyterian US-related colleges in this Asian nation have been honored by the Japanese government.

In recognition for their contribution to Japanese education, Dr. Chikataro Togari, president of Kinjo College, Nagoya, Dr. Tsuneo Hori, president of Shikoku Christian College, Zentsuji, and Dr. Keitaro Fukuda, chairman of Shikoku's Board of Trustees, have been awarded the Second Order of Merit. Professor Shigeharu Matsuura, also of Shikoku, received the Japan Translation Cultural Award. The presentations were made by Premier Sato in Tokyo during a recent ceremony.

KOREA — Merit scholarships have been awarded to 23 entering freshmen at Taejon Presbyterian College

in Taejon. These scholarships were made available by Presbyterian US churchwomen through their 1965 birthday offering of \$100,000.

The students, who will enter Taejon in March, 1967, would have been unable to attend college without this financial help. The Presbyterian US-supported school presently has 238 students. Its faculty, which includes American and Korean professors, is all Christian.

NASHVILLE, Tenn. — U. S. Army postal facilities (APO) for Presbyterian missionaries in Korea will be terminated February 9, due to the Status of Forces agreement the U. S. government has signed with the Republic of Korea. After that date, all letters to missionaries must be mailed through regular international mail channels to their Korean address. ☐

tions raised in the verbal hassle between Bishop Pike and his critics.

In view of the appointment of the advisory goup, Bishop Pike said at Richmond, Va., where he was giving a series of lectures, that he will not press his demand for a formal investigation of heresy charges made publicly against him.

Bishop Hines, who has stated that he hopes "that somehow a way can yet be found to end this affair without reaching the stage of a heresy trial," said here that he was "encouraged" at Bishop Pike's indication that he would not insist immediately on the formal probe.

The newly-appointed committee, headed by Bishop Stephen F. Bayne Jr., director of the Church's overseas department, is to investigate the theological question and report to the presiding bishop. Some members of the committee are not Episcopalians.

The group's findings could serve, it was pointed out, as resource material for another committee which has been recommended by the House of Bishops. The bishops' committee is expected to explore the possibility of calling a Churchwide "council of renewal."

Wirt: Churches Dead, But God Not Affected

ST. PAUL, Minn. — "A lot of churches are dead," but this doesn't mean God is dead.

So said Sherwood Wirt to an audience of Minnesota pastors here. The editor of the Billy Graham Evangelistic Association's monthly magazine, *Decision*, discussed the "death of God" theologians from an evangelical point of view at the state pastors' conference.

"There is little difference between the "Christian atheist" and the hardcore atheist, Dr. Wirt observed. One says that "God no longer exists," and the other says that "God never did exist."

The United Presbyterian USA clergyman-editor said the "death of God" theologians, by their own choice, have put themselves outside the household of Christian faith. He

said these men "built up the biggest case of celestial sour grapes in the history of mankind."

Their "real tragedy," he continued, is that they are unaware of God's moving power in the world today. After citing the cases of many people whose lives have been changed after hearing the Gospel, he asserted: "We believe God is alive because we see Him answering prayer all the time."

Dr. Wirt contended that the "God is dead" movement still has not "crested."

"We are moving into a secular age," he added.

Conclave To Observe NAE 25th Anniversary

WHEATON, Ill. — The National Association of Evangelicals will mark 25 years of service to American evangelical Protestantism with a silver anniversary convention at the Statler-Hilton in Los Angeles, April 4-6.

With the theme, "Evangelical Certainty in a World of Confusion," the conclave is expected to attract 1500 key evangelical leaders to consider the major church issues of today's world.

THE CHURCH AT HOME



Presbytery Turns Down Business Pressure Bid

NASHVILLE, Tenn. — Participation in "Project Equality" was turned down by Nashville Presbytery (Presbyterian US) in its winter meeting here, despite strong support which included a communication from the denomination's executive secretary of World Missions. The vote was 36-20.

A program of the National Catholic Conference for Interracial Justice, "Project Equality" enlists the pledges of participating churches to pressure business and commercial establishments that have not achieved a racial balance in their employment and other practices.

During the debate proponents denied that the pressure applied through "Project Equality" was a boycott. A statement presented to the court said, "it is rather an affirmative use of the hiring and purchasing power of religious institutions to end employment discrimination by making equal employment opportunity a product specification. . . . A preference in purchasing from those firms which offer true employ-

ment opportunity is also not necessarily a boycott."

In the Nashville area the project originated with Bishop Joseph A. Durick of the Roman Catholic Diocese of Nashville. Other Churches have been invited to participate. The Christian Action Committee of the presbytery endorsed the program as "a program to help the Church bear witness to its faith and love through its business dealings in the community."

Opponents termed it "coercion" and "using financial resources of the Church as a club against business men."

Executives Elect Vick

ATLANTA, Ga. (PN) — Dr. George H. Vick, executive secretary of the Board of Annuities and Relief, has been elected chairman of the Inter-Agency Committee. The committee, comprised of the executive secretaries of the major boards and agencies of Presbyterian Church US, elected Dr. John F. Anderson vice-chairman of the committee. Dr. Anderson is executive secretary of the Board of Church Extension.

Paper's Feature Notes Unique Dendy Pastorate

ASHEVILLE, N. C. — Managing Editor Henry B. Dendy of the *Journal* was the subject of a full page feature article in a recent Sunday edition of the Asheville *Citizen-Times*. He has announced plans to retire from the pastorate of the First Church of nearby Weaverville, and the story said the event will mark the end of an era.

In June he will complete 45 years of service as minister of the church.

(The retirement) "will mark the end of an era," the story said. "It will bring to a conclusion a pastorate unique in Presbyterian annals. Rarely has a Presbyterian minister continued to serve the same congregation throughout his career of 45 years, and rarely — if ever — has the first pastor of any church stayed so long."

Dr. and Mrs. Dendy expect to continue living in Weaverville. The congregation has given them a lot near the present manse, and they plan to begin construction of a home in the near future.

Dr. Dendy is expected to devote more time to the work of the *Journal*. He was its first editor — from its beginning in 1942 until 1959 — and has directed all of its business departments (circulation, advertising and finance) during all of its life. He will continue as managing editor.

The growth and work of the Weaverville congregation was reviewed in the article, which was accompanied by four pictures. The just-organized church had 10 members when the Dendys came to Weaverville on their honeymoon in 1922. At the end of 1966 it had 423, with a net gain of 23 during the year, including 12 professions of faith. Contributions totalled \$39,415 last year, with \$20,302 going to benevolences. The congregation has sent more than 50 per cent of its income to benevolences during the last eight years.

Sixteen of the church's sons and daughters have gone into full-time church vocations. The congregation provides full support for one missionary and partial support for two additional overseas missionary couples and one home missionary.

In addition to serving the Weaver-ville congregation and the *Journal*, Dr. Dendy has, at various times, also served as superintendent of home

missions for Asheville Presbytery and as pastor or supply of these neighboring churches: Dillingham, Ivy Park, Red Oak and Brittain's Cove.

He has held a variety of presbytery posts, including the chairmanship, since 1936, of the board which administers its children's home. ☐

Leaves \$1 Million

DAVIDSON, N. C. — Presbyterian institutions and agencies were left nearly \$1 million by 82-year-old Miss Mary Erwin Young, who died here Jan. 3. She stipulated \$30,000 for the Board of World Missions, \$30,000 for the Edgar Tufts Memorial Association and its three institutions at Banner Elk, \$20,000 for Davidson College, \$30,000 for the Presbyterian Home (for the aged) in High Point, N. C., and \$30,000 for an endowment fund for the Barium Springs (Synod of North Carolina) Home for Children. After another \$53,000 goes to friends and distant relatives the remainder of the estate — about \$800,000 before taxes — is to be divided between the Barium Springs home and the Banner Elk institutions (Grandfather Home for Children, Cannon Memorial Hospital and Lees-McRae College), with the Barium Springs home getting three-fourths. ☐

Plan UPUSA-RC Journal

NEW YORK — Plans for joint publication of a unique multi-media communications service were announced here by the United Presbyterian Commission on Ecumenical Mission and Relations and the Catholic Foreign Mission Society of

No Bystanders

Irvin S. Cobb once said, "In politics I am a Democrat, in religion an innocent bystander." The bystander is obsessed with security and for that reason is never secure. The Christian knows there is no security in this world except in the love of God in Jesus Christ. In this way the Christian is a sort of gambler; the bystander never is. The Christian bets his life on this: "I know Whom I believe in . . ." — EMIL F. WENDT in a tract by *Tract Mission*.

America. The service, entitled "New," will include material presented through art work, print, and sound. Each issue will include a two-side, seven-inch unbreakable record, along with printed illustrative and informative materials. ☐

Winter Institute Set By Reformed Seminary

JACKSON, Miss. — Plans for the annual Winter Theological Institute have been announced here by the sponsor, the Reformed Theological Seminary. Dates for the event are March 6-8.

James I. Packer, warden of Latimer House, Oxford, England, will be a featured speaker.

Also lecturing will be Merrill C. Tenney, dean of the graduate school at Wheaton College; Paul G. Schrottenboer, executive secretary of the Reformed Ecumenical Synod; and Donald B. Patterson, pastor of the McIlwaine Memorial Presbyterian church, Pensacola, and director of the Pensacola Theological Institute.

Site of the meetings will be Westminster church here, and meals will be served at the seminary. Further information is available from the seminary, 5422 Clinton Boulevard, Jackson, Miss. 39209. ☐

Missionary Briefs

JAPAN — Dr. and Mrs. Frank A. Brown Jr. have returned to the field following furlough, and the Rev. and Mrs. James B. Moore are scheduled to return during February.

BRAZIL — Miss Joan Schrenk has returned to the field following furlough.

JAPAN — Birth of a daughter, Jane Ellen, has been announced by Mr. and Mrs. Dan Moore. ☐

Heads UPUSA Men

CLEVELAND — Edward B. Lindaman, an executive for North American Aviation, Inc., working in the Apollo space project, has become president of the National Council of United Presbyterian Men. Mr. Lindaman, of Fullerton, Calif., succeeds William P. Heuchert of Philadelphia as head of the organization, which has a constituency of about 400,000 in the United Presbyterian Church USA. ☐

Missionaries All

REV. BENSON CAIN

In much Church talk today, "mission" has replaced "missions," when reference is made to the overseas work of the Kingdom. However, whether one is a foreign missionary, home missionary, or layman in his own church, each person has a mission to perform. In this sense, all have a mission.

Possession of different *gifts* of the Spirit means that to one is given the word of wisdom, to another, the word of knowledge, to another, faith, to another, the gift of healing, to another, the working of miracles, to another, prophecy, to another, discerning of the spirits, to another, divers kinds of tongues, to another, the interpretation of tongues (I Cor. 12:8-10).

And there are different *callings* of God: "And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues" (I Cor. 12:28).

In Daily Practice

Yet there is a sameness of mission in the midst of the diversity of callings. Each Christian should covet earnestly the best gifts. I Corinthians 13 stresses the love which each Christian should have. The New Testament teaches that each Christian is a priest. The Reformation emphasized the priesthood of all believers. And each Christian is to witness to Christ before the world.

In Ephesians 4:15, Paul stresses "speaking the truth in love." This is what each must do to fulfill his mission. Pastors, educators, doctors, workers, all Christians can be missionaries where they are if they do this. Overseas, a Christian mission-

ary not doing this is missing his central mission.

What does this mean?

Speaking the truth in love refers to absolute *truth*. The truth is not philosophical speculation about God. The truth is that which is absolutely so.

Sin blinds man to the truth. Sin must be revealed. False worship becomes an excuse for ignorance of the truth in the pagan mind. A false life on the part of the believer is forbidden. A variant reading of the verse above suggests "... *doing* the truth in love." At any rate, the Christian life and word should agree.

However, it is not enough to use Christian words and in so doing claim to be speaking the truth. False interpretations can negate the obvious truth. Paul said this in Galatians 1:8-9:

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed."

This truth we must speak honestly in love to all men is the Gospel. Central in the Gospel is the substitutionary atonement of the Son of God. This doctrine of Scripture is widely rejected today in favor of moral and mystical influence theories.

Word And Work

Jesus was not a human religious genius, but the Second Person of the Godhead, the Son of God become flesh. His work was not to be primarily an example for man to follow, a teacher of ethics alone or a revolutionary to effect the renewal of the degraded culture of society.

His work was to satisfy the divine

justice of the Father as priest and sacrifice. His whole life was perfect, without sin. In the end, He offered up Himself as a sin-sacrifice for all who will call upon Him. Only through redemption have all areas of society been helped as He has changed sinful hearts.

The Old And The New

The meaning of sacrifice in the Old Testament is our basis for understanding sacrifice in the New Testament. In the Old Testament, sin was imputed (that is, not actually but typically transferred) to the animal and the animal, though innocent of sin, was killed instead of the sinner. Without this understanding of the background, it is impossible to understand the New Testament.

The newer versions of the New Testament usually translate *katallasso* as reconciliation rather than atonement. This is seen in Hebrews 2:17, even in the King James Version.

To some there is a bad connotation in the word "atonement." Nevertheless, if "reconciliation" be used instead it must be understood that the cross reconciled believers to God only because in the cross God's divine justice was satisfied in His Son's dying for sin in place of the sinner who deserved God's wrath.

Benjamin B. Warfield explains this doctrine in *The Person and Work of Christ*:

"The Biblical doctrine of the sacrifice of Christ finds full recognition in no other construction than that of the established church-doctrine of satisfaction.

"According to it, our Lord's redeeming work is at its core a true and perfect sacrifice offered to God, of intrinsic value ample for the expiation of our guilt; and at the same time is a true and perfect right-

The author is a missionary of the Presbyterian Church US, serving in Japan.

teousness offered to God in fulfillment of the demands of His law; both the one and the other being offered in behalf of His people, and, on being accepted by God, accruing to their benefit;

"So that by this satisfaction they are relieved at once from the curse of their guilt as breakers of the law, and from the burden of the law as a condition of life; and this by a work of such kind and performed in such a manner, as to carry home to the hearts of men a profound sense of the indefectible righteousness of God and to make to them a perfect revelation of His love;

"So that, by this one and indivisible work, both God is reconciled to us, and we, under the quickening influence of the Spirit bought for us by it, are reconciled to God, so making peace . . .

"Eternal peace between an angry God and sinful men, and internal peace in the response of the human conscience to the restored smile of God."

To God Or Man?

There are many theories of the atonement. Most of them are in antithesis to the plain teaching of Scripture. These aberrations are based on the idea that the cross is directed toward man. But the New Testament directs the cross toward God in behalf of men.

The cross has significance in the context of Jesus' own words. In the Last Supper He clearly interpreted His death as blood shed for the remission of sins. In John 17 Jesus prayed, "I have glorified Thee on earth; I have finished the work which Thou gavest Me to do."

On the cross He cried, "It is finished." This all points to the cross as the work given Him to be finished. Christ died as a sacrifice for us and the sacrifice was offered up unto the Father to satisfy divine justice.

Watered Down

Sin was dealt with seriously and decisively on the cross. Modern dilutions of the doctrine of sin try to make the atonement unnecessary. But the Bible is plain. The Book of Hebrews sees the blood of bulls and goats as unable to take away sins, but the blood of Christ, offered by the Lord Jesus Christ Himself for the absolute remission of sins,

as utterly sufficient (Heb. 10:4, 18).

Again Dr. Warfield explains it:

"Surely it is only where the sense of the heinousness of sin has practically passed away, that man can imagine that the holy and just God can deal with it lightly. If we have not much to be saved from, why, certainly a very little atonement will suffice for our needs.

"It is after all only the sinner that requires a Saviour. But if we are sinners, and in proportion as we know ourselves to be sinners, and appreciate what it means to be sinners, we will cry out for that Saviour who only after He was perfected by suffering could become the Author of eternal salvation."

Mission, therefore, has to do with man as sinner. It is only incidentally related to man as a maladjusted social being. *Mission* needs to preach the blood of Jesus Christ as the only means whereby sinners can approach God.

Rather than to be *primarily* concerned about man's need for medicine, education, social justice, and civil rights (which were all needed in Paul's day, by the way), we should be *first* concerned as was Paul "to be free from the blood of all men" by preaching the Gospel to those who perish.

Jesus redeems us by His blood, not by social programs. Each Christian's mission should first be to preach Christ. Perhaps a second mission might be to minister to the household of God.

Social implications of the Gospel cannot be denied, but they should

never take the place of that Gospel. We should be concerned with both at once, but by all means emphasize the spiritual needs of men over their physical or social needs.

There are other expressions used in the New Testament to describe the richness of the salvation offered in the Gospel. The father received again the son who ran away. The shepherd sought the lost sheep. The ransom was paid for many.

A forensic declaration of righteousness is made by God. But undergirding each and all of these and other expressions, it is the substitutionary atonement of Christ, the Godly dying for the ungodly, the sinless one becoming sin, the innocent suffering for the guilty, to give validity overall to the Father's forgiveness.

Salvation is not cheap or sentimental. It was objectively wrought by flesh and blood by the obedience of the Son of God in behalf of sinners. It is this satisfaction of divine justice that is also seen in the resurrection, an event which cannot be separated from the atonement.

Let us rejoice in the wonderful blessing of salvation which we have known, and spread the good news in our every day life. Each has a calling or mission. God gives gifts to each of us to fulfill our callings to His glory.

Let us pray for the fullness of the Holy Spirit so that we may be able clearly and boldly to speak the truth in love. And let us use God's gifts of the Spirit to fulfill this mission.

Have You Claimed Calvary?

C. STACEY WOODS

Both Jews and humanistic liberals refuse to accept Isaiah 53 as referring to Messiah Christ, the suffering servant of Jehovah. To the Jew the concept of Messiah as humiliated, rejected, and slain is abhorrent; yes, impossible. To the liberal, these verses may be a hymn or poem extolling the idea of redemption through suffering; but nothing more. In spite of a New Testament reference like Matthew 12:15-21, which clearly points to Christ as the fulfillment of Isaiah 52:13-53, these

unbelievers, rejecting the supernatural prophetic element of Scripture, search for some application in the days of Isaiah or other history.

True, these verses teach the truth of redemption through suffering; but they teach much more; namely, the principle of atonement for sin by substitution. When we read, "He hath borne our griefs . . . He was wounded for our transgressions. . . the Lord hath laid on Him the iniquity of us all" — can these words mean anything else but vicarious

suffering and death for sin?

All comments and explanations of these sacred verses fall short unless we who read them have a personal relationship with the Lord Jesus, once crucified, now risen—our ever-present Lord. He still bears in His hands, His feet, and His side the scars of the suffering He endured when He was crucified for us. Until we can say — not just as an exposition of doctrine but as an experience of faith — “He was wounded for my transgressions; He was bruised for my iniquities,” we know little of Christ. Until I stand before that cross and see *Him* there for me, tak-

ing my place, bearing my sin — what do I know of true Christianity?

The word Christianity is not a good one, conjuring up, as it does, misrepresentation, misunderstanding, and actual denial of Christ. Not until we stand before the cross and realize that beyond the disgrace, the humiliation, and physical suffering of Christ, God there poured out on His beloved Son His wrath and indignation against us, the sinners because of our sin; until we see Christ nailed to our cross and realize that we should have been nailed to that cross; until we see Him naked, suffering, bleeding, and

dying because of our sin — we know nothing of permanent value. All knowledge, whether of atomic energy or satellites spinning in space, is of no eternal consequence unless we have this divine knowledge and experience. You may go to the moon, you may take your vacation on Mars — these are of no avail until you have climbed that lonely hill of Calvary and, seeing Christ nailed to that cross, and you yourself at the foot of that cross — broken, undone, repentant, you say “Yes, Lord Jesus, You took my place; You have died for me.” — From *The Sunday School Times*. ☩

Churchmen living off the fruits of the Gospel while preaching another gospel are

Theological Parasites in Missions

REV. ROBERT CALVIN GUY

The missions movement was born in men who discovered a genuine, personal relationship to Jesus Christ. It was true in the first century. It was true also in the beginning of the modern mission era.

But many a mission board today is practicing missionary strategy based on an unacceptable theology, sociology and ecclesiology. Even the most evangelical boards are deeply affected by what is defined as “necessary” involvement in social service. And many are neglecting basic spiritual responsibility to a degree which they do not realize.

The modern missionary movement owes much to the pietists who emphasized personal relationship rather than creedal, correct but cold theology. Conflict soon developed between the confessional Church and the pietist movement in which men found new warmth and new relationship to Jesus rather than to a theology, however correct.

The pietist movement is usually connected with August Francke and Philip Spener in the early part of

the eighteenth century. Out of its warmth came the ministry of Ziegenbalg and Plutschau to India. The movement received additional fervor and definition from Count Zinzendorf and the Moravian movement.

This in turn had a great influence on John Wesley. Out of the Wesleyan revivals six things of great importance to England emerged; the Methodist Church, the Low Church party in the Anglican Church, prison reform, the end of the slave trade, the modern Sunday School movement, and the modern missionary movement.

Wesley died in 1791, just as the modern era of missions was beginning.

Currents across the Atlantic moved in a similar direction. Revivalism became an answer to inroads of rationalism. The Rev. Timothy Dwight became president of Yale in 1795. The school had become known for its immorality and infidelity. When the students were given the opportunity to pick a subject for their annual debate they were greatly surprised that the new president allowed their choice: “Are the Scriptures of the Old and New Testaments the Word of God?” Rationalism and deism were the vogue on campus. The students, in prideful intellectualism, were pre-

pared to cut the Bible to shreds. Student after student declared that the Old and New Testaments could not be called the Word of God.

Then President Dwight spoke. “He had little difficulty in demolishing every argument of the students. . . . Deism was defeated,” says Jerald Brauer in his book, *Protestantism in America*. A new missionary movement was beginning.

Modern Missions Born

By 1797 the Second Awakening was in full swing. It had a great influence on missions. By 1810 S. J. Mills and Adoniram Judson were calling American Congregationalists into missions. Baptist missions in America were organized in 1814. In Germany too there was religious revival in the first third of the nineteenth century, with similar effects. All of these forces converged in the modern missions era.

The first century of modern missions was the time of beginnings. Zealous men went to the corners of the earth. They did not go in great numbers but they saw great results.

Hawaii serves as a good example of what happened. The Great Awakening in Hawaii took place in 1835. The mission there was only 15 years old at that time. Within

The author has been a professor of missions at Southwestern Baptist Seminary since 1946. This article is reprinted from WORLD VISION MAGAZINE, with permission.

30 more years it swept 50 percent of the population of the island into the churches. It had great spiritual depth.

But Hawaii also illustrates the broad trend which set in after mid-century. From a membership of 50,000 in 1865 the Christian community declined to less than 5,000 in 1898.

Many factors caused this decline. The importation of workers from Japan and the Philippines diluted the Christian community. Many Hawaiians died. Others turned away from the church. One reason for their turning was probably the overly stringent moral demands of the Puritans.

Another reason was the weakened theology of the last half of the nineteenth century.

The influence of a liberal theology in Hawaii began with the return of missionary children educated in liberal schools in America. In 1860 some of the students preparing for missionary service wanted to finish their studies in Europe where they could get German rationalism firsthand.

In 1877 the Rev. C. M. Hyde went from America to become president of the North Pacific Missionary Institute in Honolulu. He served for 22 years. When he died, four-fifths of the pulpits on the island were filled by Hawaiians whom he had trained.

A 'Liberal' Leader

Hyde had an admirable manner of life, but he was unquestionably identified with the liberal wing of the American Board of Commissioners for Foreign Missions. He was said to be much more in sympathy with the broad humanitarianism of Mark Hopkins than with Calvinism as he had seen it in his schooling.

This again brings us to the influence of theology on missions. The missionary movement of the nineteenth century was just maturing when the work of Charles Darwin made its impact on the theological world. His book *On the Origin of Species by Means of Natural Selection* was published in 1859. It aroused a storm of controversy.

In 1871 *The Descent of Man* suggested that the human race derived from an animal of the anthropoid group. These conclusions of a competent naturalist made a deep impression on some theologians, especially those who were swayed by the

earlier currents of deism and German rationalism.

Darwin's theories in natural science reinforced the sociology of Herbert Spencer. Moved by genuine concern for the well-being of man, fighting some of the destructiveness of the industrial revolution, and laying hold on some of the opportunities for material improvement which the revolution provided, Spencer and his followers began to preach inevitable social progress. (The 1860's became known in the world of social ethics as the "soup and soap" era.)

This was a corollary to the doctrine of inevitable upward progress in natural evolution. It seemed to furnish scientific undergirding for all the utopian societies which had been dreamed of from Plato through Sir Thomas More.

The major mission boards began to be influenced in many ways by the theological presuppositions of that age. Europe and the eastern seaboard of the United States were centers for both theological speculation and missionary administration.

This does not mean that all mission administrators or all missionaries were "liberal" in their theology. In fact, as one of my students summarized one day, history seems to suggest that the men who got the most religion went to the mission field. But the tide of thought was to de-emphasize the supernatural and to emphasize the natural and the material.

Theologically it may be said that God, sin and redemption passed from the center of the stage. Attention shifted to man and his needs. Social welfare was stressed instead of the Biblical call to repentance.

Repentance Replaced

A few incidents of the life of Christ, like the two occasions when He fed the multitudes, were magnified to become the major emphases of the New Testament. Evangelism without medicine became almost suspect. Somewhere during these years the call to repentance and commitment to Christ became almost an embarrassment. Meanwhile every social service was lauded.

It was a fairly subtle change but mission strategy in nearly every major denomination showed the impact of it.

Many factors of the era made this possible. The peace of Britain made

men believe the world was getting better and better because Britain had enough army-navy to keep most of the brushfire wars localized. No major conflagrations developed under her watchful eye.

The industrial revolution was giving more of the fruits of the earth to more of the people of the earth. The so-called Christian nations were assuming a "burden" for the welfare of the "pagans." This was a major part of the "white man's burden."

The "parliament of religions" idea gradually developed and led eventually to the Jerusalem Conference of 1928. Christians were shamed out of their claims for the uniqueness of Christ and were urged to join in the creation of a brave new world by an eclectic religion. "The best from each for all" could have been the motto.

Perhaps the strongest expression of this "service and union with all religions for the betterment of the entire world" is seen in W. E. Hocking's *Re-Thinking Missions*, published in 1932.

Evangelism Limited

By this time the work of most missions was heavily involved in social service. This severely limited the effectiveness of basic evangelism, defined as gathering converts into worshiping congregations.

The theological response to this trend was enunciated in Hendrik Kraemer's book, *The Christian Message in the Non-Christian World*. It is one of many books since issued which define the uniqueness of the Christian message and Christ as the only hope of salvation.

The missionary movement was born in an atmosphere of personal fellowship with Christ, in an unashamed supernaturalism. Evangelism and missions tend to be destroyed by the spirit of rationalism and liberalism. However much good liberal theologians may accomplish by social emphasis, they have never proved able to gather large numbers of unbelievers into worshiping congregations.

To this degree they are parasites. The organism out of which they grew tends to be destroyed, or at least greatly diminished, by their work. It is time the Church fully understood this.

We are proceeding toward a time of no religion at all.—BONHOEFFER.

An Island Church: Started By Shipwreck

JOHN W. TAYLOR

Good Presbyterians do not often establish a church by accident, but that is exactly what happened on Grand Cayman Island, British West Indies.

First, look on the map and locate Grand Cayman Island. In the Caribbean Sea about midway between Cuba and Jamaica, the largest of a group of three islands is referred to as Grand Cayman. Georgetown is the capital and the largest city. Present population is about seven thousand inhabitants, predominantly of Scotch lineage.

In its physical aspects, the island is about 22 miles long and four to five miles at its greatest width. In every respect it is a typical tropical island — the temperatures range from 60 to 80 degrees the year round.

The city of Georgetown is modern, quiet and clean with several nice hotels, but unique in that there are no telephones — they are not wanted! The island is served by two major air lines about a couple of hours out of Miami. Commercial fishing and shipbuilding are the two principal industries.

With this as background, let us turn our attention to the exciting history of the Presbyterian Church of Grand Cayman.

By 1845 the Presbyterian Church was already established in nearby Jamaica. From there in the same year, the Rev. Hope Waddell set out in a sailing vessel for Nigeria, Africa to become a missionary.

Normally the hurricane season is from August to October. The ship on which Mr. Waddell traveled started its voyage in that period and met with misfortune. Caught in a severe storm shortly after setting out on the journey, the ship capsized. A number of hands were lost but providentially Mr. Waddell somehow managed to cling to the ship

which drifted on to Grand Cayman Island, then known as Las Tortugas.

Looking about the island, Mr. Waddell soon discovered the lack of spiritual culture among the natives and established a small mission. He soon was assisted in his work by the Rev. William Niven, on furlough from Jamaica, whose ship had been proceeding from Jamaica to Scotland when Mr. Niven became attracted by the challenge on Grand Cayman.

By the following year of 1846, the Presbyterian Church was solidly established in Grand Cayman. A volunteer, Rev. James Elmslie, a member of the Presbytery of Jamaica, came to Grand Cayman to engage in full time work. Mr. Elmslie labored here until his death in 1863. The Georgetown church is named the Elmslie Memorial Church.

The present Elmslie Church, built in 1922, is unique in its architecture for a very good reason. The contractor was a Scotsman by the name of Rayal Bodden — He was a shipwright and the interior walls and ceilings reflect the characteristics of the shipbuilding industry on the island.

Over the years the Church grew steadily and there are now ten Presbyterian congregations. These are officially one of the five presbyteries of Jamaica and they also maintain strong relations with the Church of Scotland. Partial support is given by Presbyterian churches in the United States.

The main church in Georgetown not only was concerned with the spiritual guidance of its members but took an interest in education as well. The Rev. George Hicks, who served from 1935 to 1958, was the prime mover in establishing a city high school which was financed by contributions from the presbytery. It is the only high school in a community which previously had none and the school is a distinct credit to all concerned.

Present pastor of the Elmslie Church is the able and affable Rev. A. D. C. Greer, a native of Scotland. He is both competent and eloquent and is doing a fine work there on the island.

Interestingly enough, Mr. Greer has worked out an agreement with other Protestant churches to abstain from establishing other evangelical churches on the islands as the Presbyterians have the situation "well in hand."

Presbyterians everywhere can be proud of the Church on Grand Cayman Island in the Caribbean where it is always warm in temperature—and in the hearts of its people. ☐

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The author is a Presbyterian from Tampa, Fla.



Why 'Witness' Against Poverty?

For several of the Churches affiliated with the National Council of Churches, this is the "mission" or "witness" season of the year. And where the program of the denomination also dutifully follows the instructions from 475 Riverside Dr., New York, the people are studying "poverty" in connection with the mission of the Church.

Most Presbyterians we know have taken with surprising calmness the official switch in emphasis from "people are lost without Christ" to "people are poor without our wealth," as the concern of the Board of World Missions.

A few churches we know have had the courage to reject the Assembly-approved corruption of the Great Commission and devote the "witness" season to an earnest study of what Christ's witnesses should be doing instead. But a surprising number un-protestingly have bought the official study book and are spending valuable hours convincing themselves that the Lord's last command was, "Go ye into all the world and relieve poverty."

There is an encouraging side to the picture, nevertheless. If the celebration of the "witness" season in the approved way serves to bring home to the Church a clear awareness of how far denominational leaders have wandered from their Biblical imperative, the season will not be misspent.

It is to be hoped that the *political* angle in the approved seasonal emphasis will not be overlooked. Here is not so much a call for Church agencies to act as it is a bid for political pressure to be applied to government (and in the name of world missions).

No one really expects the Board of World Missions or the Board of Church Extension to divert any of their badly needed project funds overseas and at home to the war on poverty. Nashville has no intention of reducing missionary salaries in order to buy food for hungry Paki-

stanis. And Atlanta is not seriously considering the diversion of some of its share of the world missions offering to the Job Corps.

Since the Church's agencies are urging action against poverty with little likelihood that much of their funds will be spent in the war, there must be something else expected from this seasonal emphasis.

We fear that the world missions season is being used as a lever to prod Washington into a greater sharing of United States' wealth abroad and a greater "levelling" at home. ☐

The Cart's Before the Horse

The vocal, almost hysterical support for Adam Clayton Powell by some highly placed church leaders is of more than passing significance in the modern church scene. (See *Journal*, Jan. 25.)

This phenomenon may help to clarify the immense gulf separating traditional Christianity from the social activism which has replaced it at high levels in almost all the major denominations.

Time was when religion consisted of man's relation to God *first*, calling into attention considerations of righteousness and holiness ("Without holiness no man shall see the Lord" — Heb. 12:14). Social concern was considered an *effect* of such a primary relationship. A Christian treated his fellowman with respect because he first had come to know the love of God in Christ Jesus.

Today, religion, for many activists, consists of social action. The Church is in the business of applying its influence and energy to the solution of social problems. Questions of doctrine and even of morals take a back seat to the racial questions of the day. And the unforgivable sin is no longer blasphemy, but social misconduct.

So the head of the National Council of Churches' Commission on Religion and Race, and the head of the United Presbyterian Church's Commission on Religion and Race, and a Washington, D. C. Presbyterian US pastor often in the news, and the Presbytery of New York, have joined in deploring the treatment given Congressman Powell by his peers in Washington.

People who have not been able to believe that Christianity has undergone radical change in the thinking of top churchmen should take note.

Here is concrete expression of the view that morality, righteousness, holiness — a man's personal integrity before God — are not as close to the heart of "relevant" religion as social activism.

(Remember the statement of the bishop who greatly deplored the agitation over Bishop Pike because it left the Church wasting its time with "peripheral" matters when there was a mission to be taken care of?)

The Church no longer can muster a clear, ringing affirmation on any doctrinal point, or any matter of purely spiritual import. She can only speak loudly enough to be heard when there's a social question to be answered.

Is not this something to ponder? ☐

Rebellion Against God

It is now standard practice in at least a dozen New York City schools to upgrade the records of students on transcripts sent to colleges, or to omit their failures to obtain passing grades. School officials admit that it is dishonest, but state that it is necessary in order to get young people into the city universities.

But if a student cannot make a passing grade in high school there is little hope that he will be able to do so in the university. If professors and school officials resort to basically dishonest practices, what can be expected of the students? If men and women will not be truthful, there is no hope of maintaining free government. If public officials will not keep their promises to the electorate, there is no way of choosing the most capable men to administer public affairs. If witnesses will not tell the truth in the courtroom, juries and judges cannot administer justice among us.

Failure to observe the Command-

ment against bearing false witness will destroy freedom and bring authoritarian government upon us.

We read of a senator who cheated at Harvard — of widespread cheating on grades at one of our military academies — and of a great lapse in standards of truthfulness. There is little respect for the Lord's Day—while coveting and legalized stealing are the central themes of the welfare state. As a result, crime, including murder, far exceeds all records. The FBI has just announced that shoplifting increased 93 percent this past year.

What has happened to our peaceful and law-abiding society? A vast change has taken place in our country. The youth of our generation were taught to believe in God and to respect and follow the teachings of the Bible. But it is no longer so, and moral law has grown dim in the conscience and mind of the American people, so that it no longer governs their actions.

But organized society cannot exist without discipline. If we are unwilling to discipline ourselves by a voluntary loyalty to the moral law of God as set forth in the Bible, summarized in the Ten Commandments, a degree of chaos and lawlessness will come upon us that will make inevitable some sort of authoritarian regime. Then we will become the victims of a cruel police state. This has already happened to a large part of the world, and we are not immune.

We may fear God and keep His Commandments and thereby enjoy peace, self-government and prosperity, or we may become the terrorized victims of the tyrants in their efforts to impose some sort of man-made discipline upon men who have rebelled against the laws of God — From *Christian Economics*. ☐

We Must Repent!

We must carefully remember that without repentance no soul was ever yet saved. We must know our sins, mourn over them, forsake them, abhor them, or else we shall never enter the kingdom of heaven.

There is nothing meritorious in this. It forms no part whatever of the price of our redemption. Our salvation is all of grace, from first to last. But the great fact still remains, that saved souls are always penitent souls, and that saving faith

A LAYMAN AND HIS CHURCH



Home To Roost

Dr. L. Nelson Bell

"And the Lord said unto Joshua, Get thee up, wherefore liest thou thus upon thy face? Israel hath sinned."

If there is to be a resurgence of spiritual power in the Church there will have to come a realization that God's Word will have to be honored and believed.

In recent days reports from Miami tell of church leaders deploring the apathy, weakness and lack of spiritual perception among the rank and file of church members.

The simple fact is that we now have a generation of church members who have not been fed the spiritual food of the Word of God. No wonder they have no unswerving moral convictions. These convictions come from a realization that the Bible is the most modern and up-to-date Book in the world. That in its pages are to be found the answers for every personal and national problem of this atomic age in which we live.

Throughout the United States the students in the majority of the theological seminaries are graduated with an impaired view of both the inspiration and the authority of the Bible. Church leaders may bemoan the spinelessness of the average church member but until they recognize that they are but seeing an effect from a cause — a people uninstructed in the Word of God — the situation will not be remedied.

in Christ, and true repentance toward God, are never found asunder.

This is a mighty truth, and one that ought never to be forgotten.

Do we ourselves repent? This, after all, is the question which most nearly concerns us. Have we been convinced of sin by the Holy Spirit? Have we fled to Jesus for deliverance from the wrath to come? Do

Not until the bankruptcy of liberal Christianity is recognized and admitted can there be improvement. The ringing assurance of a "Thus saith the Lord" will have to be substituted for the "assured findings" of modern scholarship. A humility not yet in evidence must come before there will be a change.

God's Word has been held up to dissection, scrutiny and criticism until some of those responsible for the present situation are beginning to become alarmed at the effects of teaching and preaching based on a book composed of human wisdom and error—even fraud—combined with divine truth.

If there is to be a change in the pew there will have to come a mighty revival in institutions of learning and in the pulpit. Liberals will have to learn that the Word of God is not theirs to be "liberal" with as they see fit. It is given to sit in judgment on man, not man on it.

If the churches of America today are filled with uninstructed, worldly minded and powerless members there is a reason:

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

The Church has thrown strange ingredients into the melting pot of public religion in our time. No wonder idols are abroad in the land. ☐

we know anything of a broken and contrite heart, and a thorough hatred of sin? Can we say, "I repent," as well as "I believe"?

If not, let us not delude our minds with the idea that our sins are yet forgiven. It is written, "Except ye repent, ye shall all likewise perish" (Luke 13:3). — BISHOP RYLE. ☐



SUNDAY SCHOOL LESSON

For February 12, 1967:

The Necessity of Personal Repentance

Rev. Wick Broomall

INTRODUCTION. Some of the foundational truths of our Christian faith and experience are found in Luke 13-14. Christ teaches here, both by concrete historical situations and by parabolic symbolism, the absolute necessity of personal repentance. He tells us plainly that commitment to Him involves our complete surrender to Him. The crowds surging around Him are sternly warned that His approaching visit to Jerusalem will be a decisive event in His life and in the lives of all who follow Him. All are called upon to sit down and count the cost of being a disciple of Christ the Lord.

I. TRAGIC EVENTS CORRECTLY INTERPRETED (13:1-5). Allusions of two events that brought tragic death to a number of people equate their horrible death with their abominable sins, but Christ gives the true interpretation of these events.

It is true, of course, that God has judged evil men immediately (Num. 12:6-15; 16:23-35; I Kgs. 13:4-6). But this does not prove that in every case of extreme calamity some extraordinary wickedness is involved. The Book of Job shows the fallacy of this type of reasoning. God's judgments come upon the wicked and the righteous alike (Matt. 5:45).

Pilate's slaughter was an act of premeditated malice; but those killed by the tower in Siloam were victims of what we speak of as "an act of God." But neither Pilate's act nor Siloam's contingent fall must be considered as God's judgment upon men for their unusually vicious character (cf. John 9:2; Acts 28:3-6).

Those who misjudge the calamities of others should consider their own spiritual state. Christ, like John the Baptist (Matt. 3:1-11), calls all men to repentance for their own sins, not for the supposed more heinous sins of others (4:17). Re-

Background Scripture: Luke 13—14

Key Verses: Luke 13:1-9, 34-35

Devotional Reading: Psalm 25

Memory Selection: Romans 2:4

pentance is a prerequisite of salvation ("except ye repent, ye shall all likewise perish" — cf. Luke 24:47; Acts 2:38-40; 3:19).

The judgments foreshadow the greater destruction in Jerusalem's fall. In a sense, Pilate's slaughter and Siloam's fall prefigure the fall of Jerusalem and the slaughter of vast numbers of the Jews in the devastation wrought by Titus, A.D. 70. The events alluded to here are a warning to the Jewish nation of a far greater destruction coming upon them later. The call to national repentance runs throughout the Book of Acts, but even these further opportunities met with resistance and rejection (Acts 13:45-51; 28:25-29; I Thess. 2:16).

II. A PARABLE OF EXTENDED GRACE (13:6-9). The vineyard represents Israel (cf. Isa. 5:1-7). God is the owner and Christ is the "dresser." The "three years" represent either the length of Christ's ministry up to this point or else the symbolic period of grace extended to Israel (the 40 years from Christ's crucifixion [A.D. 30] to Jerusalem's destruction [A.D. 70]).

A. God's Mercy in Delayed Judgment. God desires the salvation of men, not their destruction (II Pet. 3:8-9). God sent His Son in order to save men (John 3:17). He calls men now to repentance and salvation through Christ (Acts 17:30-31).

B. God's Plan is that Men and Nations Bear Worthy Fruit. Israel, in-

stead of being a fruitful "fig tree," became barren at the very time when her Messiah came. Christ found only "leaves" (the external identification) on Israel (cf. Matt. 21:19).

C. Privilege Misused and Grace Rejected. The time comes when, after blessings have been perverted and willfully rejected (Acts 13:45-51; Rom. 9:31-33; 10:19-21; 10:25), God withdraws His grace and sends judgment (Matt. 8:10-12; I Thess. 2:16; I Pet. 2:8). The day of grace has its end (Matt. 23:37-38).

III. THE PALSIED WOMAN HEALED (13:10-17). Satan had "bound" this woman in her physical condition for 18 years. This is the only place in the Bible where such language is used of an individual, although there are some other places where men are said to be captives of Satan (Acts 13:10; II Tim. 2:26). The reference to the woman as "a daughter of Abraham" may be understood that she was a physical descendant of Abraham (Matt. 3:9) or that she had the same faith as Abraham (Rom. 2:28-29; 4:12-16; Gal. 3:6-9, 29). It is hardly likely that Christ would have described her thus unless she shared Abraham's true faith (cf. John 8:39-40).

A. The Woman's Healing Described. Christ's spoken word ("Woman, thou art loosed from thine infirmity") and the means used ("And he laid his hand on her") accomplished the result. ("And immediately she was made straight, and glorified God"). This woman, obeying Scripture (Psa. 50:15), "glorified God."

C. The Reaction to the Woman's Healing. The ruler's indignation arose out of his legalistic view of the Sabbath. He even cited one of the commandments (Ex. 20:9). His attitude was that any kind of healing constituted work, thus violating God's Law.

The reply of Christ showed the

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inconsistency of the ruler's position (placing the needs of animals above human needs); the moral right belonging to the woman as a true "daughter of Abraham"; and the illegal right of Satan to "bind" her body any longer.

The adversaries of Christ were put to shame; the people "rejoiced for all the glorious things that were done by Him [Christ]." Thus they followed the example set by the shepherds (Luke 2:20).

IV. TWO PARABLES ON EXPANSION (13:18-21). These two parables are also found in Matthew (13:31-33) and Mark (4:30-32). Two somewhat different views have been held here: that the "growth" and the "leavening" indicate abnormal expansion and consequent deterioration; or that the "growth" and the "leavening" indicate normal expansion and final victory of God's kingdom.

Postmillenarians hold the second view and thus teach that Christianity will eventually cover the whole world with all men converted. Premillenarians and others holding the first view teach that the final state of Christianity will be one of outward magnitude and worldly splendor but also of inner decay, with many unconverted (II Tim. 4:3-4).

V. THE REJECTION BY ISRAEL; THE CALL OF THE GENTILES (13:22-30). Luke records that Christ is now on His way to Jerusalem. From this point on His mission in Jerusalem is central in Christ's plans. Thus this section (13:24-30) is a preview of what will take place as a consequence of His journey to Jerusalem.

A query is put to Jesus as to how many are actually saved. This question is answered by these facts:

A. *The gate is narrow.* The gate is narrow because only through Christ Himself may we pass through the gate (John 14:6; 15:1-9). It is only through Christ that we are saved (Acts 4:12). Redemption from sin is found only in Him (Matt. 1:21; Acts 10:43; Rom. 3:24). Christ alone has the keys (Rev. 1:18).

B. *The door will eventually be closed.* The day of grace and of opportunity is now (II Cor. 6:1-2), but the judgment is ahead of all men (Heb. 9:27). God is longsuffering in His extension of time for man's salvation (II Pet. 3:8-9); but there comes a day when the door is

shut (Matt. 25:10; II Pet. 2:5; 3:10).

C. *Admittance is not granted on a physical basis.* Some will suppose on the basis of their natural inheritance (cf. Matt. 3:9-10; John 8:33-44) that they have a prior claim on the kingdom of God. But Christ plainly informs them that this supposition is utterly untrue; in fact, they are indeed "workers of iniquity" and thus merit expulsion.

D. *The natural seed will be "thrust out."* This "thrusting out" of Israel means that the Gentiles now come into the place and privilege held so long by Israel. It is the fulfillment of the promise made to Japheth (Gen. 9:27; cf. Acts 13:46-48; 28:28; Rom. 11:25; Eph. 2:11-22).

E. *The Gentiles will come into God's kingdom in great numbers.* This fact was made known to Abraham (Gen. 12:3; cf. Gal. 3:8) and to the Old Testament prophets (Isa. 60:3; 61:9; 62:2; 65:1). The large influx of Gentiles into God's kingdom is recognized prophetically (Zech. 6:15) and realistically (Rom. 15:8-12; Eph. 2:13).

VI. FAREWELL JERUSALEM! (13:31-35). It is not exactly known what reason prompted these Pharisees to become interested in the physical safety of Jesus. Perhaps the best explanation is that, being in league with Herod, they were using this threat of bodily harm as a means of causing Jesus to flee to Jerusalem for safety. As a part of their sinister plans, this would be the very place to carry out their real purpose — the killing of the Prophet of Nazareth!

Christ gives a magnificent reply to the sinister plans of Herod and of the Pharisees. These points are evident: 1) the sovereign knowledge of Christ concerning man's intentions ("Go . . . tell that fox"); 2) the freedom of Christ's activities ("Behold, I cast out demons, and do cures today and tomorrow"); 3) the completion of Christ's ministry at its predetermined time ("and the third day I shall be perfected"); 4) the crucial climax of Christ's ministry at Jerusalem ("for it cannot be that a prophet perish out of Jerusalem"); 5) the rejection of Christ's ministry to Israel ("O Jerusalem, Jerusalem," etc.); 6) the judgment to be visited upon Israel for such rejection ("Behold, your house is left unto you desolate"); 7) the final appeal to the believing remnant in Israel ("Ye shall not see

me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord").

VII. SCRIBES AND PHARISEES SILENCED (14:1-6). Once again Christ comes up against the Pharisees with their legalistic ideas about the Sabbath. Christ answers the objection raised by propounding to them an unanswerable question ("Is it lawful to heal on the Sabbath day?"); by healing the afflicted man; and by showing how utterly inconsistent the Pharisees were. Thus He silenced them.

VIII. A PARABLE ON HUMILITY AND ITS APPLICATION (14:7-14). Four evils of self-advancement are pinpointed: 1) it betrays our sinful human nature; 2) it leads to embarrassment before others; 3) it robs one of true advancement; 4) it brings about, as a natural law, abasement.

Christ urges that the poor, not the rich, be invited to the supper prepared. This exhortation must be understood, however, to mean those who are spiritually poor and needy (Matt. 5:3; I Cor. 1:26; Jas. 2:5). The reference to "the resurrection of the just" must be understood in the light of the fact that both the wicked and the just are raised simultaneously at Christ's second coming (John 5:28-29; Acts 24:15). The "recompense" given at that time to the believer is part of his eternal reward (II Tim. 4:1, 8).

IX. THE PARABLE OF THE GREAT SUPPER (14:15-24). All men are invited to the "great supper" (that is, to salvation; John 3:16; 5:24), and God has made "all things . . . ready" (that is, the plan of salvation has been perfected by the death of Christ; John 17:4; 19:30). Those who were first invited (the Jewish people) rejected the in-

(Cont. on next page)

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vitation extended to them (cf. John 1:11; Acts 13:46).

Now the invitation is extended to the Gentiles everywhere (cf. Eph. 3:1-8). God's desire is that His "house" (that is, His kingdom) be filled with the decreed number (cf. II Pet. 3:8-9) but those who rejected the invitation given to them shall not "taste of my [God's] supper" (cf. Acts 28:24-29).

X. COUNTING THE COST OF DISCIPLESHIP (14:25-35). Christ, turning to the "great multitude" following Him on His way to Jeru-

salem, challenges the sincerity of their intentions by starkly pointing to the cost of discipleship with Him.

A. Absolute Allegiance. No human relationship must come between the disciple and his Lord. Here is totalitarianism in its purest form. The disciple must count all else as nothing in order to be Christ's own (Phil. 3:7-10).

B. Continuous Cross-Bearing. The Christian life is a total commitment of one's whole personality to Christ from the cradle to the grave (Gal. 1:15-16; 2:20; 6:14; II Tim. 3:14-15).

C. Inadequate Preparation. Christ

used two illustrations to show the basic need of adequate preparation for discipleship. The life of faith must not be entered upon in any flippant attitude of self-sufficiency.

D. Absolute Separation. "All" must be "forsaken" for Christ. The world must be given up with all of its allurements (Jas. 5:4; I John 2:15-17).

E. Ultimate Rejection. Christ's real sheep will be kept eternally (John 10:27-19; I Pet. 1:3-5); but the destiny of the apostate is horrible to contemplate (Matt. 7:22-23; II Pet. 2:1; Jude 4). ☐



YOUTH PROGRAM

For February 12, 1967:

The Church Session

Rev. B. Hoyt Evans

Scripture: Psalm 50

Suggested Hymns:

"Come, Thou Fount of
Every Blessing"
"Take Time to Be Holy"
"My Jesus, I Love Thee"

SUGGESTION TO PROGRAM

LEADER: Invite your minister or one of the elders of your church to attend the meeting. After the young people have presented the material given below, let him describe the organization and work of your session and answer questions which the young people may have.

PROGRAM LEADER'S INTRODUCTION: In our program on "The Ruling Elder" we noted that a Presbyterian Church is a Church which is governed by elders. The governing is not done by elders individually but by elders in duly constituted bodies called "Church Courts."

In the Presbyterian system of government there are four grades of church courts: The Session, Presbytery, Synod, and the General Assembly. All of these courts are made up of elders, both teaching and ruling, and their authority, responsibilities, and powers are defined by the constitution of the Church.

FIRST SPEAKER: The session is made up of the minister or ministers

and the ruling elders in a local church. By vote of the congregation a church may decide on limited terms of service for ruling elders serving on the session. This system is often called the "rotary plan." Under it elders are usually elected for a definite term of years with the possibility of being reelected to additional terms providing a year elapses between terms.

During the time an elder is not in active service on the session, he does not cease to be an elder and he does not have to be reordained when he is reelected. An inactive elder does not normally attend meetings of the session and he does not have a vote.

The session is required to have stated meetings at least quarterly and it may meet whenever it is called to do so by the moderator. The officers of the session are the moderator, who is the minister, and the clerk. When a church is without a pastor the presbytery appoints another minister of the same presbytery to serve as moderator.

The clerk keeps a record of the proceedings of the session and also a roll of members recording baptisms, new members, dismissed members, deaths, and marriages. The records of the session are submitted to the presbytery once a year for examination and approval.

Some sessions carry on their work

as a single committee. Others organize themselves into committees which are charged with specific aspects of the work of the church. Church members other than elders are frequently asked to serve on such committees.

The committees are not supposed to act independently of the session. Reports of their recommendations are to be discussed and acted upon by the session as a whole. This is to say that the authority and responsibility for the oversight of a particular church is vested in the session.

SECOND SPEAKER: The duties and responsibilities of the session are clearly defined in the Book of Church Order which is a part of the constitution of the Presbyterian Church in the United States.

Some of the duties of the session pertain to the individual members of the church. The session is responsible for receiving and dismissing members, for knowing about the conduct of members, for disciplining those members whose lives are out of accord with the teachings of the church, and for instructing parents to present their children for baptism.

Other duties have to do with the officers, organizations, and work of the whole congregation. The session instructs, examines, ordains,

and installs ruling elders and deacons. It requires officers to meet their responsibilities, oversees the work of the board of deacons.

Responsible for the worship and educational work of the church, the session also orders collections for Christian purposes, and it has responsibility for the spiritual interests of the church and congregation.

The session is charged with keeping in touch with and making its contribution to the life and work of the church as a whole. It does this by knowing and observing the lawful actions of the higher courts as they apply to the session and the local congregation.

It elects elders to be representatives to the meetings of presbytery and synod and requires them to report on their attendance. These representatives may not be instructed by the session as to how they are to vote, but each representative votes his own conscience. Sessions also have the privilege of proposing to presbytery measures which they believe to be for the good of the whole church.

PROGRAM LEADER: From the list of duties which we have just considered it is easy to see that the responsibility of being an elder and a member of the session is very great. The members of a local church can make the work of the session easier and more rewarding by understanding and respecting their obligations, by praying for them, and by cooperating willingly with them in the doing of the Lord's work.

A Quiz on the Session and Its Work (Provide paper and pencils)

1. Who is ordinarily moderator of the session in a local church?
2. Who is the clerk of session in your church?
3. Are deacons members of the session?
4. Who is responsible for ordaining elders? Deacons?
5. How often are sessions required to meet?
6. Who chooses representatives to presbytery? Synod?
7. Who is responsible for the Sunday School in a local church?
8. Who receives and dismisses church members?
9. Who examines and approves the records of the session?
10. Who oversees the work of the board of deacons?

CATECHISM STUDIES



Rev. Paul G. Settle

104. Q. What do we pray for in the fourth petition?

A. *In the fourth petition, which is, "Give us this day our daily bread," we pray, that, of God's free gift, we may receive a competent portion of the good things of this life, and enjoy His blessing with them.*

The Lord Jesus tells us that it is right for us to pray for temporal (of this life or world) things. But we know that whatever we receive is a free gift. We have no claim on God's riches. He is not obligated in any way to help us. We depend wholly upon His grace and goodness for life and all that sustains it.

What do we pray for? Riches? Luxuries? Freedom from work, or school, or responsibility? No. We can pray for that which is truly necessary to support the good life. We pray for what is sufficient — and who knows this, but God? Therefore, God gives to everyone of us according to our need.

If all our worldly needs were supplied but we did not have the blessing of God's presence and power in our lives, we would be miserable. This would be like peanuts or potato chips without salt! Praise God, that He gives us not only our temporal needs, but He gives us Himself, as well!

* * * *

TEST YOUR UNDERSTANDING

In the light of this catechism answer, what should be a Christian's attitude toward gambling, cheating and the like?

SEARCHING THE SCRIPTURES

Memorize Psalm 145:15-16.

(Allow time for your minister or elder to speak to the young people about the organization and work of the session in your church and to

105. Q. What do we pray for in the fifth petition?

A. *In the fifth petition, which is, "and forgive us our debts, as we forgive our debtors," we pray, that God, for Christ's sake, would freely pardon all our sins; which we are the rather encouraged to ask, because by His grace we are enabled from the heart to forgive others.*

God graciously supplies our true needs in this life. Our greatest needs are not food, drink, and clothing, but the forgiveness of our sins. The sinner's greatest need is not peace, or security, or love, but to be reconciled to God. And God, freely, by grace meets this need. But only through Christ. His life of obedience, and His death to pay the just penalty for our disobedience, make it possible for God to forgive us. Christ paid our debt ("The wages of sin is death . . .") on Calvary.

We know that our sins have been forgiven and that we belong to God when we have the spirit of forgiveness. This spirit is only received from God. And, if we can forgive others, how much more can the God of perfect love forgive us?

* * * *

TEST YOUR UNDERSTANDING

Does Christ, in the Lord's Prayer, teach that our sins are forgiven because ("as") we forgive others? Does He teach that we will be forgiven *only to the extent* that we forgive others?

SEARCHING THE SCRIPTURES

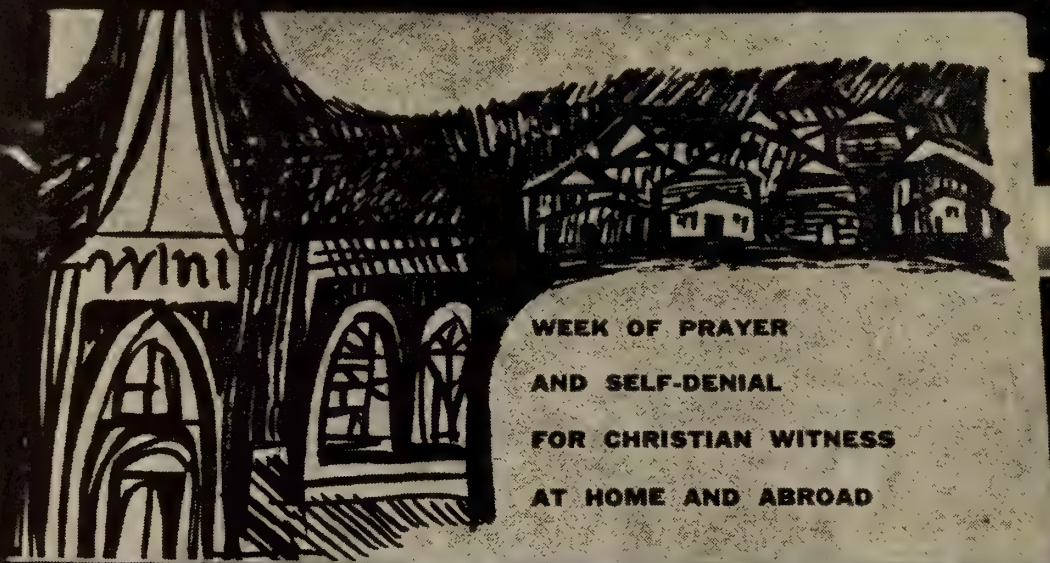
Use the following references to help answer the "Test" questions: Psalms 51:1; Romans 3:24-25; Matthew 18:23-35; 7:11.

answer questions which may be raised.)

Closing prayer.



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1967 Season of Christian Witness, Presbyterian Church in the United States

FAITH AND THE PHYSICAL WORLD, by David L. Dye. Wm. B. Eerdmans Publ. Co., Grand Rapids, Mich. Paper, 214 pp. \$2.95. Reviewed by Dr. Richard V. Beesley, Wheaton College, Wheaton, Ill.

This book helps put an end to the old myth that science is based upon "fact" and religion upon "faith" and, therefore, one is often forced to choose between the two.

Dr. Dye is Chief of the division of radiation effects for Boeing Aircraft Co., and holds his Ph.D. in physics from the University of Oregon. It is obvious that he is a dedicated Christian man as well.

The book attempts to make two major points. First, that the concept of "wholism" is true. Second, that both science and religion operate in the area of faith.

With regard to "wholism" (or "all truth is God's truth"), the author succeeds in pointing out that there is an integral relationship between faith and the physical world. This is far more than a mere compromise between science and religion. It is a comprehensiveness which unites all facets of truth and knowledge.

This work is highly recommend-

ed for students in philosophy and/or religion, but it will not hold the spell-binding interest of the average Christian. Certainly those of us who have occasion to speak in the area of Christian apologetics will find the book's central ideas, if not new, at least helpfully and freshly stated. ☐

UNDER NEW MANAGEMENT, by Samuel Shoemaker. Zondervan Publ. House, Grand Rapids, Mich. 148 pp. \$2.95. Reviewed by the Rev. W. Earle Stevens Jr., pastor, Westminster Presbyterian Church, Chattanooga, Tenn.

Dr. Samuel Shoemaker, well known rector of the Calvary Protestant Episcopal Church, New York, 1925-1952, and of the Calvary Protestant Episcopal Church, Pittsburgh, 1952-1962, has authored more than two dozen books and innumerable articles on the Christian faith.

Under New Management is taken from unpublished sermons, radio scripts, and articles which were gather-

ed together after his death in 1963. The 26 chapters are rather evenly divided under three headings: Living Is Experiment, Living Is Exchange, and Living Is Exploration.

Perhaps the thrust of the whole book can be summarized in a chapter entitled, "Turnabout: A Personal Story," in which Dr. Shoemaker tells the story of how he was brought into a life of dedication to Christ. He was in Peking, China, in 1918, and while teaching on a short term basis in a school supported by Princeton Seminary, the Lord said directly to him, "You want to do My work *your* way." The young teacher looked into a mirror, shook his finger at himself, and said: "You've got to come across or you've got to go home." With more will than emotion he then and there moved into the center of God's will for his life.

Elsewhere in the book he says, "We cannot ooze into such a great (Cont. on next page)

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SHADOW ACROSS THE SUN, by Betty Swinfrod. Moody Press, Chicago, Ill. 159 pp. \$2.95. Reviewed by Marjorie P. Singer, Salisbury, N. C.

With its background the pressures and tensions experienced in the busy homes of today, this book draws its reader into the mental anguish and suffering of Annette Bishop, talented young wife and mother.

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IF YOU TALK TO TEENS, by Louis O. Caldwell. Baker Book House, Grand Rapids, Mich. Paper, 149 pp. \$1.95. Reviewed by the Rev Loren V. Watson, associate minister, McIlwain Memorial Presbyterian Church, Pensacola, Fla.

This is a compilation of anecdotes, stories, quips, jokes, proverbs, illustrations, statistics, facets, poems and sayings, with a particular view to youth. Some are profound, some humorous, some informative. For the person — youth director, teacher or advisor, even parent — who needs to communicate with young people, this will offer some help.

Indices by subjects, names and Scripture references are appended. The author is a teacher at Southern Bible College, Houston, Texas. ☒

• • •
God speaks through His Word and His Spirit, and no leading of the Spirit will ever contradict the teaching of Scripture. — *Moody Monthly*.

If you are moving to an area where there is no congregation of the Presbyterian Church in the U. S. you may find an Orthodox Presbyterian Church nearby. A Directory of Churches and Chapels of the Orthodox Presbyterian Church will be sent upon request. Please address: Orthodox Presbyterian Church Directory, 7401 Old York Road, Philadelphia, Pa. 19126.

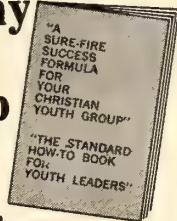
TODAY'S TEEN-AGERS, by Evelyn Millis Duvall. Association Press, New York. 221 pp. \$4.95. Reviewed by the Rev. Robert J. Coker Jr., pastor, Valley Pike Presbyterian Church, Bristol, Tenn.

This is the latest of a number of books written by Dr. Duvall. The author is known nationally and internationally as an authority on sex and family life education.

Here is a book that was written for the primary purpose of helping parents and the leaders of youth to understand teen-agers. Dr. Duvall deals with this in a very concrete and profound way. She talks about some of the real problems teen-agers have, and how parents can be of help. There are several chapters devoted to "bridging the gap" between the generations that are extremely helpful. The author implies that there is a sense in which the adult has to grow up with the teen-ager during this trying period of life.

All parents of teen-agers and leaders of youth would find this book to be extremely helpful. ☒

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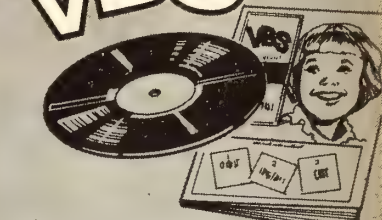
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JESUS OF NAZARETH: SAVIOUR AND LORD
Edited by Carl F. H. Henry

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ERICH FROMM — A PROTESTANT CRITIQUE, by J. Stanley Glen. Westminster Press, Philadelphia, Penna. 224 pp. \$5.95. Reviewed by Dr. John R. Richardson, pastor, Westminster Presbyterian Church, Atlanta, Ga.

Erich Fromm emigrated from Germany in the early 1930's. He has become one of the most influential psychoanalysts in America. His publications have sold widely on public newstands as well as university libraries. Because of this fact his thought is helping to shape the thinking of contemporary society.

Few have really analyzed Fromm's works and pointed out his dangerous teachings. Dr. Glen shows that Fromm's criticism of Christianity, especially in its Protestant form, is Marxian in its ideology translated into the language of psychology. It is maintained that Fromm's writings are predominately a Marxian social psychology and therefore implicitly philosophical, but they are in the process of becoming mystical.

This critique is primarily con-

cerned with the bearing of Fromm's psychology upon the theology of Protestantism in its classic form and the wider implications this has for Evangelical Christianity. Dr. Glen affirms that Fromm is proposing a substitute religion, and that he does not understand what the Gospel of grace means.

This book is needed. It will convince the reader that Fromm is not just un-Christian, he is anti-Christian. H

AN ANSWER FOR AGNOSTICS, by Russell J. Clinchy. The Christopher Publ. House, Boston, Mass. 173 pp. \$3.95. Reviewed by the Rev. Robert R. Davis, pastor, Hazelwood Presbyterian Church, Hazelwood, N. C.

Reactions to the God-is-dead theory have been heard from many diverse quarters. In this book Dr. Clinchy, an early leader in the present ecumenical movement, expresses his answers to the questions he feels are raised by the God-is-dead theory. He purports in this book to give "an answer for agnostics."

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It must be noted, however, that Dr. Clinchy does not make the thrust of the book into an answer to the God-is-dead movement. The God-is-dead movement is mentioned on the dust jacket, but ignored in the book itself. The book is addressed to those who term themselves agnostics.

It must be further noted that Dr. Clinchy's message to agnostics is not a rebuttal, but a word of reconciliation. It seems that he strives to make the agnostic comfortable by airing his personal uncertainties concerning certain aspects of the Christian faith. In his attempt to reconcile Christianity and agnosticism, it appears that he is trying to bring Christianity down to the agnostic's

level.

Some of the views of the author on central themes present an indication of the general tone of the book. In his discussion of the Bible he states, "All religions contain the Holy Scriptures." "It is useless to begin the religious education of our youth with a study of this material." "(The Old Testament) is, however, useful in the study of anthropology."

In his study of Christ he states, "His birth falls into the categories described under the definition of a myth." Where God does become manifest in human life He does not come only at one time, and to one person. The myth of being born of a virgin tries to tell us that the man-

ifestation may occur in any land, race, or religion." "He is a Presence rather than a person. As far as we know there was no one who ever saw Him who wrote a word about Him."

Clinchy states that, "Prayer consists of learning the reasonable and dependable ways of God, and then joining with Him in maintaining them."

Concerning salvation the author believes, "The grace of God cannot be confined to one faith, or one channel." "No matter what name one may give to that God, or what name one may give to the religion . . . it is his privilege and right to believe in that intuition."

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PATTERNS FOR THE PILGRIMAGE, by Darold H. Morgan. Abingdon Press, Nashville, Tenn. 142 pp. \$2.75. Reviewed by Dr. John R. Richardson, pastor, Westminster Presbyterian Church, Atlanta, Ga.

That the Christian faith is relevant for today is the dominant theme developed in this book. Life, says the author, is a pilgrimage and the finest and most satisfying way to live and believe stems from New Testament Christianity.

Recognizing the significance of the virgin birth of Christ, Dr. Morgan affirms, "If one denies the virgin birth of Jesus, then he denies the vivid birth accounts which oc-

cupy such prominent places in the writings of Matthew and Luke. If these are rejected, then the entire biographical accounts of Jesus' life would be accepted or rejected depending purely on one's subjective attitudes. We hold to the ancient and honored teaching of the virgin birth of Jesus not only because it is in accord with the greater fact of the deity of Jesus, but also because the Bible adequately and simply states it."

The nine messages in this volume are written with clarity and conviction. There is nothing new in this book, but old truth is expressed in a fresh way as a guide to Christian living. It accomplishes its purpose: to offer guidance to pilgrims along the way. ☐

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PERSONAL RELIGIOUS DISCIPLINES, by John E. Gardner. Wm. B. Eerdmans Publ. Co., Grand Rapids, Mich. 133 pp. \$3.00. Reviewed by the Rev. Todd W. Allen, pastor, Eastern Heights Presbyterian Church, Savannah, Ga.

"The ultimate spiritual objective of all discipline is the achievement of oneness with God," says the author. This quote neatly sums up the author's chief concern in this work.

Dr. Gardner, who is professor of Christian education and homiletics at Memphis Theological Seminary, Memphis, Tenn., presents the basic and essential disciplines that every Christian must practice in order to enjoy God and know fulfillment in the Christian life. He has approached his work with great care and faithfulness to the Word of God. He discusses in depth the three disciplines of the devotional life, namely prayer, giving and disciplined living.

An exceptionally fine piece of writing which any person might read with profit, especially if the sound principles propounded are put into practice. ☐

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Mission Trends

If present currents continue without a great moving of the Holy Spirit in revival among the established denominations, the year 2000 will see most of these churches near the end of any vital missionary ministry. Their institutional life and philanthropy will have been dwarfed or totally subsumed in the activities of governments.

The increasingly high cost of property will make the mission "church" obsolete and impossible. This may force a return to the New Testament pattern of "the church in thy house," cell group at worship.

By that time the day of "missions by money" will be almost as passe as the medieval missions by arms. The Pentecostal groups will be at the apex of their influence. In many of the Roman Catholic lands, evangelical work of Pentecostal type will be huge in scope.

Renewal could conceivably come to the old-line denominations. But this turn seems, at the moment, unlikely.

—Cal Guy
in *Christianity Today*

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INCONSISTENT?

I am somewhat confused by the logic of two of your editorials in the January 11th issue. In the first, "Are We Called to Organize," you

rebut the Board of Church Extension with the statement: "Honestly now, does *anyone* believe it is Christian to pit groups and classes against other groups and classes for what-

ever reason?"

And then in the very next editorial, "East is East and West is West," you give an affirmative answer to this question when you imply that it is right for us to be in Viet Nam pitting group (Allies) against group (Communist).

There seems to be a basic inconsistency here.

—Kentucky

See Editorial, p. 14.—Ed.

the PRESBYTERIAN JOURNAL

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CHANGE OF ADDRESS notices should be addressed to the business office, Weaverville, N. C. 28787, allowing three weeks for change in the continental U. S. Change notices should include both old and new addresses.

ANYONE HAVE THESE BOOKS?

May I appeal to readers of the *Journal* to help me locate three books which I would very much like to have? They are both out of print but perhaps someone has an old copy in good condition he would not mind selling.

I am looking for *The Baptism in the Holy Spirit*, by R. A. Torrey and *Manifest Victory*, by J. Rufus Mosely, and *Demon Possession*, by Dr. Nevius.

—Mrs. James H. R. Putzel
Lenoir, N. C.

We will gladly forward any offers that come in.—Ed.

THE NEW U.P.U.S.A. CREED

As a former member and elder of the UPUSA Church, I deeply deplore the so-called Confession of '66 and the repudiation of the Westminster Standards which its adoption by the UPUSA Church will bring about, and hope it will ultimately be rejected.

The UPUSA Church, with its so-

called Book of Confessions, is trying to "meet itself coming back," and "to carry water on both shoulders." Plainly, it is contradicting itself, indulging in double talk. The Confession of '67 flatly contradicts the Westminster Confession. It denies the Bible as the only infallible rule of faith and practice. Instead of the redemptive love of God in Christ, it preaches another gospel which is not a gospel.

If the Westminster Standards were true and relevant when they were written they are true and relevant now. God's Word does not change.

Furthermore; its attendant vows release all its ministers and officers from any creedal responsibility.

—John T. Houston
Mooreville, Miss.

MINISTERS

David Parks, who has resigned as missionary to Korea, to the First Church, Weaverville, N. C., in July.

L. B. Colquitt, Quitman, Ga., has become executive secretary for the Concord Presbytery, Kennesaw, N. C.

John H. Law from West Point, Ga., to the First Church, Dalton, Ga.

Dennis Ketchum from Ringgold, Ga., to the Hart and Nahalah churches, Scotland Neck, N. C.

John W. Myers III from Jefferson, S. C., to the New Monmouth church, Lexington, Va.

T. A. Guiton from Rockingham, N. C., to the St. Andrews church, Sanford, N. C.

Gerald L. Voyer from North Palm Beach, Fla., to the Park Lake church, Orlando, Fla., as associate pastor.

Thomas P. Tidwell from Union Point, Ga., to the Shalimar, Fla., church.

Harry R. Goodwin from Wallace, N. C., to the First Church of South Norfolk, Chesapeake, Va.

A. Thomas Murphy Jr., from At-

lanta, Ga., to the Church of the Pilgrims, Washington, D. C., as associate minister, engaged in an experimental ministry in high-rise apartments.

James P. Barksdale Jr. from Kennesaw, N. C., to the St. Paul's church, Charlotte, N. C.

Dwight Lee Barker from Dillon, S. C., to the East church, Charlotte, N. C.

E. Pressly Love from Atlanta, Ga., to the Poplar Tent church, Concord, N. C.

James E. Graham from Charleston, S. C., to the Georgetown, S. C., church.

Charles H. Dunahoo from Atlanta, Ga., to the Oak Park church, Montgomery, Ala.

DEATH

John B. Gordon, 99, Winston-Salem, N. C., died Jan. 22. Prior to his death he served churches in Tennessee, Georgia, Virginia, and South Carolina.

• Another circle Bible study by Dr. Gutzke (p. 19, this issue) reminds us to mention a new booklet put out by The Bible for You, *Taiwan, Viet Nam and The Philippines*. As compiled by the Rev. Donald Munson, it is a first-person account by Dr. Gutzke and the Rev. Ben Haden of a trip they took together into the Far East in 1966. Here are simple recollections by these two men of God, of a trip into some of the most critical areas of the world today. For a different sort of slant on a situation we all have been reading much about, send a small gift to the address you will find at the end of Dr. Gutzke's circle Bible lesson and ask for this booklet. There is no fixed price listed for it.

• In this issue of the *Journal* we continue expressing our interest in world missions, both in articles and editorials. The piece by Floyd Roseberry (p. 11) is one that you will read with keen appreciation whether or not you have ever been in the mission field. Mrs. Roseberry is an elect housewife and missionary

ACROSS THE EDITOR'S DESK



in the Philippines.

• In Indianapolis, Ind., a Presbyterian church in which a federal preschool program is underway, signed an agreement stipulating that all religious symbols would be removed from the facilities used. In compliance, the church took down from one classroom wall a copy of the Lord's Prayer, and from another a mural of Jesus. Commenting on the incident, the *National Review Bulletin* said that if promoters of such guidelines were truly concerned not to mix church and state they would not have allowed a government project on church property in the first place. No, the true aim of much agitation in our time seems to be in the interest of secularizing our culture totally — including the secularization of the church itself.

• Coming up Feb. 10-16, in Dallas, Tex., is the annual meeting of the Division of Christian Education of

the National Council of Churches. People who have supposed that the NCC was turning conservative should get to this meeting, which will be on the relation between Christianity and the other religions of the world. Our budget unfortunately will not permit us to be there in person, but the program looks interesting for the 2,000 denominational leaders in Christian education who will assemble for suggestions about their denominational programs. Among the top speakers are Bishop James A. Pike of recent fame, the Rev. Malcolm Boyd whose night-club act got extensive treatment in *Time* not long ago, and the Rev. Howard Moody, in whose Greenwich Village church nude dances, films labeled obscene by New York, and pornographic drama got major attention in *Esquire*. This is Christian education? □



Panel Urges Support of Delta Ministry

ATLANTA, Ga. — Recommendations that the Presbyterian Church US support one of the most controversial projects of the National Council of Churches — the Mississippi Delta Ministry — have come from the denomination's Permanent Committee on Interchurch Relations.

In a winter meeting here the committee asked the General Assembly to "endorse, in principle, the Delta Ministry as reflected in the goals and purposes set out by the General Board" of the NCC at meetings last June and December.

It also recommended that the Board of Church Extension budget \$25,000 for the Delta Ministry and establish an "experimental ministry" to promote the work of the

controversial NCC project.

The panel included as a part of its report to the Assembly a report on the Delta Ministry by a special committee of the denomination's new Council on Church and Society. The council had been asked by the Board of Church Extension and the Board of Christian Education for its advice on the subject.

Ask Board Funds

In addition to recommending the major contribution by the Board of Church Extension, the special committee (and then the Permanent Committee on Interchurch Relations) recommended that the Board of Christian Education allot \$500

to the project and direct some of its staff to "interpret" it to the Church.

The two committees reaffirmed an NCC evaluation panel's judgment that the Delta Ministry is "the number one civil rights organization in Mississippi; it has produced results far beyond the gross activity of other civil rights groups."

In another part of the report going to the Assembly, DM is described as having "concentrated on the relief of human needs, economic development, the development of political responsibility, and educational maturity." The report continued: "We believe that this witness of the deed is an urgently needed, profoundly Christian, and genuinely evangelistic witness."

Signing the special denominational evaluation report were Dr. Joseph A. Norton of Little Rock Ark., chairman; Dr. James McBride Dabbs of Mayesville, S. C.; the Rev. Wayne P. Todd of Florence, Ala.; and the Rev. George A. Chauncey, a staff member of the Board of Christian Education in Richmond. With the exception of Dr. Dabbs, the special committee visited the Delta Ministry in November.



THE CHURCH OVERSEAS

ARGENTINA — A poor rancher named Cristobal Matorras fell ill here one winter not long ago. The closest medical facilities are in the town of Oran, 60 miles away, and the roads leading there are passable only in summer. Somehow Cristobal was able to make the journey despite the obstacles.

His trip to the hospital took Cristobal past a church where someone offered to sell him a Bible. He bought it and took it back with him to Palo a Pique. Sharing the Bible with his friends, Cristobal discovered another copy in a local tavern, so he and the tavern keeper began to compare notes as they read their recently discovered books.

The tavern keeper hesitated at first when Cristobal suggested that they invite others to discuss the Gospel and to form a "congregation." But finally he yielded — and the tavern became a church.

The tavern church began to grow and one of its new members bought a hymn book on a visit to a distant town. The little group sang their

songs of praise to tunes they improvised themselves. To the best of their ability they organized their church work, using the Scriptures as their only guide.

Soon a similar group was formed in Ternera Atada, some 30 miles from there. Later other congregations were organized in Miraflores, in Las Flores and at El Chagural, over 75 miles away.

When Antonio Parisi, a Bible Society colporteur, reached this isolated area he was greatly surprised to find these congregations organized solely on the basis of Scripture reading and study. The music was rather weird, but the devotion of these dedicated people was almost unbelievable.

Recently, a donation of approximately \$100 was received by the Argentine Bible Society from Palo a Pique — a generous expression of gratitude for what the Bible had done for this little community of humble Christians. — *Bible Society Record*. ☐

Express 'Shame'

They expressed "shame for ourselves and our denomination" that it "has been conspicuous in the paucity of its support for the DM." They noted that certain overseas denominations have given more, through the World Council of Churches, to the DM than has the Presbyterian Church US.

The interchurch relations committee asked the Assembly to "express its appreciation for the careful work of the (NCC) evaluation committee, which studied the Delta Ministry operation, and heartily commended recommendations for the clarification and improvement of their ministry in the name of Christ."

The unit charged with fostering better relations with other Churches also expressed "regret and sorrow for the mistakes made in the past in the Delta Ministry, and the hope

that any damage done in the past may be offset in the future by an improved program."

Not Specified

None of the past mistakes was mentioned in the announcement of the committee's action.

Only one member of the inter-church relations panel was reported to have voted against the recommendations on the DM.

The committee action was in response to the General Assembly instructions calling for a study and recommendations on the controversial Mississippi project.

The Presbyterian Church US has been only one of the several NCC member denominations that has not financially supported the DM. Most of the funds have come from a few big Churches.

More 'Reconciliation'

In another action the permanent committee agreed to include in its report to the Assembly its hope "that our Assembly will continue to explore all the opportunities for reconciliation."

It called union negotiations with the Reformed Church in America, participation in the Consultation on Church Union (COCU) or the "Blake-Pike" merger) and exploration of problems and possibilities of future relationships with the United Presbyterian Church USA "positive affirmations of our desire to seek God's will as reflected in the prayer of His Son for the unity of His Church."

A new slate of officers was named by the committee. They are the Rev. Robert H. Bullock of San Antonio, Tex., chairman; the Rev. Grover C. Seawell of Highlands, N. C., vice-chairman; and the Rev. Olof Anderson Jr. of Louisville, Ky., secretary.

When the denomination's delegation to the Consultation on Church Union was appointed last spring the then-chairman and secretary were appointed ex officio. They are the Rev. Alex Hunter and the Rev. John R. Richardson. ☐

Pike: Save Church by Dropping Beliefs

ST. PETER, Minn. (RNS) — Episcopal Bishop James A. Pike said here that the Christian Church is on the decline everywhere in the world.

The former Bishop of California suggested the Church might save itself by jettisoning some of its historic beliefs.

Bishop Pike, who described the Church of England as in its death stages, said there was still a chance for the Church in this country provided it "reforms" itself.

"The Church is a cumbersome outfit to reform," Bishop Pike observed. "It has to be dragged kicking and screaming into the 20th Century . . . Many seminaries are 17th Century institutions training for a 19th Century ministry."

The Church is confronted with a growing "credibility gap" and growing "relevancy gap," he held. One of the graver problems, he added, is what a man can believe. "We don't accept prefab answers anymore."

He said the empirical method has won the day and there is no turning the clock back. "Not even Holy Mother Church can do this," he said, adding that man therefore must base his affirmations on the observable data and facts.

Bishop Pike said it was clear there was a God or an organizing center in the universe. But he said people get into difficulty when they make God "omni everything."

The bishop said "a heaven of in-

finite bliss" and "a hell of infinite torment" were a contradiction of terms. If there were a hell, God would probably "organize a rescue party," he suggested. "He might even make it a nice place."

Bishop Pike drew laughter from the audience at Gustanus Adolphus College when he described his experience with prayer for rain. He was visiting the Episcopal church in Salinas, Calif., an area then plagued by drought. He was "tired and careless" and used the Collect to pray for an end to rain. The parish showed its irritation, he said, by giving him a small offering.

"We barely got out of the church and it rained buckets," the bishop chuckled.

With satellites able to predict the weather two weeks in advance, prayers for rain are obsolete, he suggested.

(Editor's note: Christians need continually to be reminded that in these times men with opinions such as these not only can retain status in the Church but are sought after as speakers in Presbyterian seminaries.) ☐

Methodist Unit Balks At Changing Bankers

LOUISVILLE, Ky. — In a move which some observers viewed with surprise, the Methodist Board of Missions voted here to maintain the board's present banking arrangements with New York's First National City Bank "for the time being."

The board's action came after a 90 minute debate, with controversy centering over the participation of First National City, along with other U. S. banks, in an arrangement to renew a \$40 million bank credit to the government of South Africa.

A number of religious organizations have withdrawn deposits from the banks involved. National Council of Churches' president Dr. Arthur S. Flemming has personally called on two of the nation's largest banks, Chase Manhattan and First National City, to refuse extension

Gets Seminary Platform

RICHMOND, Va. — Union Seminary provided a platform for controversial Episcopal Bishop James A. Pike when he spoke here. Students from the seminary, along with those from the Presbyterian School of Christian Education and Virginia Union University, heard the Californian who has been censured by fellow bishops for his theological wanderings. During his hour-long lecture he championed situational ethics. ☐

of the credit to South Africa.

Churchmen have advocated the boycott on account of South Africa's racial policies.

The Methodist body meeting here, however, said that withdrawal of the funds would offer no more than "a public gesture of opposition to apartheid," in an issue that is "more complex than a single question of where funds are deposited."

In other actions the board called for a halt to the bombing of North Viet Nam, and approved economic boycott against Rhodesia. ☐

Top UPUSA Officials Admitted by Cubans

NEW YORK—Authorities in Communist Cuba permitted three top officials of the United Presbyterian Church USA to attend special church ceremonies in Havana inaugurating the autonomous Presbyterian Reformed Church of Cuba.

The new denomination was formerly the Presbytery of Cuba of the UPUSA Synod of New Jersey. The last UPUSA General Assembly granted its request for independence.

The three officials allowed to enter via Mexico City were: William P. Thompson, stated clerk of the denomination; John Coventry Smith, general secretary of the Commission on Ecumenical Mission and Relations; and Ganse Little, moderator.

Standard United States passports prohibit travel in Cuba by American citizens. A State Department official explained, however, that amendments are made in special cases, allowing Americans to go to Communist countries otherwise out of bounds.

While allowing the top denominational leaders to enter, the Cuban authorities denied entry permits to three other representatives of the Church, who were standing by in Mexico City for visas. They were Ansley G. Van Dyke and Hugh McHenry Miller, moderator and stated clerk of the Synod of New Jersey, and William Donald Harris, staff associate for Caribbean and Spanish-speaking ministers.

When the UPUSA Assembly met last March a representative of the Cuban presbytery was given permission by his government to come to Boston to appeal for autonomy. No Cubans came the year before. ☐

College Courses Push Unity Drive—Nelson

NEW YORK — Courses on religion in secular colleges and universities promote the religious unity movement and encourage the more serious study of one's own religion in place of the traditional denominational adult education programs, a National Council of Churches consultation was told here.

These observations were made by Dr. C. Ellis Nelson, professor of religious education at Union Theological Seminary, in addressing the Consultation on the Study of Religion in College and University and its Implications for Church and Seminary.

The consultation was sponsored by the National Council of Churches' Department of Higher Education and attended by 75 educators and theologians.

Dr. Nelson said that students who study religion in colleges could bring about "dramatic progress" in the ecumenical movement by fostering a "more accurate and graceful attitude between religious faiths."

Noting that religion in colleges was "pluralistic" in its orientation, the Presbyterian US minister said that students become not only more knowledgeable about another person's faith, but also "more tolerant."

"When these students return to local congregations," he said, "they will be a leaven which we hope will permeate the lump of old Protestant attitudes about other religions."

Dr. Nelson also stated that students well versed in religion and in theological ideas would not be satisfied with the traditional Sunday School type of teaching and would press for serious study.

A better educated and sophisticated laity in the church, he said, could not only create a "new climate of opinion," but also influence contemporary church life.

Another consultation speaker, Dr. Robert Michaelsen, described what he called a "quiet revolution" of increasing interest in the study of religion and theology in U. S. universities. He is chairman of the religious studies department, University of California in Santa Barbara.

He cited a study showing that in 1965-66 one out of ten students in nine state colleges and universities, and one out of six in 11 private colleges were enrolled in religion courses.

However, he was quick to discredit a religious revival among the students as the cause of the increased interest.

"What we are seeing is evidence of the interest of a bright, generally serious-minded and sometimes deeply troubled student generation," he asserted.

Turning to the professors and administration, Dr. Michaelsen declared: "Formal provision for the curricular study of religion is increasing impressively all over the country and especially in state universities." He attributed this to developments on the legal front and the "considerable increase in scholarship in religion in the past generation." ☐

Graham: Association In Need of Reducing

DALLAS, Tex.—The Billy Graham Evangelistic Association needs trimming down, Billy Graham said here.

Some reducing has already taken place, the evangelist explained at a meeting of the board which administers the world-wide organization. The Buenos Aires office has been closed, and other groups will soon begin distributing the association's films in Europe, he said.

Mr. Graham told a reporter that one of the worst developments possible for his organization would be for it to become an institution.

He emphasized that although the association should be cut "where possible," there would be no retrenchment in evangelism. Current expenses, he stated, are running around \$10 million a year.

"A lot of people think we are backed by rich people," he said, "but we aren't. Nor do we have a lot of property or investment, as a lot of people believe."

Mr. Graham explained that the organization's divisions include production and distribution of films, operation of evangelism crusades, publication of books and a magazine with a circulation of four million and production of radio and television programs.

He stated that the only purpose of the association is to spread the Gospel.

Referring to his own salary, Mr. Graham said, "It's the same as ever, nineteen and a half — or \$19,500. I thought everybody knew."

The association was formed in 1950. ☐



Drop Proposed Assembly Rule Changes

ATLANTA, Ga. — The Presbyterian US Committee on Assembly Operation has reconsidered its recommendations concerning the 1967 General Assembly.

Instead of putting proposed new rules into effect for the 1967 Assembly it will submit to the court proposals for new procedures starting in 1968.

The committee had announced after its meeting last October that it would put sweeping changes into effect at the Bristol, Tenn., Assembly this June. The announcement aroused a variety of protests, including requests for reconsideration from several presbyteries.

The committee had planned the changes in procedure under the au-

thority of a motion passed at the conclusion of the 1966 Assembly. It gave the panel power "to exercise its best judgment in establishing procedures and ordering business for the 107th (1967) General Assembly."

At its January session the committee reviewed the correspondence it has received since October, as well as its original directive from the Assembly.

"As a result of these varying interpretations, the committee decided to re-examine all aspects of the matter," said the Rev. Harry Fifield of Atlanta, chairman.

"We talked with the makers of the motions, reviewed the hand-written minutes and the printed minutes, and heard the tape recording of the Assembly in session. After considering all the circumstances, it was the committee's best judgment that there can be uncertainty of the intent of the Assembly's actions."

Several members of the panel expressed regret that the new rules could not be put into practice in 1967 so that a practical evaluation could be made of their usefulness.

Among the major changes announced in October were assignment of only half the commissioners to standing committees, meetings of the committees before the convening of the Assembly, appointment of the committee chairmen by three officials (instead of by the retiring moderator alone), channeling of business through three special panels, and an "anti-lobbying" provision.

A modification of these changes is expected to be included in the recommendations going to 1967 Assembly. If approved and put into effect at the 1968 meeting of the court they would lengthen the Assembly's duration. Other changes would have standing committee chairmen appointed by the retiring moderator with the stated clerk and the chairman of the Permanent Nominating Committee; and have business channeled through policy reference and constitutional refer-

ence committees.

The 1967 Assembly will meet simultaneously with the General Synod of the Reformed Church in America. Some public and worship functions are scheduled jointly at Bristol. How much of the previously-announced docket will be affected by the committee's January decision was not immediately revealed. ☐

Austin College Slates New Academic Calendar

SHERMAN, Tex. — Austin College will join the parade of colleges changing their calendars next September. It will inaugurate a "14-4-14-10" system including a four-week winter session and a ten-week summer term.

Final exams for the 14-week fall semester will end before Christmas. The new January term will feature field trips and other opportunities for research and independent study. More courses needed for graduation will be offered during the summer session. ☐

Named Assistant Dean

SHERMAN, Tex. — Dr. Paul W. Beardsley, who has taught drama and speech at Austin College for 16 years, has been named assistant dean of the college to assume the duties of the late Dr. J. Carter Parkes. Dr. Beardsley, who came to Austin in 1950 from the University of Oklahoma in Norman, is an associate professor of speech and drama. This fall he was named coordinator of the college's new Basic Decisions program for freshman students. He finished his Ph. D. at the University of Colorado last summer. ☐

Giving Record Set

CLINTON, S. C. — The Presbyterian College annual giving program set another new record of \$113,812 in 1966, almost 20 per cent more than the previous year's total, President Marc C. Weersing has announced. In addition to topping the 1965 figure of \$93,273, he said, the program also exceeded its 1966 goal of \$100,000 by a wide margin. Support came from 1,493 alumni, friends and non-alumni parents of PC students. ☐

Operation Panel Elects; Mobile Picked for 1969

ATLANTA, Ga. — Election of officers and selection of a 1969 site for the General Assembly were announced following the January meeting of the Presbyterian US Committee on Assembly Operation.

The 1969 Assembly will be held in Mobile, Ala., at the Government Street church, the panel decided.

Named as the new officers of the committee were: The Rev. John Hervey Thompson, Grafton, Va., chairman; Ralph Wilgus, Atlanta, Ga., vice-chairman; and Dr. W. Edwin Hemphill, Columbia, S. C., secretary.

The decision to hold the 1969 Assembly in Mobile ended speculation that it might be held in San Antonio, Tex. That city has been chosen for that year by the United Presbyterian Church USA and the Cumberland Presbyterian Church. At the last UPUSA Assembly that denomination's officials suggested that the Presbyterian US Assembly might meet simultaneously in the Texas city.

Site of the 1968 Assembly had been announced earlier as Atlanta, Ga. ☐

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Student Paper Honors Belhaven's President

JACKSON, Miss. — President Howard J. Cleland is Belhaven College's "Man of the Year" for 1966.

Dr. Cleland was selected by the staff of the *Clan Call* — campus newspaper.

In naming Dr. Cleland, *Clan Call* editor Gay Smith of Jackson, speaking for the staff, said: "Dr. Cleland is a man with a purpose — a purpose that has been invested in Belhaven. He believes in excellence as the ideal to be sought in all things ... he believes in the unceasing search for wisdom that is the opportunity of the college or university ... he believes that those who come to Belhaven should have the best possible educational opportunities ... he believes in Belhaven."

"Under his leadership, the college has experienced improvement in all areas. Belhaven has grown from an institution of some 250 students in 1961 to a present enrollment of almost 600. The faculty has been enlarged enough to make possible a faculty-student ratio of 1-12, and the curriculum has been enriched to give students the chance for a broader area of study."

Get Federal Grant

HAMPDEN-SYDNEY, Va. — The Chemistry Department of Hampden-Sydney College has received a three-year grant from the National Science Foundation in support of its undergraduate research participation program. Funds provided by the NSF include \$8,400 for the first year of operation, with additional funds indicated for the two succeeding years.

Plan Unique Building

LAURINBURG, N. C. — Two grants of \$6,050 each are aiding St. Andrews Presbyterian College with the cost of preliminary planning for a radically new type of science building. Equal shares of financial support came from Educational Facilities Laboratories, Inc., of New York, and from Lunsford Richardson Jr., of New York and Greensboro. Instead of the traditional chemistry, biology, physics, and math areas, the new building will

have a series of interdisciplinary clusters for faculty offices, classrooms, and labs.

Building Is Named

CHARLOTTE, N. C. — The former science building at Queens College, now being completely remodeled into a general classroom building, will be named in honor of Dr. Mildred Morse McEwen. Dr. McEwen, head of the chemistry department, senior faculty member, and faculty marshal, taught in the building for 42 years.

Get Union Fellowships

RICHMOND, Va. — Election of three seniors by the Union Seminary faculty to receive graduate fellowships has been announced. The recipients of these grants are John Bush Rogers Jr., Bennettsville, S. C.; William Byrnes Wallof, Tampa, Fla.; and Louis Bonzano Weeks III of Memphis, Tenn.

Named as Exchanger

RICHMOND, Va. — Dr. Balmer H. Kelly, acting president of Union Theological Seminary, has announced the election of Charles E. Raynal III of Clemson, S. C., as the eleventh Montpellier Exchange Student. Mr. Raynal, a member of the middle class at the seminary, will study at the Faculte de Theologie Montpellier for the 1967-68 session. The exchange program was begun in 1946 and each year the two seminaries have exchanged students. Currently, Mr. Bertrand S. Bosc of Pessac, France, is studying at Union Seminary.

Plan Vocations Meet

RICHMOND, Va. — The Presbyterian School of Christian Education and Union Seminary will jointly sponsor a Conference on Church Vocations here March 31-April 2. Senior high young people from the supporting synods of the seminary will be invited, upon nomination of presbytery youth work committees.

The great and good things of history were performed by individuals, not the mass. — TOM ANDERSON.

The Mission of the Church

REV. BENSON CAIN

The wonderful privilege of preaching the Gospel to the whole world is the mission of the Church. This was the last thing Jesus commanded His disciples.

And what is the Gospel? It is the good news that God became man and this man, Jesus Christ, lived, died and rose from the dead for sinners. Whosoever shall call upon the name of the Lord shall be saved!

The most important ministry of the Church is to preach to the world the Word of God as contained in the Old and New Testaments and to build up the Church. Any other ministry is less than the most important.

This is because men are lost in sin, deserving the wrath of God and curse of sin which is death, hell and separation from God. Jesus is the world's only Saviour. There is none other way by which men can be saved.

Other Peoples

Christians must be concerned with poor people and their needs. But in that concern they must keep foremost their need for the Gospel which is greater than any need for physical conveniences.

The Peace Corps has a good point. But only the Gospel is the power of God unto salvation and it is this Gospel that the Church must preach to the world. Let us pray for the propagation of the true Gospel in the world, accompanied by the great blessing of God's Holy Spirit.

In Japan, Shintoism and Buddhism and the newer religions do not save men nor give them spiritual

The author is a missionary of the Presbyterian Church US, serving in Japan.

fellowship with God. They do not give life. Christ is the Way, the Truth and the Life, and no man comes to the Father but by Him.

The spiritual message of the saving work of the Lord Jesus Christ for sinners is central in importance if men are to be saved and to enter into fellowship with God. It is important that we preach so that men hear. This Peter did (Acts 2:41) and three thousand were converted immediately.

Other Concerns

Secondly, the mission of the Church is to build up a people of God to be holy unto Him. The Church will not turn in on itself and be stifled by a "ghetto mentality" as long as evangelism is kept in its proper perspective.

With the perennial task of evangelism in mind, the Church is to be concerned with building up a people. The Christian cannot ignore the concerns for birth control, capital punishment, immigration quotas, the war in Viet Nam and other current problems.

He should, however, have a private opinion and should speak and vote his convictions. Likewise, the average Christian should be giving himself more completely to the more basic spiritual matters of prayer, Bible study, fellowship with Christians and witnessing to his lost neighbors and friends.

Shouldn't he be more interested in the Japanese getting into heaven than into America? Shouldn't he be more interested in the living babies growing up to know our Saviour than in just putting his energies into the professional and technical fields of birth control? In the

eternal salvation of the guilty condemned criminal than in freeing him to endanger society? The Christian should not be accused of unconcern if he doesn't break the civil law to "march" for a social cause.

The Christian today is confused by the pronouncements of the World Council of Churches, the National Council of Churches, and agencies of the Church. He is not qualified to take a "Christian" stand; he needs first to be built up in the apostles' doctrine in the Bible, in prayer, in fellowship, so that he might know Christ more intimately.

He can't find Christ in marches or in birth control or in the laws of the land, but he finds Christ in the Scriptures for they testify to Him.

This is where the Christian needs to search. Here he is blessed by God. He must not seek God in the denomination, the coffee house, the bar or beatnik alley, but in the Scriptures and in the context of the Church which is true to the Scriptures.

To be sure, the social implications of the Gospel are in the Bible, but never to the neglect of the basic spiritual needs of men. Jesus refused to give bread (John 6:24-27) simply because that was all the people wanted.

Distractions

We must learn to say "no" to young people in disciplining them with time, money, affection and so on. It would be far better to train ten dedicated young people to witness to Christ than to entertain one hundred beatniks in a coffee house and never mention the Gospel to them. The modern emphasis is on every-

thing but salvation as it is traditionally known, it seems.

Finally, the mission of the Church is to be a peculiar people to the praise of God, not to the praise of the opinions of men. If the Church has a fault, it is in sometimes seeking to conform to the world.

The world has centralized governments; therefore, the Church wants this. The Communists work among certain peoples, therefore, we must do so. The world likes coffee houses, therefore the church must open them. The world listens to science, therefore, the Church must have a scientific message.

The student world is agnostic and sophisticated, therefore the Church must be agnostic and sophisticated; the university explores sexual freedom, therefore the Church must stress it. The world hates intolerance, therefore the Church must be

tolerant to all ideas. What a spineless and pitiful Church!

There was a day when the Church had strong convictions as a peculiar people and did not mind that the world hated it. In fact, the world admitted the Church's good influence on all of life. No doubt the "square" deal and meal were respected.

God's Own

To "square" the shoulders was to show proper pride. The four square Gospel meant all of it. Today the word "square" means to be an odd, righteous fellow and many Christians seem to be afraid to be called "square."

Harvey Cox, Bishops Robinson and Pike, Professor Altizer, along with some students and teachers are a few examples who have been fea-

tured by newspapers recently. They are trying to run ahead of the secular world so as not to be caught lagging behind.

May the day come soon when the Holy Spirit will so fill the Church that it will speak out against its own sins of political maneuvering, self-centeredness, apostasy and unbelief. May it in repentance rise to a new dignity and integrity to speak out against this present evil age.

May the Church again become Puritan in morals, Reformed in theology, Presbyterian in polity, fervent in prayer, zealous for good works and mighty in the preaching of the Word of God.

May it preach faithfully to the world, train its own members and be the salt of the earth and the light of the world. Let us pray for the Holy Spirit to fill the faithful to speak for the truth. ☐

Christians still suffer at the hands of other 'Christians' —

Christians In Greece

ARNOLD T. OLSON, D.D.

(Editor's note: One of the so-called "accomplishments" of the "ecumenical" movement is the bringing of Orthodox Churches into the National Council of Churches and the World Council of Churches. Presumably this "oneness" with these first cousins of the Roman Catholic Church means that in lands where Protestant and Orthodox believers exist together they now respect each other. The following report, by the president of the Evangelical Free Church of America and former president of the National Association of Evangelicals, suggests that the day of "oneness" in Christ is still far off. Dr. Olson is a warm, personal friend who made a trip to Greece in connection with attendance at the World Congress on Evangelism. This report first appeared in UNITED EVANGELICAL ACTION.)

You cannot build a common roof over all three crosses of Calvary — that is, over Jesus and the two thieves — and call this building the

Church of Jesus Christ. According to the New Testament it is not true that every Church and each of its members belong to Christ as stated in the thesis of the ecumenical movement."

Thus spoke one of the leaders of the Free Evangelical Churches in Germany in the days when the World Council of Churches was being formed.

Today the Orthodox Church of Greece, while sitting in the World Council of Churches where the unity of all Christians is declared, is guilty, through fanatics in its own clergy, of denying to its own people the tolerance demanded of others.

The experiences of the Free Evangelical Churches of Greece are similar to those of other evangelicals there. They even need an attorney on their staff to defend believers and carry the appeal to the higher courts where decisions against them (frequently involving "proselytizing") are often reversed.

The denomination has legal stat-

us but securing permission from the Ministry of Religion to establish local congregations is a long, tedious process. Even such approval does not guarantee freedom from persecution. In Lamia for example, a city of 40,000 with 40 evangelicals, the bishop of Fthiotis has conducted during the last two years a campaign against this small minority as part of the commemoration of Holy Week. Banners across the square and placards in store windows warn the citizens against the evangelicals, stating they are worse than a "plague of cholera or leprosy." Tracts with similar threats are tossed out of car windows by the priests riding through the town.

A Case In Point

In one village a believer's small daughter died. The father carried the casket to the cemetery where arrangements had been made with a grave digger for burial. Stopped by the priest who contended that the

child had not been baptized into the Church, the father carried the remains back to his home and dug a grave in his garden only to be arrested for a burial in an illegal place.

In spite of this the believers are zealously winning people to Christ, even men and women high in the government. The founder and leader of the Free Evangelical movement, the late Dr. Constantine S. Metallinos, was in the Ministry of Finance. The president today is Dr. Harry Karteroulis, president of one of the nation's highest courts and its delegate to one of the major European councils at Geneva to which he has made 60 trips. A number of other men high in government have been won to Christ. The church at Athens, seating about 500, holds services every night of the week throughout the year. During the four-year period since the last international conference of the Free Evangelical Churches, three new congregations have been approved by the Ministry of Religion and applications for three more are pending. Several new meeting places have been secured including the purchase of one in Patras for \$25,000, a very large sum for people in a country that knows so much poverty.

A children's camp, modern in every way, ministers to over 500 each summer.

Nowhere has this writer encountered such zeal and witnessed such personal evangelism at such great risks. We will long remember our previous meeting with Dr. Metallinos in a small hotel in Aachen, Switzerland in 1960. The American press had recently reported the imprisonment of a pastor. He reminded me that Paul had written of a similar experience as for "the furtherance of the Gospel." I asked if conditions had improved since we met two years earlier in Sweden. He replied, "No, but Christ always comes out on top."

Our evangelical brethren in Greece are asking, "How can believers in other countries support an ecumenical movement, members of which are engaged in such persecution?"

• • •

Sunday School work has been condensed to an intricate science as well as expanded to an infinite business, so much so that in some churches the Holy Spirit hardly stands a chance. — *Eternity Magazine*.

A new missionary lives in a sort of daze —

Shocked!

FLOYD ROSEBERRY

Have you ever heard of culture shock? It's a disease new missionaries contract when they go to a foreign country. I have it.

What is it? It's sleeping under a mosquito net on a hot windless night. It's stopping your car to wait for water buffaloes to cross the main highway. It's the blind beggar on the street corner.

It's reading editorials in local newspapers abroad branding American aid as imperialist, colonialist aggression. It's the smell of dried fish being cooked.

It's your little girl screaming because the neighborhood children are pinching her white skin. It's your helper thanking you for your compliment on her rice soup — by serving it two weeks straight.

It's a fiesta parade with a statue of the virgin Mary as the main attraction. It's standing in the upstairs bathroom with a mouthful of toothpaste waiting for someone downstairs to turn off the faucet so you will have water pressure.

It's asking a taxi driver if he knows where he's going, getting a positive answer, and then waiting while he asks someone where your street is. It's discovery that the nice girl across the street is the second wife of the man she lives with.

What is the culture shock? It is a compendium of little things that add up to a people whose ways are different from yours.

What are some of the symptoms of this disease? One is criticism. Most of us newly-arrived missionaries are critical of the culture. People are indirect, politicians are corrupt, traffic is hazardous, service is slow. You tend to generalize a few

negative experiences, and draw negative conclusions about certain aspects of the new culture.

At the height of culture shock you're constantly comparing American culture to that of your present country.

So You're Irritated

Another is irritation. For the fourth time you've phoned the bottled-gas company, each time being switched to several desks. Your gas doesn't come, and when you phone to ask why, you find that your message wasn't delivered.

You notice your children becoming irritable and hard to manage, and despite the surroundings and new adjustments for them, you know that they're reflecting you.

We read in a book that people here like to be asked at least three times to come to the table, even when they're sitting in your living room. They don't want to appear eager. It's different from our "you only have to ask me once" philosophy. This cultural trait was mere theory till the night of the birthday party of one of my girls. We'd invited three adults from across the street for dinner, at 6 p.m. At 5:50 I went over to tell them that dinner was ready. At 6:00 I shouted over the wall that the food was on the table. This was repeated two more times, and finally at 6:30 they arrived, and no apologies. For a half hour I experienced culture shock while the food got cold.

Then You're Depressed

Another symptom of culture shock is depression. During the long hours of language school, or in the midst of a babel of unintelligible sound in the market place or bus line, you

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see all too well that you were cut from a different pattern. On a hot, muggy day, when you're interrupted by the teacher for the fifth correction in the same sentence, depression gets its foothold.

When your body is tense and your mind exhausted, you glance anxiously into the long future with its hundreds of hours of work and adjustment, and depression becomes a temptation.

Is there a cure for this disease, culture shock? Happily there is. The formula is a compound of patience,

disciplined language study, a sense of humor, better acquaintance with the people, a relaxing hobby, and honesty and reality in one's daily relationship with Christ.

The missionary has the confidence that Jesus knows what he is experiencing. Could we dare suggest that in coming to the world, this world, Nazareth, He experienced culture shock? In Luke 9:37-43 He rebuked an unclean spirit and healed a boy whom His disciples had not been able to help. It seems to me that in verse 41 some feeling of His for-

eignness grips Him: "O faithless and perverse generation, how long am I to be with you and bear with you?"

Jesus was a sent One, going from one kind of environment to another. In a much less radical, but not less real way, we are also sent ones. And this One who was sent knows how to help us on the frontiers of our new experience.

Culture shock is the reaction of a stranger to a new environment. We know we will go through it, but we also know that He has been there first. Ⓖ

Back of all the activity there is a purpose which is central —

Gimmickitis

REV. RALPH WINTER

A girl once wrote me about a thesis she was doing as a theological seminary assignment. She was assembling the various methods by which a hypothetical mission could reach the Indians in Colombia. She wrote:

"I have described the linguistic analysis of Wycliffe Bible Translators and New Tribes Mission, the ministry of medicine and radio, and the educational programs being offered for Indians by various missions boards. I have mentioned the Child Evangelism teacher-training program being used in primitive areas of Peru, and the Gospel Recordings work. Is there any other type of ministry which would be a means of evangelizing, training, or helping Indians?"

I replied that our secret weapon was that of the Apostle Paul, namely, founding churches; and the things on her list by themselves were mainly gimmicks. What did I mean by mission gimmicks? Let me give some examples.

An early gimmick was medicine. Consecrated doctors showed how the love of Christ could be demonstrated in a marvelous way by medicine. Their wonder-working seemed to ri-

val the direct powers of deity. One of the biggest medical centers in Asia today is a Christian hospital.

Then came the agricultural missionary. If people's health is a legitimate concern, better food through modern agriculture is equally reasonable.

Then there is the airplane. Countless hours and labors and many lives have been saved by this special tool. Electronics came in, too. The megaphone has given way to the portable, transistorized loud speaker.

Special agencies multiply — for child evangelism . . . "scientific" translation of the Bible . . . computerized promotional literature . . . the player-piano typewriter that makes donors think they are getting special attention, and many others.

How about schools? Thousands of Christian schools circle the globe. Hardly a single diplomat from Africa in the U.N. did not get his schooling in a Christian school. I recall talking to a missionary not so long ago who at one time had Lumumba as a student!

It is impossible to imagine what the overseas Christian movement would be like if no one had established schools. Even today 90 percent of the schools in Ghana are run by Christian missions or national churches. The biggest engineering school in Latin America is run by the Presbyterian Church.

Literacy, too, is now a specialization and a world movement. So is the writing of Christian literature and the founding of theological seminaries.

'Things' Are Not the End

I'm sure I've forgotten other "means." But I haven't forgotten my point. The point is that all these things can become (and by themselves *are*) no more than gimmicks. Medical work can become as sterile spiritually as it is clinically. Agriculture can go dead. Airplanes can be misused.

No matter how good a job is done in any of these lines, none of them is adequate in itself, and the honest people involved in all these programs tell you so themselves.

We must not be so dazzled by the "special tools" that we forget the essential task. People interested in missions are always hoping to hear of some new technical breakthrough that will suddenly speed the battle in their favor in a way that has never been done in history. Thus this girl doing her thesis. She asked me if she had left out any gimmick that could be put to use by her hypothetical new mission board for Colombia.

I answered her as follows:

"First I would warn you that what the United States hears about Chris-

The author is a United Presbyterian missionary to Guatemala. This article first appeared in CHURCH GROWTH BULLETIN.

tian activities overseas is a distorted version. With most of the activities going on here, missionaries are not connected. I think of some 500 church services conducted weekly in this little country by Guatemalans alone. Less than one percent are conducted by foreign workers. Most of the work, like the iceberg below water, is unseen by U. S. supporters.

"American missionaries, alas, are more and more involved in peripheral and technical programs and specialized services using recent inventions or costly gadgets. So this is the picture U. S. supporters get of the Christian work overseas.

"Nothing you devise ought to stray far from a program that can be 'owned and operated' by Colombians in this present day.

"An American Church may send a new mission to Colombia and set up a Church in addition to those already there. But this effort should be, from the beginning, no more than a catalyst to Colombian manpower. Colombians should take over as soon as possible.

"You want to plant churches which will soon gain Colombian bones and muscle, go on their own, extend and perpetuate themselves while drawing from concepts and developments of Christian effort around the world.

"You want to plant a denominational Church, linked as a sister to a Church in the United States. I fervently believe in Christian subgroups (in friendly independence of each other) calling people out of the world into intimate Christian fellowship in local congregations. To me this is the one basic strategy of the centuries.

"I used to be an expert in the gadgets and gimmicks. I was always looking for something new which would do the trick. But here in Guatemala it has become steadily clearer that the one slickest trick of all is the implanting of congregations. 'The care and feeding of congregations' is thus to me the central strategic activity to which all gimmicks must be bent."

Of Limited Use

Gimmicks and gadgets break down. A living Church has a self-renewing, self-healing quality. It grows by itself. For over 30 years now Guatemalan churches have built their own buildings and paid all their own pastors' salaries with no help from abroad. One church

alone in the past three years has helped start three other churches.

The Church here has grown so much bigger than the little United States team that started it, that it now can use far more help from abroad. But it should be helped in the vital process of winning people to Christ and into solid tangible local Christian congregations which reach out to new persons with acceptance and positive love.

Many kinds of missionaries are needed; but among them should be many field missionaries whose only expertness is their knowledge of the

claims of God upon a man's heart . . . who know only what the cross in daily experience means . . . who love Christian fellowship and help others find it.

Such men will never be superseded by gimmicks at home or abroad. They will not throw away the technical tools, but they will never lose sight of the essential purpose of Christian missions. The Church overseas can use far more help of this sort now, for the opportunities before it for the discipling of the nations are much greater than they have ever been. ☐

God still speaks to the inner heart —

God Told Me To Pray

HAZEL W. TIBBIT

Some may doubt that God really speaks to His children except through His Word. But there have been times in my life when God's voice came to me unmistakably, though it was inaudible to the human ear. It comes when we are quiet and receptive. It also comes in moments of great stress or emergency.

Sometimes He calls us to prayer — such as when we feel burdened to pray for a particular person or situation and are literally compelled to talk to God. This compulsion comes from the Holy Spirit dwelling within us. Sometimes we discover the reason; at other times we never learn why we were prompted to pray but we know there was a purpose.

One of these "calls to prayer" happened to me during the early years of marriage. It was during the depression. Jobs were scarce, and my husband felt fortunate to be working as a gas station attendant. One day the representative of an oil company asked him if he would drive a tank truck to a town 75 miles from Denver on his day off. His eyes sparkled as he told me of the extra money this trip would bring in for us and our young son.

The day of the trip, he told me not to wait the evening meal for him

because he might be late. My son and I ate and I put my husband's plate in the oven to keep it warm. I was sure he would be home soon.

When it was almost 8 o'clock and he wasn't home yet, I began to feel uneasy. I felt a strong urge to pray for him. I tried to dismiss it as a silly notion just because he was a little later than I expected him to be. I knew he was a careful driver and that he was on a main highway. However, the feeling persisted and developed to the point of real apprehension. I walked to the window and looked out into the darkness. A light in the house next door told me the neighbors were at home if I needed help.

After Prayer, Peace

I pressed my head against the window pane. With clasped hands and closed eyes, I prayed fervently for my husband, although I didn't know why. Soon I felt a peace and quietness in my heart.

About an hour later my husband walked in. He gave me a hug and a kiss as he always did. There was no indication that anything unusual had happened.

"Supper ready?" he asked. "I'm starved."

He sat down and I served his food.

Reprinted from THE PENTECOSTAL EVANGEL.

(Cont. on p. 23, col. 2)



Needed: Convictions

Recently we had occasion to worship with two different congregations that were very much unlike.

One was a formerly bustling congregation reputed to be "liberal." The other was a formerly bustling congregation reputed to be "conservative." Each has a new minister, the one said to be moderately "liberal," the other moderately "conservative."

The two churches have one thing in common: both are drying up, with sanctuaries that were formerly filled now more than half empty.

We came away from each experience with one overwhelming impression: the preacher had not spoken with conviction.

The "liberal" moderate had prattled smoothly of "the good life" and those elements making it up. He

was unconvincing. The "conservative" moderate had tried to speak on the Second Coming. His message had been so hedged about with qualifications, so contemporized in its application and so apologetically delivered that one almost felt ashamed for the embarrassment he evidently felt.

The lesson seems clear: Nobody in these critical days wants to waste time with a minister who has no convictions to stand on and fight for.

On the other hand we have worshipped in congregations where the preacher brought no Gospel, but there were chairs in the aisles. And then we have marveled at the impact of Gospel preaching which brought hundreds to Jesus Christ. In each case the man talked like he

believed what he was saying.

The lesson is still clear: People in these critical days want a minister with convictions he is willing to stand on and fight for.

Success by God's standards, of course, depends on being right according to the will and the Word of God. And the mere evidence of a full house or churchly prosperity does not guarantee that we are on His side.

But the longer we observe matters in the Church the better we are persuaded of one thing: It is only the man with convictions who is instrumental in getting things done. E

Not an Easy Prospect

In a day when the hearts of men are crying out for a greater visible manifestation of the true spiritual unity of the Body of Christ, Satan seems to be preparing a false unity in an apostate Church.

It is quite conceivable that some huge ecclesiastical federation, based on principles and methods acceptable to all nominal religionists, with tremendous world prestige and power, may regain for Christendom a visible, monolithic, coercive institutional unity. Under its guise millions could then be enticed into Babylonish bondage under an Antichrist and a generation of false prophets.

But when the Word of God is abandoned and the paths trod by Christ and His apostles are obliterated only ruin can result.

Thank God, we have the assurance from Christ Himself that the gates of hell shall not prevail against the true Church.—JAMES DEFOREST MURCH in *Moody Monthly*. E

When Boards Act Like Bishops

The Presbyterian Church does not operate under an Episcopal system.

To be sure many would eagerly embrace the Episcopate, with apostolic succession and a bishop with power to appoint ministers to their offices. We have watched while delegates of the Presbyterian Church US voted for just such a system in a meeting of COCU.

But the idea of an officer or agency with power to assign ministers or missionaries to the work they do, and with whom — moving them around like pawns on a chessboard — has been avoided in Presbyterian circles. We just have not believed that was the Scriptural way to operate.

Until recently.

Of late one agency of the Church has begun to act more and more as though it believed it had episcopal powers. The Board of World Missions, in recent actions, has greatly aggravated relations existing between it and the missionaries of the Church by intruding into the private lives and personal decisions of these people with increasingly tight controls.

The board has told missionaries what to say and what not to say.

When missionaries on itineration have said things disapproved by somebody they have been called on the carpet by underlings of the staff.

In one notorious recent action the board arbitrarily ordered one missionary to vacate her post on the field, and assigned her to work in another place — a new work she did not feel called to undertake and with an organization she said she could not in conscience serve. The board assigned her without consulting the mission committee charged with the oversight of such matters or the national Church.

Talk to your missionaries at home on furlough. You will find some of them almost afraid to express an opinion — except an opinion supporting the board and its policies.

The situation has aggravated to the point where some missionaries have resigned from their fields of lifetime service, chiefly on account of board policies.

The beginnings of a potential tragedy are already evident in the world missions enterprise of the Presbyterian Church US. Here is an aspect of the denomination's responsibility that urgently needs a thorough airing. E

Inconsistent?

The letter by "Kentucky" on p. 2 would provide a springboard for a fruitful discussion in any class on the mission of the Church. We have withheld the minister's name, not because he requested it but because we would not want to embarrass him by this one-sided discussion of what he had to say.

Notice the logic of the letter: If it is wrong to line up (organize) the "have nots" in order to seize power from the "haves" in the United States, it also is wrong to line up

the "good guys" against the "bad guys" in a place like Viet Nam.

The principle, if true, would cut both ways. If our correspondent feels that way about it, then presumably he either *supports* the Viet Nam effort while supporting the Board of Church Extension's "power" plans at home; or else he both opposes the war effort and the "power" plans at home.

But there is something deeper here for thoughtful people to ponder: namely, the implication that a Church's mission is the same as a government's mission; that whatever is wrong for the Church would at the same time be wrong for the government; that the government is out to accomplish the same things the Church is out to accomplish.

But is this true? Can we say that because we feel it is wrong for the Church to plunge into the business of organizing the "have nots" against the "haves" that it therefore necessarily follows that it also is wrong for the United States government to wage war in the interest of international justice and freedom?

Do Church and state have the same mission, follow the same guidelines, work for the same goals?

Is this why some people think it is wrong for the state to execute criminals?

Is this why some people think the Church is in the business of social, economic and political reconstruction?

We would like to know what readers think with respect to this crucial issue of our time. Let us hear from you. ☐

Christians in Red China

As was inevitable, word now comes from Red China, via Hong Kong, that the Red Guards have recently made Christians a special object of hate and persecution.

It is now reported that Christianity is being denounced as never before and those known to be Christians are being hunted out with the intention of exterminating every remaining vestige of the Church.

This is a time when our brothers in Christ in Red China should be the objects of our prayers as never before. God can turn aside the plans of evil men. He can bring comfort and hope to the persecuted.

Pray earnestly. Pray daily. — L.N.B. ☐

A LAYMAN AND HIS CHURCH



The Basic Issue

Dr. L. Nelson Bell

Many issues confront the Church today. But over them all rises a paramount issue. It is the supreme issue before the Church militant.

This great issue is not whether or not we shall unite with another Church as a step in the general ecumenical movement.

Nor is it of primary importance whether a congregation has the right to keep or dispose of its own property.

Nor is the movement towards or away from centralization of ecclesiastical authority and organizational bigness the main problem.

Nor is it the degree of emphasis on the social application of the Gospel that should be foremost.

Throughout Protestantism there is a cleavage which stems from a fundamental difference in attitude to the Word of God. This cleavage goes horizontally across denominational lines and finds expression in clashing judgments with reference to church practice, policy, and preaching and teaching everywhere.

That there are varying degrees in this attitude is of course true. Some who claim the name "Christian," who are in positions of leadership and power, make mock of many or most of the great doctrines of Christianity as taught in the Bible. To them the divinity of Christ as compared with man is one of degree, not of essential nature.

Again, there are those who accept most of the essential doctrines of Christianity but whose views on the inspiration of the Scripture are so beclouded by the denials of unbelievers that they dare not take a stand for the plenary inspiration and truthfulness of the Word.

It is this basic problem before which all others pale into insignificance. To a great host of Christians, particularly the men and women in the pews, the clear statements of God's Word are to be taken as authoritative and final. To others, particularly those who have come under the influence of destructive critical teaching, the Bible is only

relatively authoritative and the "progressive revelation" found there continues on today, thereby outmoding — or disproving — much of the Bible, particularly the Old Testament.

Because of this situation in present-day Protestantism there is weakness and confusion. The power and authority of ecclesiastical organizations and the forming of great Church bodies is offered as the solution to the problem, thereby but adding to confusion and multiplying inefficiency. For those who are willing to learn, history and current experience combine to prove that power is reserved for those who believe, live and preach the Bible as a divinely inspired body of historical facts and divine truths, not in part—but in its entirety.

The Berean Christians searched the Scriptures (the Old Testament), to find if Paul's preaching were true. Our Lord put Satan to flight by three sharp thrusts from the Sword of the Spirit, as recorded in Deuteronomy. There is no authority comparable to that found in a ringing, "Thus saith the Lord." Peter took up the steel sword of human energy and smote off the ear of the servant of the high priest, only to be rebuked by his Lord. Later this same Peter stood up in the Power of the Holy Spirit and making telling use of the Word of God, the Sword of the Spirit, won three thousand men to Jesus Christ.

In the days which lie ahead let us pray for the faith and wisdom so necessary to keep issues in their proper perspective. The victory depends neither on numbers, organization or programs; rather it is promised to those who go forth with the Word — for it shall accomplish that which God pleases and shall prosper in the thing whereto He sent it. ☐

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A seminary in which the "God is dead" movement wins credence becomes a theological cemetery. — H. NORTON MASON.



SUNDAY SCHOOL LESSON

For February 19, 1967:

God Yearns for the Lost

Rev. Wick Broomall

INTRODUCTION. Three well-known parables found in the Gospel of Luke have one common theme: God's love for the lost. The first and the second, dealing with natural objects, act as a preparation for the third, which is personalized in the lost son. These parables are an illustration of and a commentary on Luke 19:10, the memory selection. They also illustrate John 3:16.

I. THE REASONS PROMPTING THESE PARABLES (15:1-2). Anxious to hear Jesus, the people who "were coming near Him to listen to Him" (NASB) were "the tax-gatherers and the sinners" (NASB), two classes of society detested by the Pharisees and the scribes. Jesus attracted the lowest levels of men to Him and it is hardly likely that these people would misunderstand the three parables of this chapter.

The Pharisees and scribes murmured because they did not like Jesus' association with what they called the outcasts and riffraff among men. They especially did not relish the fact that Jesus ate with such people (cf. Matt. 9:10-11; 11:19). This was, in their self-righteous eyes, an act of ceremonial defilement of the most heinous kind.

Christ used a common argument that any man possessing the least degree of common sense should understand — "What man of you . . . ? They instinctively knew how they would act if any of them had lost one of their sheep. Could they therefore object to the true Shepherd if He sought lost men as they sought after a lost sheep? This is the argument that Christ develops with inescapable logic in the three parables.

II. THE LOST SHEEP (15:3-7). The following observations will help here:

A. The Lost Sheep. By "lost" we are to understand that the sheep was in a state of extreme danger because it had become separated from the

Background Scripture: Luke 15

Key Verses: Luke 15:11-24

Devotional Reading: Psalm 23

Memory Selection: Luke 19:10

flock and from the shepherd. As applied to men, this means that men are in a state of separation and alienation from the true God (Eph. 2:11-12; 4:17-19).

As the sheep had followed its own impulse, instead of following the shepherd, so men followed their own will, instead of God's will, and thus became lost in "trespasses and sins" (Eph. 2:1-2; cf. Gen. 3; Rom. 1:18-32). As the lost sheep was in extreme danger from wild animals, so man, because of his transgression, has put himself in extreme danger from Satan and all the other evils of this life (John 8:44; Acts 26:18; II Tim. 2:26).

B. The Shepherd. The shepherd searches for the lost sheep because the sheep is his personal property; he has great concern for the sheep's safety; and because only he is able to bring the sheep out of danger to a place of safety.

Christians are the sheep that belong to Christ (John 10:16, 27). The true Shepherd has great concern for the sheep's safety and protection (10:11-14) and only He is able to bring His sheep out of danger into safety (10:1-18, 28-29). Christ delivers us out of Satan's power and places us in His kingdom of peace (Acts 26:17-18).

C. The Search. The shepherd's search reveals his singleness of mission; his indefatigable activity; and his perseverance to the end ("until he find it"). He has but one obsession — the finding of the lost sheep. Nothing else is given priority until his mission is successfully accomplished.

These same features characterize our blessed Lord as the Good Shepherd: 1) He had but one mission

in coming into this world (Matt. 1:21; Luke 2:11; 19:10; John 1:29); 2) He pursued His mission with relentless activity (Mark 8:31-33; 9:30-32); 3) He never ceased until He had accomplished His mission (Luke 22:37; John 4:34; 17:4; 19:30). He accomplished our salvation "by the sacrifice of Himself" (Heb. 9:26-28).

D. The Recovery. The shepherd lets nothing interfere with his search until he finds the sheep that was lost. The same truth applies to our being found by our Shepherd.

This objective is accomplished in our salvation: 1) God's electing love finds us (Rom. 8:29-30; I Cor. 1:26-31; Eph. 1:4); 2) Christ's sacrificial love searches us out (John 10:11, 15-18; Heb. 13:20-21; I Pet. 3:18); 3) God's providential love follows us until we are saved (Acts 9:1-18; Rom. 2:4; I Tim. 1:12-15); 4) the Holy Spirit's convicting love brings us to repentance (John 16:7-14).

As the shepherd rejoices because he has found his own lost sheep, so it is with our Lord Jesus Christ. It was He "who for the joy that was set before Him endured the cross" (Heb. 12:2, ASV). Christ's joy was in complete submission to God's will (John 4:34; 5:30; 6:38); in the death that He died for our salvation (Eph. 5:2; Heb. 12:2); and in the deliverance that He gave to those who were Satan's captives (Acts 26:17-18; Eph. 4:8; Heb. 2:14-18).

The shepherd brings the lost sheep to his home for better care. Here the sheep finds protection, warmth and provision. So it is with our Good Shepherd. He will eventually, after caring for us during this life, bring us to His kingdom of glory above (II Tim. 4:1, 18).

He has mansions prepared for us there (John 14:1-3). He will someday say to us: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34). Then we shall be with Him for ever (I Thess. 4:13-18).

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The shepherd calls his friends and neighbors to rejoice with him over the sheep that was found. These people, having undoubtedly had a similar experience in their lives, would surely understand the shepherd's great joy in finding his lost sheep.

So, spiritually speaking, will it be in that final day when all the saints of God are gathered together in God's heavenly kingdom. The patriarchs of old will be there to rejoice with the Saviour in the recovery of so many of Adam's lost race (Matt. 8:11; cf. John 10:16; Gal. 3:26-29). The heavenly hosts will sing the Redeemer's praise in the salvation of vast numbers of earth's population (Rev. 5:9-14; 7:9-12).

Luke 15:7 brings up the question concerning the identity of those "who need no repentance." This sounds, on the surface, rather contradictory to the truth that all men are in need of repentance (Luke 24:47; Acts 2:38; 5:31; 26:18). The most probable solution seems to lie in the supposition that Christ is referring to the self-righteous Pharisees who supposed that they, being already righteous (cf. Phil. 3:4-9), were in no actual need of repentance (Matt. 3:8-10; John 8:33, 41; Acts 13:46). This is a tacit allusion to the "hardness of heart" that was soon to settle upon unrepentant Israel (John 12:37-43; Rom. 11:25; I Thess. 2:16).

III. THE LOST COIN (15:8-10). This second parable tells the same essential truths already presented in the first parable. If one uses the outline given above on the lost sheep, he will be able to apply practically the same principles of interpretation here.

IV. THE LOST SON (15:11-32). This third parable expands the theme found in the first two. This one can be understood personally or nationally; that is, it can be applied to the sinner's conversion or to the reception of the Gentiles (the younger brother) and the consequent hostility of Israel (the older brother because of God's favored treatment of lost but repentant Gentiles. It is the latter interpretation that we shall follow here.

A. The Two Sons Represent the Jews and the Gentiles. All men came from God by creation; in that sense they are all God's children, having been made in the image of God (Gen. 1:26-27; 9:6; Mal. 2:10;

Luke 3:38). Except for age, the two sons stood as equals before their father; all men, except for the purpose and plan of God, stand as equals before the living God.

B. The Younger Son's Departure Represents Man's Apostasy from God. Man chose to disobey God in the Garden of Eden — his Father's house — and go out into a "far country" where he could do whatever he wanted to do. The Bible very definitely points to the volitional aspect of man's departure from God in Eden (Gen. 3; Rom. 5:12:21). As a result of this departure, man is now in a state of alienation. The Gentile world, in fact, is spoken of as "afar off" from God (Eph. 2:11-13, 17; cf. Acts 2:39).

C. The Younger Son's Plight Represents the Evil Consequences of Man's Sin in Eden. Four consequences followed the prodigal son: separation from his father; physical and moral degradation; utter destitution; and the complete loss of the inheritance given to him by his father.

These same results happened to man in his apostasy from God in Eden: he is separated from God (Eph. 2:11-13); he is in a state of physical and moral degradation (Rom. 1:18-32; Eph. 4:18-19, I Pet. 4:3); he is utterly destitute in God's sight (Rom. 3:10-18); and he has suffered complete loss of those attributes — righteousness and holiness — originally given to him by his Creator (Eph. 4:17-24; Col. 3:5-11).

D. The Younger Son's "Coming to Himself" Represents the Convicting Power of the Holy Spirit. The Holy Spirit is the agent of man's conversion and regeneration (John 3:1-12). He is the One whose ministry in the world is especially designed to bring about conviction of sin (John 16:7-11; Acts 6:8, 10). Even among the Gentiles the Spirit of God works in His own sovereign way (Cornelius — Acts 10-11; Lydia — 16:14). God has not left Himself without a "witness" in the pagan world (14:16-17). His "witness" is seen not only in external providence but in His law written upon man's heart (Rom. 2:14-15).

E. The Younger Son's Confession of Guilt to his Father Represents Man's Confession to God. There must be a definite repentance in man's return to God. The message of salvation going forth into the world is a message of repent-

ance (Luke 24:47; Acts 26:18). Gentiles as well as Jews must "turn unto God from idols" before they can "serve the living and true God" (I Thess. 1:9). They must "turn from these vain things unto a living God" (Acts 14:15). We must all confess our utter unworthiness as sinners before God (Luke 18:13; I Tim 1:12-16). Our righteousness is as filthy rags in God's sight (Isa. 64:6). We are utterly destitute as we stand before our Maker (Rom. 3:10-18).

F. The "Best Robe" Represents God's Imputed Righteousness Graciously Bestowed upon the Repentant Sinner. In our natural state in the "far country" of sin we have only filthy garments. God removes these garments and puts on us the robe of His perfect righteousness (Zech. 3:1-5). Christ Jesus is made unto us God's "righteousness and sanctification" (I Cor. 1:30). He who knew no sin became sin for us "that we might become the righteousness of God in Him" (II Cor. 5:21). This "righteousness of God" is given to all who believe (Rom. 3:21-22).

G. The Attitude of the Older Son Represents the Hostility of Israel at the Reception of Gentiles into God's Kingdom. The Book of Acts affords a number of illustrations of the animosity shown by the Jews against those who would include the Gentiles in the Gospel invitation. Paul's rejection by the Jews of Antioch (Acts 13:44-52) is typical of what happened to him repeatedly in his efforts to preach to the Gentiles (cf. 17:1-9; 22:21-22; I Thess. 4:14-16).

H. The Father's Answer to the Older Son Represents God's Great Mercy Shown to All Mankind. The answer corresponds to the answer given to Jonah when the pagan Ninevites repented at his preaching (Jonah 4:11). It is the answer given to us in John 3:16 — God's love for the world of humanity. Surely it had been made known to Israel in the Old Testament period that God would include the Gentile world in His plan of redemption (Gen. 12:3; Gal. 3:8-9, 16, 29).

The true "Israel of God" is made up of the one body of Christ—those among Israel and among the Gentiles who are united to Christ by a living faith in Jesus Christ (Rom. 2:28-29; Gal. 3:28-29; 6:16; Eph. 1:22; I Pet. 2:1-10). This is the true vindication of the ways of our God (cf. Rom. 9—11). ☐



YOUTH PROGRAM

For February 19, 1967:

The Presbytery

Rev. B. Hoyt Evans

Scripture: 1 Timothy 4

Suggested Hymns:

"Joyful, Joyful, We Adore Thee"

"Come, Holy Spirit, Heavenly Dove"

"Rise Up, O Men of God"

SUGGESTION TO PROGRAM

LEADER: Again you would do well to ask your minister to be present for this program. He will be able to discuss in detail the organization and work of presbytery and to answer questions which are likely to be raised in the minds of the young people as the program is presented.

PROGRAM LEADER'S INTRODUCTION:

The word "presbytery" comes directly from the Greek word which is the plural of the word elder. Every Presbyterian Church court is a "presbytery," that is, it is made up of elders.

The term is applied specifically, however, to that church court which has authority and responsibility for "what is common to the ministers, sessions, and churches within a prescribed district." A presbytery usually includes several counties.

In this program we shall be learning who holds membership in a presbytery, how it is organized, and what its duties and functions are.

FIRST SPEAKER: "The Presbytery consists of all the ministers and churches within a certain district." This means that ministers hold their membership in the presbytery, usually the presbytery in whose bounds they live.

Each church in the presbytery is

entitled to be represented by at least one ruling elder. If a church has as many as 1500 members, it may send two ruling elders to presbytery and an additional representative for each additional 1000 members.

Ruling elder representatives to Presbytery are ordinarily elected by their sessions for each meeting of presbytery and are required to report back to the session on their attendance.

Ministers become members of presbytery by ordination or transfer. The candidate for ordination must have a degree from a four year college or university and a theological degree representing three years of study in addition to his college work. He shall also be examined by presbytery on his Christian experience, theology, sacraments, the Book of Church Order, and English Bible.

Ministers transferring from other denominations must give evidence of having met the same educational requirements and must take the examinations with exception of the one on the English Bible.

Candidates for ordination and ministers transferring from other denominations are required to answer in the affirmative the questions prescribed by the Constitution. Only for extraordinary reasons may any of the educational requirements be relaxed. Then the reason must be stated and three-fourths of the Presbytery must approve.

Ministers transferring from other Presbyteries within the denomination are examined on their Christian experience, and their views on theology, sacraments, and the government of the Presbyterian Church.

A Presbytery is required by the Constitution to meet at least twice a year, but many have stated meetings more often than that. Called meetings may be held on call of the moderator with ten day's notice. Only the business stated in the call may be transacted at a called meeting.

Officers of the Presbytery are the moderator and clerk or clerks. Some Presbyteries have executive secretaries who promote the work of the Presbytery, but they are not constitutional officers of the court.

Most Presbyteries have a rather full organization of committees for carrying out their work. The committees are composed of Ministers, ruling elders, and sometimes other qualified people. They meet as they have need, study the work and need of their assigned area (church extension, Christian education, etc.) and then make recommendations at meetings of presbytery for the official action of the court.

SECOND SPEAKER: Presbytery has authority to receive and supervise candidates for the ministry. It examines, ordains, receives, dismisses, installs, removes and judges ministers. Presbytery establishes and dissolves the pastoral relationship between a minister and a church and it sets ministers apart for their work as teachers, evangelists, administrators, etc.

Ministers are members of presbytery and are responsible to it for doing their work faithfully and well. The presbytery is, in turn, responsible for supervising the work of its ministers.

Presbytery has power to organize, receive, dismiss, dissolve, unite, and divide churches. It is responsible for approving the location of new churches and churches desiring to move to a new location.

The presbytery reviews the records of sessions and visits churches when there is a need to do so. In the case of disputes, appeals and complaints, the Presbytery has power to decide them. It exercises special care of churches which are without pastors and it takes over the government of a church where the session is no longer able to function.

It is the duty of the presbytery to see that the churches and sessions within its bounds obey the lawful requirements of the higher courts

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The presbytery is concerned with and has power to carry out whatever is for the spiritual interest of its churches, agencies, and institutions. The presbytery elects commissioners to the General Assembly, and it has the right "to propose to the synod or to the Assembly such measures as may be of common advantage to the whole Church." Presbytery also shares in the government of the whole Church as it votes on those matters referred to it by the higher courts.

PROGRAM LEADER: It is easy to see, from the duties and responsibilities just described, that a great amount of the work of the Church

is done at the presbytery level. If we want to understand what our denomination is doing and how it operates, it is necessary that we have some knowledge of the workings of the presbytery.

Quiz: (Provide paper and pencils. You may want to try this quiz a week later after the young people have had opportunity to gather some information.)

1. What is the name of your presbytery?
2. What territory does your presbytery include?
3. Who is moderator of your presbytery?

4. Who is stated clerk of your presbytery?
5. Does your presbytery have an executive secretary, and if so, what is his name?
6. Does your presbytery have any institutions (camps or homes) which it owns and for which it is responsible? What are they?
7. How often does your presbytery have stated meetings?
8. How many members are there in the churches of your presbytery?
9. How many churches are there in your presbytery?
10. How many ministers are members of your presbytery?

Closing prayer.



WOMEN'S WORK



Supplementary Circle Bible Study

March: A Man with Leprosy

Manford Geo. Gutzke, D.D., Ph.D.

**Matt. 8:1-4; Mark 1:40-45;
Luke 5:12-16**

"Lord, if Thou wilt, Thou canst make me clean."

These are the familiar words of the leper who came to Jesus Christ early in His ministry before He was so well known. His story, worded in almost the same way, is told three times, in Matthew, Mark and Luke.

In response to the pleading cry we have the simple, straightforward words of Jesus of Nazareth, "I will: be thou clean!"

This is by no means the only time the Lord Jesus healed leprosy in the course of His ministry. But it is the classic story of such healing, and as simple as it is we can learn much from this incident.

The Leper Himself

First of all, let us look at the leper himself. He had a physical disease, but our interest is not primarily in the physical disease but in the spiritual implications of his condition and the way these spiritual implications can be translated into a modern application which may involve each of us today.

Isn't it interesting that there is no description of leprosy itself? In none of the incidents involving lepers is there any description of the

effects of the disease, of the ravages that it inflicted upon those who had it. But there is a strong reminder of the social effect of the disease in almost each incident. The Gospel writers seem to be interested in reminding us that these people were outcasts. The disease made them untouchables. It isolated them from the company of their fellow men. They were rejected by their neighbors and friends. They lived alone, or only in the company of other lepers.

But the leper was not only rejected and alone. He was dying. There was a physical condition which produced deterioration of flesh and bones and the outcome of this condition was certain death. A leper was doomed.

Here, then, was a person who was rejected, lonely and doomed. He comes to the Lord Jesus and he says, "If Thou wilt, Thou canst make me clean!" In other words, "I am persuaded that You are able to change all this."

Where did this man get such faith? By what process had he been led to believe? In what way was he

served by others who demonstrated such love that he came to faith? The Bible says nothing about any process of wooing and winning which preceded this man's profession of faith. And everything we know about the treatment of leprosy in those days suggests that nobody treated him with compassion and love, thus leading him to Christ.

We are forced to understand that the faith of this man was purely a gift from above. It was his in the same way the Lord Jesus later spoke of a faith in the apostle Peter: "Flesh and blood hath not revealed this unto thee, but My Father which is in heaven."

Not From Consensus

Apparently the inward disposition of being able to turn to God is given to man. We can testify, we can argue, we can love, we can witness. But the inner persuasion which brings one to the conviction that Christ Jesus can and will save *me* comes from God as His Holy Spirit touches my heart.

Does this imply a selectivity on God's part? Being finite in our understanding we admit that it does seem so to imply. But let us not

forget that God is not willing that any should perish, and the Scripture affirms that whosoever will may come.

I am reminded of a story from the life of John Calvin, who once was asked how, in the light of his doctrine of predestination, could he be sure that the promises of God included him personally? His answer was, "I can be just as sure that the promises of God are for me as I am sure, when I look in the mirror that it is my face I see." Stop and think about that. When he looked in the mirror he *knew* it was his face and there was no need to develop a long argument to prove it. So, when he looked in the Bible he knew that God's promises were for him and there was no need to develop a long argument to prove it.

Was there evidence of much faith in those days when the leper came to believe in Jesus Christ? Not much. There was little widespread confidence in this new Teacher. There was *interest* in Him, and there was *curiosity* about Him. Many came to watch but there were few who had in themselves a profound conviction that they could bet their lives on what He was saying.

But the leper had such a confidence. And we can learn from him that we are not to get our confidence in the Lord Jesus from the consensus of opinions around us. We do not believe because we sit down in

some discussion session and wait for the group to reach an agreement on the subject before we commit ourselves to believe what the group decides. Not at all. It matters not what the group thinks, nor what everyone else is saying. We do not come to God on the basis of what everyone else is saying but rather on the basis of what He has said to us, personally, in His Word.

On Being An Outcast

The leper was an outcast. On his own initiative and with no encouragement from anyone, he came to Jesus Christ and he was healed.

Do you know what it is to be an outcast? There are many sorts of outcasts today, and very few on account of a physical disease. But it is possible to be an outcast on account of sin — perhaps our reputation has suffered because of something we have done that has separated us from our friends and our neighbors.

An alcoholic is something of an outcast among people. And sometimes simpler things make one an outcast — coming from a different nationality, a different race, a different educational background, a different social level.

But when the outcast comes to the Lord Jesus Christ he is received immediately. And I want to say to every person participating in this study: If you feel, down deep inside, rejected or separated or in any way outcast, just come to the Lord Jesus Christ and you will be received at once!

Notice in what spirit the leper came? The Bible tells us that he came *worshipping*. Look again at the contrast between the multitude surrounding the Lord Jesus and the lone leper who came. He bowed and worshipped and that was more than the rest of the people were doing. They were following Jesus of Nazareth, but the leper worshipped Him. And when He asked for a blessing of such a magnitude that only God Himself could grant it, he received what he needed.

There's "Lord." That word gave Jesus Christ honor. It lifted Him up in adoration. Let me tell you that one reason why there is little blessing experienced by some church members today is that they do not come to Jesus Christ in adoration. They come quizzically, they come interestedly, they come to study what He taught, but they do not come

and worship. They speak of worshipping the God and Father of Jesus, they speak of believing in the God revealed by Jesus, but they seem to hesitate to speak about worshipping the Lord Jesus Christ!

Then, there's the affirmation, "If Thou wilt." That is confidence. It is acknowledgement that the blessing was within the will of Jesus Christ, that His initiative could accomplish this healing if He wanted to.

And, "Thou canst make me clean." That is conviction of the power at the disposal of this One who could act if He would. Notice that there is no hint here of self-improvement, no suggestion that the leper wanted resources to apply for himself. There is no thought of deserving such a blessing, of being a worthy recipient of Christ's favor. There is simply the faith that all would be of unmerited grace should anything happen.

Immediate And Direct

The Lord's response to such faith was remarkable for its immediacy, its directness. The Scripture says that Jesus Christ put forth His hand and touched him. "I will," He said. "Be thou clean"! So personal! So simple. So direct. There was nothing to do, no work to perform, no conditions to meet. A word and the thing was done.

The work was of God and because it was of God it was done suddenly.

There is one thing more that we want to notice in this story and it is this: After the miracle, the Lord Jesus said to them, "See thou tell no man; but go thy way, show thyself to the priest. . . ." (Matt. 8:4).

The law of Moses had specified that in case there was a healing of leprosy the healed person should go to the priest and in a prescribed fashion give thanks. Now this man had not been healed in any ordinary way and there was no reason for any priest to verify the fact that he was clean. But the Lord Jesus told him to go and follow the prescribed ritual, and offer the gift specified in the Law. Why? "For a testimony unto them."

The ministry of Jesus Christ was devoted to the end that the people might know that God walked in their midst. And in His instructions to the leper Jesus of Nazareth was saying to the people, in effect, the God of the law, the God of the Old Testament had done this work

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which they had seen. This miracle was performed by the God whom they professed to worship! *God works miracles!*

I am often impressed today with the fact that the Church no longer acts as though it expects God to do anything special in the life of anyone. When things happen that give people reason to offer thanks to God, the Church is inclined to brush off any suggestion of special blessing, of unique blessing, of *miracle*.

When we see special works of the Spirit we sometimes try to push them aside or deny that they are of God. Should someone try to tell of a vivid conversion experience we are a bit embarrassed or we credit the tale to emotion or even hallucination! Should someone speak of special answer to prayer we dismiss the event as a coincidence, even if we are willing to agree that anything happened at all.

We have lost our sense of the supernatural, of the real presence of God in our midst. Instead we explain everything naturally and try to limit faith to things that really would happen if we had no faith at all — except that the believer professes to see in the ordinary circumstances of life more than an unbeliever sees in the same circumstances.

The incident we have before us seems to suggest that the Lord Jesus Christ wanted the people, and the religious authorities of His day, to see in the events that He influenced much, much more than the ordinary circumstances of life. Here was supernatural power at work. And today I rather think we should expect supernatural power to send blessing in response to faith.

When the leper went and told everywhere what had happened to him the crowds that came out to see Jesus of Nazareth grew to such size that He finally had to get away from them and withdraw into the wilderness to pray and recover His strength in communion with His Father. And when we go and tell what great things the Lord has done for us it will bring others to meet Him, too.

Dr. Gutzke is retired professor of Biblical Exposition at Columbia Seminary, Decatur, Ga., and broadcaster of "The Bible for You." This study is available on tape recording, No. 66-1 (October-March lessons), \$4.00 postpaid. Set of two tapes for the year, \$8.00. Write, The Bible for You, Box 15007, Atlanta, Ga., 30333.

CATECHISM STUDIES



Rev. Paul G. Settle

106. Q. What do we pray for in the sixth petition?

A. In the sixth petition, which is, "And lead us not into temptation, but deliver us from evil," we pray, that God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

The word "tempt" sometimes means "to test." It also means "to entice to evil." Christians live in the world, and in the world they are tempted. By these temptations God puts us to the test—He brings out our true character and strengthens our faith and desire to obey Him.

The evil in temptation comes from Satan. He is the real tempter. Of course, our sinful hearts cooperate with Satan and even invite him to rule our lives! How weak and sinful we are!

So—we pray that God, who controls all things, will not allow temptations to come that are too strong for us. We also ask that when temptations do come, God will strengthen us and give us grace to conquer them.

* * * *

TEST YOUR UNDERSTANDING

Does God tempt us to do evil?

SEARCHING THE SCRIPTURES

Look up: I Cor. 10:13; Matt. 26:41; Jas. 1:13-15.

* * * *

107. Q. What doth the conclusion of the Lord's prayer teach us?

A. The conclusion of the Lord's prayer, which is, "For thine is the kingdom, and the power, and the glory, for ever, Amen," teacheth us to take our encouragement in prayer from God only, and in our prayers to praise Him, ascribing kingdom, power, and glory to Him, and in testimony of our desire and assurance to be heard, we say, "Amen."

God alone is able to answer our prayers. He alone can encourage us in prayer. He is our Father and provides for all our true needs. He is our King and He has a kingdom, power, and glory. We desire to pray because we know that we pray to the great God of the universe, the God and Father of our Lord, Jesus Christ.

Even as we recognize Who God is, we praise Him. We see Him and love Him and obey Him in all His perfect characteristics and qualities.

And we say, "Amen." This means, "true, faithful, or verily." When we close our prayers with "Amen," we are agreeing with all that the prayer contains. We are saying to God, "I believe that Thou art my God, my Creator and Redeemer. This prayer comes sincerely from my soul and heart, and I believe that Thou wilt hear and answer according to Thy will."

* * * *

TEST YOUR UNDERSTANDING

Is it proper to pray to dead "saints," or to Mary, or to angels?

SEARCHING THE SCRIPTURES

Memorize Matthew 6:9-15.

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BOOKS

BIBLICAL STUDIES IN FINAL THINGS, by William E. Cox. Presbyterian & Reformed Publ. Co., Philadelphia, Penna. Paper, 226 pp. \$3.50. Reviewed by Dr. Loraine Boettner, Rock Port, Mo.

There is scarcely any other branch of Biblical or theological study more interesting or more rewarding than that of eschatology when one finds a book that is well written and that takes the Bible unreservedly as its authority. This book is admirable on both counts.

The author is a Baptist minister, living in Vienna, Va. He is the author of six other books, most of which deal with different phases of the subject of eschatology. He served for three years as a chaplain in a tank battalion in World War II.

The book is written from what this reviewer would term the amillennial position, although the author is reluctant to classify himself fully in any one of the millennial groups. He points out, for instance,

that while the term "a-millennial" literally means "no millennium," yet practically all amillennialists do believe in a millenium of some kind, usually taking it either as the entire period between the first and the second advent of Christ, or as the intermediate state of the saints in glory as they await the resurrection. As for himself he chooses the former.

The author comes from a premillennial, even dispensational, background and as such he is well acquainted with the tenets of that system. The book contains seventeen chapters. Among the subjects discussed are: God's Eternal Covenant, The Kingdom, Israel and the Church, The Tribulation, The Antichrist, The Second Advent, The Resurrection, The Judgment, Revelation Twenty, and The Final State. The chapters on Israel and the Church, and Revelation Twenty, are among the most enlightening that the present reviewer has found anywhere.

The book is recommended for all who seek a clearer and fuller understanding of the final things that God has in store for His people and for His Church. ☩

SPIRITUAL VALUES IN SHAKESPEARE, by Ernest Marshall Howse. Abingdon Press, Nashville, Tenn. 157 pp. \$1.75. Reviewed by Dr. John R. Richardson, pastor, Westminster Presbyterian Church, Atlanta, Ga.

The design of this book is to make the vividness of drama illuminate timeless human passions, and to reveal how the integrity and insight of a great master have at times transformed the changing scenes into parallels of unchanging truth.

Dr. Howse believes that the Bible and Shakespeare must be reckoned among the formative influences in English literature and in the life of English-speaking people. We are reminded that Shakespeare is saturated with the language of the Bible. Howse says, "He may have known little Latin and less Greek, but like Bunyan later, he knew one Book — a Book which had never been printed in English until his own day."

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As we read these ten chapters we see how Shakespeare dealt with the moral verities of the universe, and he "displays in his poetry that stretching of the soul in wonder and in amazement." This book will add depth to preaching and be refreshing to those who have a taste for the aristocracy of the finest in literature. ☒

TIME FOR ACTION, by A. J. Broomhall. Inter-Varsity Press, Chicago, Ill. 152 pp. \$1.25. Reviewed by Dr. Cecil V. Crabb, Memphis, Tenn.

This volume by a missionary deals in a first hand way with the question of foreign missions today.

The author treats in a timely way such problems as the desperate spiritual needs of the non-Christian world; the obstacles of closed doors and rival religions that confront the missionary today; the syncretism and tendency to be overly tolerant of all religions; the new strategy that is often demanded on the field. But he lays special emphasis on the need for a more evangelistic, Biblical approach to the Great Commission; and for a greater sense of responsibility to the non-Christian world on the part of the Church and the individual.

In a day of secularistic thought, even in regard to foreign missions, this volume that calls the Church to a more traditional, spiritual approach to the whole subject is much needed. ☒

To Pray—from p. 13

I sat opposite him and said, "Well, tell me about your trip."

"I had a close call," he said quietly.

"What happened?"

Between bites he told me. "I was driving along the highway doing the speed limit. There wasn't much traffic, and it was as black as pitch out there on those plains. All of a sudden I saw a freight train in front of me. The engine already had passed and was some distance down the tracks. There was no alarm system. There was only a crossbar between me and the train.

"The minute I saw the freight cars in front of me, I applied the brakes with all my strength. The semi came to a stop just a few inches from the moving freight cars. Believe me, I really prayed."

I asked excitedly, "What time was it when this happened?"

He gave me a quizzical look and said, "About an hour before I got home."

I was conscious of a deep feeling of love for my husband and gratitude to the Lord for having called me to prayer.

"That was at the very time I was praying for you," I told him. "God spared you."

"Praying for me?" he said, with a puzzled look. Then I told of my feelings of apprehension for his safety and the insistent urge to pray for him.

didn't know you were in danger, but God did."

Since that time I have felt God's leading many times. One lesson I have learned is always to have a listening ear and an obedient spirit to respond to God's call to prayer. ☒

I said, "Now I know why. I

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There's a Cross for Everyone

While the eyes of perverse men should be an incentive and a caution to you, do not forget the rich consolation afforded by the fact that all the saints have endured a like trial.

Are you in the midst of a crooked people? So was Paul; so the church of Philippi; so all the saints. Remember that as they won their crowns in a strife which was none of their choosing, so must you.

They were not carried on beds of down to heaven, and you must not expect to travel more easily than they. They had to hazard their lives unto the death in the high places of the field, and you shall not be crowned till you also have endured hardness as a good soldier of Jesus Christ.

—Charles H. Spurgeon

S. S. LESSON AND YOUTH PROGRAM FOR FEBRUARY 26

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MAILBAG

THE PAPER HANGERS

Following the vote by our presbytery on the proposed Confession of 1967, a member of the Session of the church of which I am pastor said, "We're trying to hang new paper on an old wall."

I thought to myself, how true! The "paper hangers" are at it again. Only this time in the Church. The

Church that you and I love. The longer I ponder presbytery's action the more I am convinced that the "paper hangers" among us have, by their vote, opened the flood gates. This time it will spue violent waters across the Church.

It doesn't take a very smart layman to detect that clericalism of the rankest type is at work among us.

An insidious force is loose in the Church today and if it is not curbed it will destroy us.

The older creeds we know, especially the Westminster Confession of Faith, have not failed; rather, I am of the opinion that they never have really and sincerely been tried. But if the "paper hangers" succeed, what then? What then?

The next Sunday, following our presbytery's vote, another elder remarked, "This has produced storm clouds on the horizon. One can hear the rumblings of thunder. I feel the big push to disembowel and emasculate our faith is on."

As we talked, he said this: "You older fellows, like us laymen, haven't a chance. Your voice, like ours, is like so much rain on a tin roof. Aren't you aware that the 'God is dead' boys have taken over? And the body of their dead god isn't the only thing they want to cram into their hearse: alongside of that is the lifeless form of the creed they have butchered."

—Nebraska

Following the debacle in the various Churches, men of courage could, if they would, constitute a nation-wide Presbyterian Church faithful to the Reformed heritage. But are there such men of courage?—Ed.

DESERVING OF SUPPORT

The *Presbyterian Journal* is deserving of "born again" Christian support on other than denominational lines. May God bless and prosper you in your stand for God and country.

You have lots of friends and readers out here on the West Coast. Some will miss seeing your notice, "A Real Need," in the January 25th issue so may I suggest that you repeat the notice.

—James R. Taylor

Woodland Hills, Calif.

Thank you. Our financial need continues to be great.—Ed.

THIS AND THAT

I am not a writer of many far letters but I felt impelled to express my appreciation for your fine *Journal* and assure you of my agreement with your conservative stand.

Your editorials and articles are all good but "The Fallacy of the Social Concept of Salvation" by Judge Ernest E. Mason, in the issue of January 25, 1967, is outstanding. The clear reasoning and the Bibli-

the PRESBYTERIAN JOURNAL

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THIS WEEK—

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THE PRESBYTERIAN JOURNAL, a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered to the saints, published every Wednesday by the Southern Presbyterian Journal Co., Inc., in Weaverville, N. C.

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CHANGE OF ADDRESS notices should be addressed to the business office, Weaverville, N. C. 28787, allowing three weeks for change in the continental U. S. Change notices should include both old and new addresses.

cal proofs are most convincing. This deserves a wide circulation, perhaps in pamphlet form.

—(Rev.) W. R. McGeary
Pittsburgh, Penna.

You are to be applauded for having printed "One Man With God" (Dec. 28). How might our country (and world) be changed if this article (and others like it) were reproduced on the front pages of our newspapers—every day!

—Mrs. Janet B. Bryan
Atlanta, Ga.

The piece by Bob Bell of the *Nashville Banner* which appeared in the Jan. 18 *Journal* was superb!

As one who has lived through nearly ten decades and has prayed for years, "Lord stir us up; set us afire," I rejoice in the concern of laymen such as Bob Bell. Would that such an interest existed among the preachers!

Sometimes I have dared to speak of such matters to a narrowing number of those who seem to be con-

cerned; sometimes to a larger number who pause out of respect for grey hairs but seem to entertain no sense of urgency. May God continue to use the persuasive voices among us, such as those of Bob Bell and of the staff of the *Journal* (and, blessings on her, *Clydie!*), to assure that the Presbyterian Church shall not perish.

—Mrs. Stephen F. Hart
Mineral, Va.

MINISTERS

C. Logan Landrum from Gulfport, Fla., to the Lake Hamilton Community church, Lake Hamilton, Fla.

Frederick E. Manning Jr. from Huntsville, Ala., to the Johnson Memorial church, Jackson, Tenn.

Paul W. Gess from Delray Beach, Fla., to the Tazewell and Fincastle churches, Bluefield, Va.

E. P. Nichols, Alexandria, La., has accepted a call to launch a new work for South Mississippi Presbytery in Gulfport.

Shirl P. Butler from Marietta,

Okla., to the Beal Heights church, Lawton, Okla.

Jack C. Parse from Fort Thomas, Ky., to the First Church, Odessa, Tex., as assistant minister.

C. Keith Wright from Lubbock, Tex., to the Faith church, Austin, Tex.

Jan W. Owen, Washington, D. C., will leave the Peace Corps to become dean of religious life at the Inter American University, San German, Puerto Rico.

Malcolm Bonner from Collins, Miss., to the First Church, Bay St. Louis, Miss.

Finley C. Patton has resigned as pastor of the Overlook church, Mobile, Ala., to go into teaching. He will continue to supply the Atmore, Ala., church.

DEATH

Frank A. Brown Sr., retired Presbyterian US missionary to China for 42 years, died Feb. 1, in Staunton, Va., after a brief hospitalization due to a broken hip. He was 90.

• We are sort of "catching up" this week with articles of both a general and an evangelistic interest; and editorials that we hope will stimulate interest and concern in the state of the Church. As we move well into 1967 there seem to be fast-breaking developments on all fronts in the Church. Within the next few weeks we expect to have interesting reports on some of these. And that reminds us. When was the last time you ordered additional copies of a particular issue of the *Journal* to give your friends? They are yours for the asking!

• Did you hear that conversation between Art Linkletter and the little Japanese-American girl who had a dog? The master of ceremonies asked her if she had a pet. "Yes," he said. "And what is it?" he asked. "A dog," she replied. "What in his pedigree?" inquired the program's host. "He's a nice dog," was the candid answer, "but I don't know what church!" On second thought, that's not a bad answer. A Christian is a human being with a pedigree, acquired by adoption, to wit, child of God.

ACROSS THE EDITOR'S DESK



• In Washington, D. C., the American Civil Liberties Union is defending a capital resident charged with using profane language in a public place. Their claim is that the man has freedom of speech. But, observed a Charlotte, N. C., WBTV editorial, what of the freedoms enjoyed by those who had to listen to his blasphemies? The station thought there was a parallel in the case of the man who went down the street swinging his arms until his fist came in contact with another man's nose. Brought before the judge the man pled his right to swing his arms. Indeed, agreed the court, but the right to swing one's arms ends where another's nose begins.

• And now a world wide Presbyterian fellowship along the lines of "Concerned Presbyterians" has been formed. Growing out of an infor-

mal meeting of some fifty delegates from Presbyterian and Reformed denominations attending the World Congress on Evangelism in Berlin, the fellowship will try to maintain contact with those concerned about trends in the Church universal, but especially the Reformed family of Churches and most particularly the Presbyterian Churches that pay their allegiance to the Westminster Confession of Faith. See story, p. 5.

• Oh yes. A frequently used reprint, "He Descended into Hell," has been reprinted again. By the Editor, it goes for 30 cents per doz., or \$2.00 per hundred. Maybe you will want to include that in your first order for the new Shorter Catechism study books, binding together the series that has been running in the *Journal*. They go for 50 cents each, or \$5.00 per dozen. ☐



More 'Adult' Movies Get Awards of NCC

NEW YORK — The National Council of Churches' Broadcasting and Film Commission has honored six American motion pictures for "outstanding artistic merit" during 1966.

In addition the commission expanded its annual awards to give a special citation for a foreign film, "The Gospel According to St. Matthew." It is the first non-American film to be honored by the BFC.

The awards to the six American films went to "Who's Afraid of Virginia Woolf?" "The Sand Pebbles," "A Man For All Seasons," "And Now, Miguel," "Born Free," and "The Russians Are Coming, The Russians Are Coming."

The awards were announced by the BFC's board of managers at its annual meeting at the Interchurch Center, here.

"Who's Afraid of Virginia Woolf?" was cited for its presentation "with compassion and honesty the human predicament in which we are caught in the dilemmas of life."

"The Sand Pebbles" was named for its portrayal, "with realism and artistry," of the "overriding problem of our time—the establishment of a human community under the authority of love and justice."

These two films were recommended "only for mature audiences," and "Born Free" and "And Now, Mi-

guel" were listed as outstanding films for children.

In addition to being the first foreign film, "The Gospel According to St. Matthew" is the first Biblical film to be honored by the BFC. Its director is a Marxist.

The commission cited it for "re-telling in imaginative cinematic terms one version of the New Testament story, thus revealing Christ's life and passion as a realistic and human experience for contemporary audiences."

The prize-winning films were nominated to the board by an eight-member panel under the chairmanship of Dr. F. Thomas Trotter, dean of the School of Theology at Claremont, Calif.

The panel members are: the Rev. Malcolm Boyd of the Episcopal Society for Cultural and Racial Unity in Washington, D. C.; the Rev. Charles Brackbill, associate chairman for planning in the United Presbyterian Church's Division of Radio and Television, New York City; Arthur Knight, film critic for the *Saturday Review* and curator of the Hollywood Film Museum; the Rev. Hubert K. Rasbach, pastor of Hope Lutheran Church in Hollywood; the Rev. Clifton E. Moore, director of the Council of Churches of Southern California's Radio-Television-Film Commission; the Rev. James M. Wall of Park Ridge, Ill., editor of the *Christian Advocate*; and the Rev. Don Hall, a free-lance writer in Pasadena, Calif.

Mr. Boyd earlier recommended "Who's Afraid of Virginia Woolf?" in his movie column in *Presbyterian Survey*. ☐



THE CHURCH OVERSEAS

BRAZIL — During a trip along a remote Amazon tributary twelve months ago, the Rev. Joao Batista da Silva, captain of the Bible Society of Brazil's launch, Light on the Amazon, heard about a woman in the area who could read — and who was a witch! This was a region of 99% illiteracy, so Sr. Batista decided to visit her.

Arriving at her home, he asked her if she really believed herself to be a witch. Looking frightened, she replied, "No, sir. What happened was that I started to read a book, and after that, I did not want to recite any more litanies or dust the image. So everyone began to say that I am on the side of Satan." The book that had produced these changes turned out to be a New Testament.

Later, when he returned to help her better understand the Book, Sr. Batista was surprised to hear that the "witch" had invited all her neighbors to hear him preach and see the new year in with him.

That evening canoes arrived, many from long distances, bringing

whole families prepared to spend the night. A service was held, after which 15 people said they wished to become Christians. The first of these was the "witch" herself, followed by her husband, an old man of 84.

At the request of the newly converted ones, another service was held during which a Bible was given to the woman who was the only person among the new Christians who could read; the Book is now read every Sunday to her neighbors, friends and acquaintances.

The old man, now a believer, was overheard recently to say to his wife, "Woman, tomorrow I am going to take my canoe and take the image away, because from today onwards I wish to serve only this God who took all my sins on His shoulders. I am done with serving a god who has to be carried, and who has not the power to free himself of dust. We are going to clean the chapel, and from today on we are going to meet there and hear readings from this 'blessed Book.'" — *Bible Society Record*. ☐

Baptist Seminary Plans Nomenclature Change

LOUISVILLE, Ky. (RNS) — Ministerial candidates for the professional degree at Southern Baptist Theological Seminary here will in the future work for a master of divinity rather than a bachelor of divinity degree.

The change in nomenclature does not affect the amount of time required to complete the studies. It will still require three years of study

beyond the bachelor's degree from a four-year college or university.

School officials said the change is in line with similar moves being made by schools with the American Association of Theological Schools. There has been dissatisfaction for some time with the fact that after three years of graduate study, the student for the ministry receives only a "bachelor's" degree, whereas in most fields a doctorate could be earned in the same amount of time.

Some curriculum changes will accompany the new degree nomenclature. The curriculum will be based on an optional first year core of studies in Biblical, historical and practical fields. After the first year, students may specialize in areas of their choice.

(Editor's note: Very interesting. But won't "the Rev. John Doe, M.D." raise some eyebrows in the American Medical Association?)

Graham Defends Rights Of Christian Zealots

BERKELEY, Calif. (RNS)—Evangelist Billy Graham ended a two-day speaking engagement at the volatile campus of the University of California in Berkeley by defending the right of students to be zealous for Christian evangelism.

He also left knowing that about 1,000 UC students had made "decisions for Christ" during a week-long Campus Crusade for Christ.

The evangelist spoke to more than 8,000 students at the university's Greek Theater, to some 300 faculty members at a breakfast, and to the convention of the Campus Crusade for Christ, whose UC chapter had sponsored his visit.

For four days before the convention, 700 student leaders from 70 colleges around the country had taken steps to contact as many of the UC's 27,000 students as possible. They worked in relays phoning students, confronting them at coffee houses and at a noon rally, and distributing literature.

The student newspaper, the *Daily Californian*, took exception to the students' efforts. In an editorial, it said that "there are limits to these

Westminster World Fellowship Formed

GALT, Ont., Canada — Formation of a world-wide fellowship of Presbyterians to "provide mutual encouragement and strength to all Presbyterians who desire to cherish and strengthen their heritage" was announced here by Professor W. Stanford Reid, University of Guelph, director of the new organization.

The new fellowship will seek to "foster close relations between Pres-

activities which should not be overstepped, and this group of zealots has managed to transgress those boundaries with gay abandon."

The editorial claimed that the methods used "to help the reprobate find Christianity" were "inappropriate to the product."

Commenting on the editorial, Mr. Graham emphasized that students "have as much right to be zealous for Christian evangelism as for other causes." He said he would prefer to have Christian students charged with being over zealous than to show no zeal at all.

"People get zealous over everything else," he said. "Why not Christianity? Some show their zeal or enthusiasm in athletics, others through joining protest marches and getting involved with social concerns."

Observing that students at the Berkeley campus "are interested in revolutionists," he said that "we who are Christians believe that Christ can revolutionize a person's life."

In addressing students at the Greek Theater later, Mr. Graham also referred to the question of "zeal" in a student. He told them that they were not nearly as zealous as the early Christians had been because the Christians nearly always caused a spiritual revival wherever they went.

• • •

I have been amazed at the rebellion against government, authority, God and His Church. It is as if somebody were trying to stamp out everything connected with the past. — C. E. AUTREY.

byterians and other Reformed Christians around the world" in a day when "opposition to Reformed evangelical principles is growing," according to the announcement.

Interest in such an organization of "concerned" Presbyterians was originally voiced by the Rev. Arthur G. Gunn, editor of *The Evangelical Presbyterian* of New Zealand. While attending the World Congress on Evangelism in Berlin Mr. Gunn brought together Presbyterians attending the congress and was instrumental in getting an informal committee to agree to lay the foundation for the fellowship.

This "committee of management," named in Berlin, consisted of Dr. Reid, Dr. James Forrester, president of Gordon College, Wenham, Mass., Dr. Mariano Di Gangi, minister of Tenth Presbyterian Church, Philadelphia, Penna., and Dr. R. McFerran Crowe, minister of Rivermont Presbyterian Church, Lynchburg, Va.

An advisory committee of representative Presbyterians from various Churches around the world has been named to implement the program of the fellowship on a basis of membership which includes, 1) "A full persuasion of the infallible truth and divine authority of the Holy Scripture as given by inspiration of God, as the supreme standard for the rule of faith in life;" and 2) "A cordial acceptance as subordinate standards of the Westminster Confession of Faith and the Larger and Shorter Catechisms, as finely embodying the substance of the Christian faith."

On this basis the fellowship will seek to explain, vindicate and uphold the Presbyterian heritage of theology, polity and worship. According to Dr. Reid this will be done through stimulation to prayer, strengthening of mutual fellowship, promoting a deeper spiritual life, and encouragement in effective evangelism.

Those interested in membership are asked to write for application forms from: Westminster World Fellowship, P. O. Box 84, Galt, Ont., Canada.



THE CHURCH AT HOME

Laity, Too, Can Speak, Committee Contends

NEW YORK — Presbyterian laymen have as much a right to express their opinion on controversial issues in the public press as do the officials of their Church.

So said Roger Hull, president of the Presbyterian Lay Committee, in response to attacks on the group's late December newspaper advertising campaign by *Presbyterian Life*, official magazine of the United Presbyterian Church USA. He pointed out that denominational leaders have used the public press to disseminate their opinions on "all manner of political, social, international and economic issues."

He reminded that the committee he heads was established in 1965 because an increasing number of laymen were disturbed over the way the Church leadership was becoming involved in social, political and economic issues, "while at the same time the basic mission of the Church was suffering." Mr. Hull identified that issue as "the conversion of individuals to a working faith in Jesus Christ."

In a letter answering the Feb. 1 *Presbyterian Life* article the lay leader wrote, "Except for the public press, we know of no way to bring our position to the attention of millions of lay Presbyterians who disagree with statements made by Church leaders but have no way of expressing that disagreement."

The magazine's article had quoted a statement circulated among presbytery, synod and other denominational officials signed by the UPUSA General Council's secretary, the Rev. Theophilus M. Taylor. In that statement Dr. Taylor took issue with the laymen's advertisement. He argued with some of the points in the substance of the message and said the method of presentation was unfortunate.

Dr. Taylor's printed statement also attacked the motives of the Lay Committee when he claimed the widely-circulated advertisement "is deliberately calculated to undermine

the faith of Presbyterians in their historic form of democratic representative government."

Mr. Hull said the allegation "is untrue and unfair." He added that such a statement is "typical of an official attitude that has puzzled us from the beginning." Instead of encouraging the laymen to speak up the denominational hierarchy has offered only discouragement, he noted.

"We are not the dissenter," Mr. Hull reiterated in his response to the magazine article. "We are the supporters of the historic Church and the confessional position it adhered to when we joined it."

The advertisements inserted in metropolitan papers by the committee asked study of the confessional proposal now before the presbyteries of the UPUSA and opposition to its ratification.

Since the ads appeared in late December the committee has received thousands of letters, and they have been more than four to one in agreement with their position, the committee leader noted. ☐

Magazine Is Started By Extension Board

ATLANTA, Ga. — Still another official journal subsidized by the Presbyterian Church US has made its appearance.

Church in Mission is the new "leadership" bi-monthly of the Board of Church Extension. In a letter accompanying the first issue, board executive Thomas L. Jones wrote: "It is a leadership magazine, and as such will dig as deeply into the issues as possible."

Mr. Jones, secretary of the board's division of interpretation and research, said Miss Betty Jo Taylor of his staff will be the editor. Before going to the Church Extension staff she had a similar position with the Board of World Missions and started that agency's publication, *Today in World Missions*.

An earlier "occasional" publica-

tion of the Atlanta-based board, *City Church-South*, is being replaced by the new journal, but at least one issue of *Church in Mission* each year will bear the name *City Church-South* and concentrate on urban concerns, Mr. Jones wrote.

The first issue, with 16 pages, included a column by the board's executive secretary, John F. Anderson. He discussed tensions within the denomination. He cited a "peculiar problem" for the agency, "resulting from the fact that our General Assembly is in conversation with the Reformed Church in America, while most of our cooperative work and negotiations of several local courts for union of their jurisdictions is with the United Presbyterian Church USA."

The issue also had a sympathetic appraisal of the controversial Delta Ministry of the National Council of Churches in Mississippi. The Permanent Committee on Interchurch Relations has suggested that the board give at least \$25,000 to the project. ☐

Rock Eagle Meeting Scheduled May 5-7

DECATUR, Ga. — The 15th Annual Rock Eagle Missions Conference of Columbia Seminary's Society of Missionary Inquiry will be held May 5-7, at Rock Eagle State Park, Eatonton, Ga.

The event, one of the largest young people's missionary meetings in the world, is expected to attract some 800 high school and college youth.

Former All-American football great, the Rev. Donn D. Moomaw, has been named as keynote speaker for the occasion. The pastor of the Bel Air Presbyterian church of Los Angeles is widely known for his work with the Fellowship of Christian Athletes.

The Rev. Lamar Williamson, a missionary to the Congo, will be the Bible leader for the conference.

Other featured speakers are the Rev. C. Phil Esty of the Second Presbyterian Church, Memphis, and the Rev. Tom Are of the Westminster Presbyterian Church, Montgomery, Ala.

Additional information regarding the conference is available from the Society of Missionary Inquiry, Box 1-F, Columbia Seminary, Decatur, Ga. ☐

The Harvest at Sychar

JOHN W. KENNEDY, D.D., Ph.D.

The question often arises as to what is wrong with the churches. Among those who believe in the redemption of Christ, the usual answer is the dying fires of evangelism.

Christians insist on living unevangelistically. Churches consent and more comfortably agree with apathy. Only as we are revived and only as we obey Christ in lifting up our believing eyes to see the fields all white with harvest will we recover and advance in other valid departments of our church.

When the Lord spoke of the ripened harvest of souls at the well of Sychar, He did so in the setting of the story about the woman who talked to Him about the living water.

Jesus and His disciples were walking to Galilee from Jerusalem and Jesus was left beside Jacob's well while the disciples went into town to buy food. The woman was just leaving when they returned but they did not ask about her.

Harvesters

The disciples offered their Master food and He told them He really fed upon obedience to the will of God. This mystified them. Then Christ told them to lift up their eyes unto the harvest that was ripened for reaping. He asked them to pray that God would send laborers to gather it in time.

The harvest of which He spoke was that of souls, and the souls of the reapers were nourished well by bringing them in. Our Lord knew what the woman would do when she got back to town — she would evangelize.

The author is an evangelist belonging to Transylvania presbytery and living in Maysville, Ky.

John 4:31-38

gelize. Her forgotten waterpot was a token.

The disciples themselves were not harvesters as yet. They needed to see the vision of the Lord's ripened harvest fields and the urgency of laboring in them.

Indeed, they were much like many nominal Christians today who have virtually no passion for souls. Now it is fashionable to be hospitable in a spiritual sense, but not to be aggressive through concern.

Evangelism is something to talk to death so that its life energy may not disturb the status quo. One can be a very respectable Christian in the eyes of his fellows and yet be unaware of the lost.

Or he can ignore them! The disciples of Christ were comfortably related to the Lord without the vision of the harvest fields. True, this could not have continued for long, but it existed at that time. Involved as they were in doctrine, practice and feeling as they accompanied Jesus, it had not yet occurred to them that the Gospel was to be preached to every person as the Great Commission declares.

This need to see the ripened harvest fields of souls is the greatest need of the churches in our time. It gives unction to all else. Once a church loses its realization of the basic function of Christianity, it loses everything else.

Here and Everywhere

Our Lord illustrated the basic nature of this by relating it to bread which is the irreducible element of subsistence. To be blind to relatives, neighbors and friends who need to be reaped for God is to be critically lacking in the basic in-

gradient of Christian experience.

To be blind to the millions in the mission areas of the world is to be inconceivably incomplete in the eyes of God. The harvest is most ripe in these days and starved is that soul who fails to see it and do something about it.

Improbable Ones

The woman converted at Jacob's well could not have been a less likely candidate for harvester. She was amoral and confused; her assets were spiritual handicaps. She was a nobody, a confessed sinner of unusual proportions. Yet she went back into her village and told everyone to come to see Jesus. Furthermore, they came!

Anyone at all can be a harvester if he forsakes sin and embraces faith and then begins to harvest.

We have elaborate and intriguing ways of evading the simple obligation to harvest — all sorts of degrees and associations bar the unlikely ones whose hearts burn to tell the old, old story. We need to remember that the woman at the well was a harvester of the kind that those close and qualified disciples of Jesus were not.

As soon as every member of every church has a real conversion, as soon as the tide of glory of the Holy Spirit's presence comes in, then and only then will the Church become a miracle in the world.

This miracle will still the guns in Viet Nam. It will control the subconscious drives of the lawless and war-bent. It will feed the hungry.

And it will win the lost in great harvests. Along side of the well prepared, the ill prepared will labor in the harvest fields of the Lord. Everyone who knows Christ will work.

The harvest is plentiful, as Jesus pointed out. All Christians need is a revival to see it. The harvest is also ripe, but the period of possibility is circumscribed.

Let a ripened field of grain stand without reaping, and in a short while its kernels will fall to the ground. We haven't got "all day!"

There is much dying, and there is prospect of much more. There is much Christless living, and the winds of perversity increase.

Yet right now, of all times, the harvest is great and it demands gathering in. The harvest is ripe in the universities. The harvest is ripe in the streets of the cities. The harvest is ripe in Washington. The harvest is ripe everywhere and its size defies description.

Our situation as nominal Christians is advantageous; we can communicate more clearly and widely than ever. And once we have the message of how God, for Christ's sake, forgave our sins we can tell it.

We can go everywhere and enter the copious harvest fields. Without all sorts of techniques and qualifications we can just plunge right in and reap souls. The worst way is eternally better than the most sophisticated way that never really gets started.

There are so many to be reaped and they are so ready. We will just have to get uncomplicated again. If we get the criticism of the gallery we will gladly recognize it for what it is. It is the harvest that counts; not the words of the self-estimated wiselings. Thousands upon thousands, and millions upon millions make up the harvest fields today; and they are critically ripened.

Of course you know that the Lord Jesus spoke of thrusted laborers, the real harvesters. It is possible that many work very hard and cleverly without that thrust of the Holy Spirit that really qualifies a harvester. While any Christian may be a harvester, only an openly confessing and deeply convinced Christian will be the sort of soul winner that is effective.

Joining church has become a favor to the church, especially if there is a prospect of money in the wind. Members are solicited in this way all too often. A thrusted laborer would never ever do that. He is a sent-man and he says to his companions, "come, and see a man that told me all that I ever did. Is not this the Christ?" He does this because he feels compelled to do it.

Those harvested know this.

These thrusted harvesters are scarce. Christ said they were few. It is a strange and sad sight to see such a vast harvest critically ripened, and a labor shortage of real harvesters. So many are going to die without Jesus! The Lord told the disciples to pray that God would pick and push them out to work; this is the right and only way it can be done.

Those who honestly cannot go themselves to the far harvest fields, and can only work in the ones at home, still have a responsibility to pray that there will be harvesters go out there. By the same token, prayer should be offered that unthrusted laborers will stay at home, for they do far more harm than good! It is a prayer operation.

The burden of every pastor in every church I know is in the apathy of the congregation. The giving is

scandalous. The prayer is apologetic. The attendance is unfaithful. The service is grudging.

Yet these same congregations are made up of gracious and well adjusted people. Some are battling hard to hold their end up in an uneven life. Some are worrying hard about their affluence. All are putting on a good face. Most are lonely. Many, no doubt, are lost.

The average church could be named Ichabod which means the glory has departed. Is there hope? Yes, there is! Immediate and basic hope, of the kind that does not disappoint.

Through the vision of the whitened harvest fields, and the immediate thrusting out of laborers to get it; through prayer to God that it will happen, there is hope in revival as we use that word. There is no hope in anything else. ☐

Big Smoke, No Fire —

The Younger Generation Is Coughing

DR. DAVID A. HUBBARD

One of the most serious conflicts inside the Church and out is the battle of authority. Time and again in visiting campuses I have found that arguments are prefaced or tagged with statements like "this is what I feel"; "here's how I see it"; "these are my beliefs."

These statements are usually made without recourse to any external authority. When one raises questions, "But what does the Bible say? Would Christ look at it that way? Have you checked this feeling with the Apostle Paul?" one is branded with the most stigmatic of all modern brands — authoritarian.

The typical high school or university student has neither a philosophical nor a theological worldview by which truth is gauged. His-

torical research makes him yawn, he shrugs at the law of contradiction, he sneers at the traditions of the elders. His own private opinion is his sole authority.

He may hold simultaneously to contradictory beliefs in the name of tolerance or open-mindedness. He may purport to accept the most divergent and conflicting points of view. He may be equally enamored of *The Prophet* by Kahil Gibran, the *Rubaiyat of Omar Khayyam*, a couple of couplets from Shakespeare, some musings of Hemingway, and a dash of Salinger. Yet this unsystematic, eclectic, synthetic approach is wed to an attitude of great concern for social issues and a general sense of frustration concerning the Church.

This student mind-set or posture is one of the greatest hurdles we have to surmount today. The situation becomes more vexing to us when we realize that it is partly (though by no means entirely) our

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fault.

What course can we take to meet our responsibilities in this anti-authoritarian challenge?

1. We ought to examine ourselves to see whether we are really living and thinking, preaching and praying, in ways that mirror God's Word.

2. When we talk about Biblical authority and inspiration we ought to make clear that we mean that the Scripture does in fact stand in judgment over all other tests of ethical and doctrinal truth. Too many people think inspiration is where you find it — in art, literature, life, and Scripture. A clear concept of the canon is in danger of being lost even in the Church. "Whatever inspires me is inspired" is the tacit motto of many.

3. Our theology and our preaching must grow out of our encounter with the Scripture rather than being read back into it. Too much problem-centered preaching may suggest that the Bible is little more than a good place to find solutions to problems, along with Ann Landers, Tennessee Williams, and Peanuts. Of course the Scripture gives answers to pressing human problems, but it does much more. It tells us the source of these problems and drives home to our hearts and minds problems that we have not yet felt or thought of.

4. The unique authority of the Bible must be linked to the unique authority of Jesus Christ. Our loyalty to the canon is not an uneasy act of escapism in which we take flight from individual responsibility. It is rather one aspect of our sturdy commitment to the truth of Christ's witness about God, Himself, and us.

5. Our belief in the authority of the Word must be harnessed to a trust in the power of the Word. We must teach and preach as those who have complete confidence that God's Word will accomplish its work as the Spirit applies it to men's lives. Where the living Church is demonstrating the power of the Word there will be little question about its authority. It's the big-smoke-no-fire approach to the Bible that has set the modern generation coughing.

Let's not kid ourselves about the seriousness of the situation — that would be dangerous. But let's not sell short the power of the Word and Spirit and try to reach men by other means—that would be fatal. ☐

There should be delight in our relationship —

On Enjoying God

LAURENCE C. WALKER, Ph.D.

In the Providence of God, the framers of the Shorter Catechism stated that "Man's chief end is to glorify God and to enjoy Him forever." Man's highest purpose is to enjoy God, to take pleasure in knowing Him, to take pleasure in following Him, to gain satisfaction in this experience — in the vernacular, to get a kick out of being a Christian.

It had to be in the Providence of God. How else would the scholars know how to state their faith so succinctly, so briefly and concisely?

For indeed the Scriptures are saturated with this idea. There are hundreds, perhaps thousands of references to joy, enjoyment, rejoicing. Yet the two reference texts in the Catechism are quite vague and inadequate to "prove" the validity of the claim. Only as we study the Book as an undissected whole, in the context of "wholeness" and in the spirit of holiness, is it clear that we are to enjoy the earthly company of our Father. And enjoy it with the simple clarity of the lad who prayed at his bedside, "Our Daddy, who art . . ."

Follow the testimony of Christians — those who know God as the One who became man in Christ, those who know Christ as the God Who became man. Their testimony is a witness that our chief end is to "enjoy Him forever." For Presbyterians and Calvinists the world over, this is the answer to the Catechism's first question.

I've never heard a sermon on the subject. I've never read a story on the matter. And I find nothing in the books of Presbyterian doctrine

to help me understand. I marvel at my own boldness to think that perhaps together we can share the vision of this profound statement of simple faith.

Only in the Future?

When writing on this Catechism question, even our seminary professors seem to ignore the phrase, ". . . to enjoy Him forever." It is discussed in the future tense, if at all. Our hymn writers for the most part consider the joy of heaven as something strictly for future reference:

"How happy are the saints above
Who once went sorrowing here,
But now they know unmingled
love
And joy without a tear."

However, in "Love Divine, all loves excelling," the joy of heaven came down and dwelt among us.

Jude pronounced his benediction that we be presented "faultless before the presence of His glory with exceeding joy" (v. 24). And Peter's optimism was likeminded: "But rejoice, inasmuch as you are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy" (I Pet. 4:13).

Also in the future was the way our Lord thought of joy in the Beatitudes where magnificent rewards in heaven are promised. In that list of happiness attributes the Master said, "Blessed are ye . . ." and the characteristics of the living, vibrant Christian is given: humble, kind, clean, one who understands sorrow, one not taken in by materialism, one who desires the goodness of God,

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one who is peace-loving.

The good tidings of great joy were not just songs to commemorate the greatest night of history—when the motels and hotels in Bethlehem were crowded. They are, rather, an elation to permeate the hearts and minds of Christians in any age. Not a sentimental theme, but a practical application of the principle of Christ. This practical application, I am told, is demonstrated well by Russian Orthodox Christians. In their Easter liturgy, there is a pause for laughter, called simply the Rite of Laughter.

Where Is The Joy?

Why do we not enjoy God? Why have we lost sight of the fact that we are supposed to do just that? Somehow we've been brainwashed into thinking God is not to be enjoyed. Instead, He's a whiskered "old scrooge," or, as J. B. Phillips describes, the resident policeman, the image of a perfectionist parent, or the grand old man who tolerates no fun. We've come to believe that the *don'ts* of Christian tradition stem from God's decrees — just as did the Hebrews of the year 30 when they prohibited a stroll through the fields on a Saturday afternoon because it was the Sabbath.

Sometimes this brainwashing (too often imparted in our Sunday Schools) makes of our Lord simply a mild mannered do-gooder — in contrast to a good-doer — or a stage manager of a play in which He isn't really interested. Can you find joy in that?

Psychological brainwashing is enduring. Only as God breaks through history for each of us, individually, as He broke into the world on that Judean hill outside the walls of Bethlehem, as He breaks through the walls of our hearts, not until then can we find we've been misled. God is to be enjoyed with cheerfulness, zest, jubilation, glee, and gladness. If faith in Christ is a bunch of don'ts, we lose that joy.

A discussion of salt follows the Beatitudes. A moral is there for us. In two shakers — the kind on your table — there are grains. Each particle in one represents something Christians can do. In the second, each grain (but not salt) denotes something non-Christians can do. The salt shaker is much the fuller as more things can be done by Christians. Whoever has not heard of a

non-Christian called from a comfortable home to be a surgeon in Saigon, a nurse in Nigeria, or a preacher in a prison? The moral: we need to get out of our shakers and be the salt of the earth.

Even in Danger

What is joy? Storm-tossed sailors, shipwreck threatens, and men are pale at approaching death. Then sky and sea are calm. That is joy! A loved one about to die, pulse is rapid, and heartbeat weak. Then some unexplained circumstance and recovery. That is joy! We experience these occasions when we're tossed about as threatened sailors and spiritually sick to death. Then, when Christ is presented as the life-saving power to calm the sea of anguish, and we recognize Him, we experience joy.

But to enjoy Him as the catech-

Work For What Shall Be

There is no point in spending our time sighing for the church that was. Neither should we settle down in the church that is, satisfied with the status quo. We should make our goal the church that ought to be, even though we disturb all who rest at ease in Zion. We shall not attain it completely down here, but we can work toward it until that day when we join the Church Triumphant, the Church that shall be, a glorious Church not having spot or wrinkle or any such thing. — VANCE HAVNER, *Why Not Just Be Christians?*

ism implies is a constant, unrelenting thrill and it is forever. Even when we have every reason for sorrow, the joy is of God. Not of the turmoil, the joy is of God in spite of the turmoil.

The children sing, "I've got the joy, joy, joy down in my heart." Go easy on the criticism. Remember the story of the sower. When the Word of God is sown and heard, even though it falls on rocky ground, "the hearer at once with joy receives it." But sad words follow. No roots can penetrate and endure in that stony ground! Joy soon fades when tribulation or persecution occurs. So often the young Christian must be

transplanted to maintain joy, just as a young tree lacking vigor must be moved to a more fertile site.

Certainly, the hearer receives the Word with joy. We, too, experience a thrill without comparison when we admit that God loves us in spite of ourselves, that God took our punishment on the Hill of the Skull, and that He has made us joint heirs with Himself.

But our joy continues. It is not a fleeting thing — enduring but for a brief moment at the time of our salvation. Not something reserved for heaven, our joy is continuous on the ups-and-downs of life.

Enjoying God is to face life with determination and enthusiasm, to enjoy every minute of it. Then our trials and tribulations become divine puzzles for us predestinarians. We know God is not punishing us. Christ took any and all punishment we deserve once and for all time. Now, rather, as the thanksgiving hymn resounds, "He hastens and chastens, *His will* to make known." The answer to these divine puzzles gives joy.

Our Lord, in His prayer of intercession in John's record, says "Come I to Thee: and these things I speak in the world that they might have My joy fulfilled in themselves." We need to get the most of His Olivet discourse on service, preached by Jesus. He was talking to His followers on the Mount of Olives. But He says the same things to His followers in the modern world. Here one, perhaps, is a good teacher; another, perhaps, is a good singer; and a third, perhaps, is good with dust cloth and broom.

They listen as the Master Teacher speaks. When He finishes the instruction, the first will teach, and perhaps the best prepared lesson you ever heard. The second will sing, not Metropolitan, but lovely and loving and from the heart. The third will polish the pews and no dust will be found.

As the Master completed the story, He noted the willingness of each to serve. Then, to those who would serve, He said, "Enter into the joy of the Lord." ■

• • •

World evangelism is not forwarded by nominal Christians, nor necessarily by evangelical Christians, but by a certain kind whom Jesus called disciples. — LORNE SANNY.

Until I was forty years old I knew less than ten Bible verses well enough to repeat them and locate them. This in spite of the fact that for thirty-five of those forty years my Sunday School attendance had been almost perfect. Since that time I have tried to memorize many passages. I can now repeat and locate about twenty-five passages. The same amount of effort as a child would have stored my memory with hundreds of passages of great value to me.

It just happened that I attended a Sunday School where modern religious education theory had been adopted wholesale. The rule was that no passages were to be memorized except those that could be completely understood at the time. The result was that almost none of the great devotional and theological passages of the Scriptures were memorized.

This poverty of memorized Bible passages has been a great handicap to me. It has deprived me of the spiritual support of having the great Scripture promises ready in my memory for the times of need. It has also deprived me of the help of Bible verses ready at hand in my work as a Christian. My Sunday School, by listening to a theory of religious educators, deprived me of the rich benefits that come through having the mind stored with great Bible passages.

The same tendency reigned during the same period in secular education, although never to the extent that it did in religious education. The memorizing of great passages from literature was largely dropped. Many voices are being raised in secular education for memorizing. In *Reader's Digest* Thomas J. Fleming in an article entitled, "Why Do We Neglect the Useful Art of Memorizing?" pointed out the mistakes of the past and appealed for a new emphasis on memorization. Everything that he said about the values of memorizing great literary gems is even more true of memorizing Scripture. Memorizing literature aids in culture and gives pleasure. Memorizing the Scripture does this and, in addition aids in Christian living and Christian service.

My own interest in memorizing Scripture was brought about by a great need. Due to a combination of causes, I drifted into a state of

When, If Not Now?

HARRY M. SAVACOOOL

serious nervous tension. I was told that repeating great Bible passages of faith and reassurance would help. How could I repeat them when I knew none from memory? I could hardly look up passages in a Bible while driving a car, which was when I had the most trouble. I was desperate enough to make a real effort and set to work at the task of memorizing verses that I should have learned in childhood. It was a most difficult job, but it was worth it. The benefits cannot be described. It helped me over the hard places and gradually brought me back to normal nervous control. Many others to whom I have recommended this have also found great benefit.

In a day when thousands throng the waiting rooms of the psychi-

atrists, and many others who do not seek out such aid suffer intense agony, no one can estimate how many would be helped by great Bible promises stored in their memory. How tragic it is that many of these do not know a single helpful verse from memory. Many a series of shock treatments could have been made unnecessary by the use of memorized promises from God's Word. After all, education is mostly for the future. The child learning many secular subjects has no immediate use for them. He is preparing for the future. Much of what he is learning he will never use, but some of it he will, and he is never sure just which it will be, so he studies the whole gamut of subjects that he may need to know.

Some in our Sunday School classes may never face the problems of nervous control, but many will. Even if they never face a crucial need for them, these great verses will enrich the spiritual life of anyone. We cannot afford to let boys and girls go through our classes without memorizing the great Bible passages.

The Christian faith is based upon the Bible. Every doctrine and teaching is clearly set forth in the Scriptures. Every Christian should have stored in his memory for instant use the great Bible passages upon which our basic beliefs are founded. Knowing these verses from memory will help him overcome the attacks of false teachers and also place in his mind ready for instant use the great passages with which to witness for Christ. Souls can be won more effectively by the wise use of Bible verses than by human argument.

Among the verses that all Christians should know as a defense against tension and fear are: Deuteronomy 33: 27a; Psalm 27:14; 34: 4; 46:10; 62:1, 2; 131:2; 145:18; Lamentations 3:22-25; Matthew 28: 20; John 10:27, 28; Philippians 4: 6, 7, 13; I Corinthians 10:13; 2 Tim. 1:7.

There are scores of theological and practical verses that all Christians should know, such as: Isaiah 53:6; John 3:16; I Peter 3:18; Romans 10: 9, 10; Matthew 22:37-39, and I Corinthians 6:19.

You can do your part by setting to work to get children memorizing the great Bible passages. Do it in your class, your home, and your community. Use any honest incentive. These children will live to thank you for it. ☩

Reprinted from THE SUNDAY SCHOOL TIMES.



EDITORIALS

Figures Do Not Lie

About this time every year churches and church Sessions become very statistics-conscious as annual reports are compared in presbytery meetings. While it is the usual (and understandable) practice to make things look just as good as possible, the statistics covering the overall record of the Presbyterian Church US (Southern) deserve sober reflection.

• Every year for the past ten years at least 1,000 churches of the denomination reported they were fruitless in their primary mission—they had no professions of faith at all.

For 1960—1,208 churches out of a total of 3,995 churches
For 1961—1,144 out of 3,998
For 1962—1,186 out of 3,997
For 1963—1,235 out of 4,004
For 1964—1,277 out of 4,007
For 1965—1,296 out of 4,008

• Every year but one for the past ten years there were fewer adults baptized than in the year before—from a total of 14,146 in 1956 to 9,321 in 1965.

• Every year but two there were fewer infants baptized than the year before—from a total of 19,654 in 1956 to 14,095 in 1965.

• Sunday School enrollment climbed steadily until 1961. After that year the Sunday School enroll-

ment has dropped steadily every year.

1962—S.S. drop of 3,408
1963—S.S. drop of 5,077
1964—S.S. drop of 21,959
1965—S.S. drop of 17,568

• The total net gain in membership for the Presbyterian Church US has been steadily declining. For instance:

1958—Net gain 20,766
1959—Net gain 16,023
1960—Net gain 13,582
1961—Net gain 14,462
1962—Net gain 10,522
1963—Net gain 9,430
1964—Net gain 7,100
1965—Net gain 5,341

• Early returns indicate that for the year 1966 the reports will be more discouraging than ever before, with a possibility that the denomination will show its first net loss in a generation.

Why? For what reason has the Presbyterian Church US become a dying enterprise, in a day the population is "exploding" in the very area it serves?

We are convinced the reason is simple and inescapable. As a Church we have lost our way with respect to our God-given mission in the world.

Instead of committing ourselves to the salvation of men and women lost without Jesus Christ, we have committed ourselves more and more to works of benevolence and goodness in the world.

Instead of preaching the Good News of forgiveness and reconciliation towards God through Jesus Christ, too many of our ministers preach the commandment to love one's neighbor (a valid commandment but meaningless without the other).

We have lost our way because we are losing our zeal on behalf of our primary responsibility; in turn because we are losing our grasp on the historic Reformed faith.

Too many of our young people are reared in churches that never lead anyone to Christ, go to schools which never lead anyone to Christ, prepare for the ministry in seminaries that never teach anyone to lead others to Christ. Then they go out to occupy pulpits from which they try to devote themselves to the hopeless task of building a social conscience in people who have never been led to Christ.

Most dramatic public evidence of the state of the Church is the current "witness" season emphasis in which the great "outreach" agencies of the Church are telling the people to "Go into the world and do something about poverty," rather than, "Go into the world and do something about sin."

What can be done about the depressing state of the Church? Only God can bring revival. Only the Holy Spirit can convict leaders who believe the solution to our problems lies in more social action. Only Christ can implant faith where there is unbelief, bringing sight where there is blindness of vision.

The pressing need of these days is for prayer. And standing up for the Truth! ✠

They Could Be Wrong

In a strongly-worded editorial, the *Chicago Tribune* expressed its opinion of the continuing political agitation of the National Council of Churches. Chief complaint of the *Tribune* was that the country at large is given the impression that these churchmen are speaking for the entire Protestant community, when they do not. Said the *Tribune*:

"This is far from the fact. Speaking for the National Council before a Congressional committee on June 4, 1965, the Rev. J. Edward Carothers conceded that representatives to

the General Board speak only for themselves and do not 'go back to the citizens for a mandate on every issue.' He remarked that 'a minority can be right.'

"A minority can also be wrong, as the NCC so often is. Maybe the churches aren't growing and the pews stand empty for lack of intelligent religious leadership and the growing disgust of church members with utterances to which they do not acquiesce."

To which we can only add, "Amen." ✠

A Lesson for All

The Committee on Assembly Operation of the Presbyterian Church US has changed its mind about sweeping alterations previously announced for the 1967 General Assembly. The next Assembly, instead, will operate under the same rules as previous Assemblies. (See story, *Journal*, Feb. 8.)

In the development of this interesting episode in the Church's life there is a lesson for all who would

try to do something constructive about the current trends in the Church that have eroded her spiritual vitality. The lesson: that article in the *Saturday Evening Post* was right!

Said a distinguished former Senator in the *Post*: "‘Liberals’ are two-faced. They practice a double standard of truth and fairness . . . There must be some ‘liberals’ who do not practice this double standard. But if any are brought to my attention I would be prepared to bet that they are the sort of ‘liberals’ whom most of their fellow ‘liberals’ regard as renegades."

In the church a favorite pastime is to low-rate those who view with alarm the trends away from the historic Gospel and the practice of the Reformed faith.

Criticism of church boards and agency actions is the modern Presbyterian Unforgivable Sin.

That is, until somebody does something that leaves the "liberal" feeling threatened. When that happens you never saw the likes of the crusade of indignation that will be mounted.

We hold no special brief for the new rules which were proposed by the Committee on Assembly Operation for the conduct of future Assemblies. Some of them we thought pretty good. Others we thought deserve further study.

But we have stood by, hat in hand, in frankly respectful awe, as the "liberals" turned on the heat. They marshalled their forces, mounted their protests, passed their resolutions, adopted their overtures, and in an incredibly short time drove the Committee on Assembly Operation into retreat.

Those brethren are beautifully organized. When someone blows a whistle they get full cooperation. They're perfectly disciplined. They are not ashamed to stand up and be counted. Two-faced though they are, from the "other side of the aisle" our hat's off to them.

You never get anything accomplished as long as you're afraid to stand up and be counted. ■

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We must not apologize for our motive to win converts and to establish churches for Jesus Christ, a motive that is unpopular in many countries. — REV. THOMAS COSMADES, missionary to Turkey.

A LAYMAN AND HIS CHURCH



God, A Consuming Fire?

Dr. L. Nelson Bell

In the waiting room of a hospital we once overheard a woman say, "I wouldn't do that. I'm skeered of God," to which her companion replied, "I ain't skeered of Him, but I fears Him."

What a sermon in one short sentence!

There are other attitudes toward God — indifference, casualness, disrespect, trust. Probably the largest category belongs to those who, completely ignorant of the holiness of God, think and speak of Him with the same casualness they would speak of any person.

Then there are others who, taking advantage of the admonition in Hebrews 4:15, come "boldly" to God. But this "boldness" has nothing to do with the confidence referred to as a result of the high priestly work of Jesus Christ. Rather it is presumption on the love and grace of God without His forgiveness and cleansing from sin.

For the Christian the way into God's holy presence has been opened by the Person and Work of His Son. In His name and trusting in His merit we do come to God with boldness and godly fear.

For the unbeliever the holiness of God makes Him a *consuming fire*.

A "consuming fire"! Is it right to so characterize God?

In Exodus 24:17 we are told that "the appearance of the glory of the Lord was like a devouring fire." In Deut. 4:24 we read, "For the Lord your God is a devouring fire, a jealous God." In Isaiah 29:6 we read of a visitation of the Lord, "with thunder and with earthquake and a great noise, with whirlwind and tempest, and the flame of a devouring fire." Again Isaiah prophesied: "Behold, the name of the Lord comes from far, burning with his anger, and in thick rising smoke: his lips are full of indignation and his tongue is like a devouring fire" (30:27).

In Malachi 4:1 we read: "For behold the day comes, burning like

an oven, when all the arrogant and all evildoers will be stubble; the day that comes shall burn them up, says the Lord of hosts, so that it will leave them neither root nor branch."

Some may say, "Ah yes, but that was the God of the Old Testament. We live in the time of God's love and mercy and this ancient concept of God is no longer valid."

Listen to what the New Testament has to say.

Again and again our Lord warned His hearers of His future coming in power and great glory to judge the world. Not once did He alter the Old Testament picture of the holiness and justice of God. Read, for instance, Matt. 10:28.

The Apostle Paul, speaking of that Day says: "This judgment will issue eventually in the terrific denouement of Christ's personal coming from Heaven with the angels of His power. It will bring full justice in dazzling flame upon those who have refused to know God or to obey the Gospel of our Lord Jesus Christ. Their punishment will be eternal exclusion from the radiance of the Face of the Lord, and the glorious majesty of His power" (II Thess. 1:7-9, Phillips).

Again in the New Testament we read, "It is a fearful thing to fall into the hands of the living God" (Heb. 10:31). And, "For our God is a consuming fire" (Heb. 12:29).

The difference between being consumed by the anger of a holy God, eternally separated from His presence, and passing unscathed into "splendour unimaginable. . . . breath-taking wonder to all who believe" (II Thess. 1:10, Phillips) is trust in the atonement for our sins that His Son wrought out on Calvary's Cross.

And what a difference!

Is it right to appeal to fear? On hundreds of occasions the writer told patients they had cancer and that their only hope was immediate
(Cont. on p. 19, col. 1)



SUNDAY SCHOOL LESSON

For February 26, 1967:

Faithful in Little and in Much

Rev. Wick Broomall

INTRODUCTION. The wide variety of subjects in today's lesson may be summed up under three temporal headings: 1) events in the past dealing with allusions to Old Testament persons and things; 2) events in the present concerning duties and the approaching death of Christ in Jerusalem; 3) events in the future — the second coming of Christ.

I. THE UNRIGHTEOUS STEWARD (16:1-13). The following comments will help in the understanding of these verses:

A. The Parable Described. This is a story that our Lord uses to enforce the proper use of material wealth. A rich man commends the unethical action of his steward because the steward, in spite of his unrighteous conduct, had foresight enough to make provision for himself after he had lost his job as steward.

1. Must every detail be interpreted? Numerous explanations of each detail of this parable have been given. For example, the steward has been supposed to designate "the Jewish hierarchy, the tax-collectors, Pilate, Judas, Satan, penitents, St. Paul, Christ" (Plummer). We need not get bogged down in these minute details of this parable. Undoubtedly, the steward represents the true believer in his use of material means in this world as a preparation for eternity. Thus the parable is a commentary on I Tim. 6:17-19.

2. Does our Lord commend unethical conduct? This inference is utterly preposterous. Christ simply uses the method employed by the *unrighteous* steward to show how His disciples, actuated by an infinitely higher standard of conduct, should be as sagacious as this steward was in making preparation for his life after his expulsion from his stewardship. The wisdom and foresight of this man are the specific

Background Scripture: Luke 16—17

Key Verses: Luke 16:10-15; 17:5-10

Devotional Reading: Matthew 25:14-30

Memory Selection: Luke 16:10

points of our Lord's commendation — not his unethical "deals."

B. The Parable Applied. The following points issue out of this parable:

1. The commendation. The word "commend" from the Greek *epaineo* is found only four times elsewhere (Rom. 15:11; I Cor. 11:2, 17, 22). The rich man "praises" his steward for his skillful manipulation of present adverse circumstances for his future welfare. So should Christians use wisely the present life for their future benefit in the life to come.

This part should be translated "for the sons of this age are more shrewd in relation to their own kind than the sons of light" (NASB). Christians are called "the sons of light" (John 12:36; Eph. 5:8; I Thess. 5:5); unbelievers "the sons of this age" (Luke 20:34). These opposites are contrasted in their relationship to other members of their own group. The unjust steward knew the men with whom he dealt. "The sons of light ought to be equally on the alert to make use of opportunities" (Plummer).

2. The application. "Make to yourselves friends by means of the the mammon of unrighteousness" (ASV) means that Christians should use their material wealth in the advancement of God's kingdom (cf. I Tim. 6:17-19) for a relevant application.

The unjust steward was careful

to find a place of lodging among those he had helped materially, for those would naturally consider themselves under some obligation to help the one who had helped them. But the steward would receive only a temporary lodging; whereas Christians are to be received into "the eternal tabernacles" (ASV), which is surely a designation of heaven itself.

The character of a man is manifested by the principle that motivates his conduct. Faithfulness in a steward is just as fruitful in big things as in little things; the same is true in the sphere of the morality of the issue involved ("unjust . . . unjust").

The application of the steward's general principle to life's specific relationships shows the contrasts between the "unrighteous mammon" and the "true riches"; between that which belongs to "another man" and "that which is your own."

The first contrast concerns the present life, marking that which is "real and true, genuine" (Thayer) and all that is opposed to the "fictitious, counterfeit, imaginary, simulated, pretended" (Thayer). Compare the use of this word in John 1:9; 4:23; 6:32; the meaning in II Cor. 4:18.

The second contrast is that difference between our stewardship of God's possessions in this life and that reward which will rightly belong to us in the future life because of our faithfulness now (II Tim. 4:8; I Pet. 1:4).

Another translation is "No domestic can be a slave to two masters" (Plummer). The word "serve" (*douleou*) means "to be a slave" (Thayer). It is "morally impossible" (Meyer) to serve two masters at the same time. Commitment to Christ requires a complete break with the world (cf. Rom. 6:6-23; Gal. 6:14).

II. ERROR AND TRUTH

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CONTRASTED (17:14-31). The ways of the world and the ways of God are contrasted:

A. *In Attitudes*: The attitude of the Pharisees is described as originating in a basic disposition of heart ("covetous" — cf. Luke 20:47); and as manifested outwardly in contempt ("they scoffed at him" — ASV). "Scoffed" literally means "to turn the nose at."

The Pharisees sought self-justification before men (cf. Luke 18:11-12), but God could not thus justify them. God knew the wickedness of their hearts (Matt. 15:11-20); God knew also that their concept of moral goodness ("that which is highly esteemed") was nothing but an "abomination" in His sight. The word translated "abomination" designated originally something that is offensive to the nostrils — something that stinks (cf. Phil. 3:8).

B. *In the New Era*. Important truths are alluded to here: 1) the termination of the Old Testament dispensation (cf. Heb. 8:5, 7, 13; 10:1, 11); 2) the arrival of a new era (cf. Mark 1:15; John 1:17; Gal. 4:4). 3) the gospel of this new era (cf. Matt. 24:14; Acts 1:4; 28:23, 31); 4) the drastic change required for entrance into God's kingdom ("every man entereth violently into it"). This last statement implies a violent wrenching of souls from the dominion of Satan by the power of the Son of God (Mark 3:27; Acts 26:18; Eph. 4:8; Col. 1:13).

Though the ceremonial legislation is abrogated in the new era (Mark 7:19; Heb. 9:1-15; 10:1-14), the basic moral law remains unchanged. This law is illustrated in the sanctity of marriage and the sin of adultery (cf. Ex. 20:14).

C. *In the "Great Gulf."* This section contains the most realistic description found anywhere in the Bible of the state of the righteous and of the wicked after death.

1. *The Present Life*. Men show their spiritual characteristics in how they live. Although the rich man is not called an unbeliever and Lazarus is not called a believer, yet it is quite obvious that a "great gulf" in spiritual attitudes separated these men. The rich man "lived in mirth and splendor every day" (ASV margin); he was the spiritual twin of "the rich fool" (Luke 12:16-21).

2. The life of man has its terminal point. It is "appointed for men to die once, and after this comes judgment" (Heb. 9:27). The "death"

pronounced in Eden eventually overtakes us all (Gen. 2:17; 3:19; Psa. 90:3; Rom. 5:12). "He that trusteth in his riches shall fall; but the righteous shall flourish as the green leaf" (Prov. 11:28 ASV).

Life has its continuance in the life to come, however. The rich man found himself in hell; whereas Lazarus reposed in "Abraham's bosom." Each of these men was consciously aware of the kind of place he was in. The rich man was in a place of torment. This word describes the punishment to be visited upon demons (Matt. 8:29), upon the worshippers of Antichrist (Rev. 14:10), and upon all the unsaved (20:10).

2. *Life in the world to come*. Each of these men sealed his destiny in eternity by the kind of life he lived while in this world (cf. Rom. 2:1-16). The rich man lived for the present world; Lazarus lived for the eternal world.

The life in the world to come is unalterably fixed. A "great gulf fixed" separates the wicked from the righteous eternally. No one, having passed from this life, shall ever be able to change his abode in eternity.

Communication between the living and the dead is impossible. The rich man sought to have his five brothers warned by some messenger from heaven; but he was sternly reminded that these brothers already had in "Moses and the prophets" all the warning that God has given to men.

3. *The final authority*. Not even a dead person rising from the grave would persuade those who will not believe the Scriptures already in their possession. The Bible is God's sufficient message to mankind; if we reject its testimony, nothing else will suffice to persuade us.

III. THE ENLARGEMENT OF LIFE'S DUTIES (17:1-19). This section reveals the ways in which the believer's life should be expanded:

A. *Forgiveness*. We bear tremendous responsibility if we cause another to stumble. The statement in verse 2 contains a warning of astounding proportions. Nothing else as ominous comes from the lips of our blessed Lord. The second part of this passage pinpoints the necessity of forgiveness.

B. *Faith*. Christ illustrates how the faith of His disciples might be increased. Our prayer must be equal

to our faith.

C. *Service*. The servant of the Lord must remember that he does not deserve what he receives from the Lord's bounty. We can never look upon our ministry for the Lord as a debt against Him. He owes us nothing.

D. *Thanksgiving*. Ten lepers were healed "along the borders of Samaria and Galilee" (ASV). Only one of the ten, a Samaritan, returned to give thanks for the healing. Christ laments the fact that the other nine were so ungrateful as to depart without a word of thanks.

IV. THE KINGDOM NOW AND THE COMING KINGDOM (17:20-37). This section has two natural divisions.

A. *The Kingdom Now*. The Pharisees ask when the kingdom of God will come. They were, of course, expecting the kingdom with a lot of show and fanfare. Christ's answer may be interpreted thus: 1) "within you" — that is, if you are a member of it, it must be "within you" (cf. John 3:1-8); 2) "among you, in your midst" — that is, in the presence of Christ Himself among you. The first interpretation has more grammatical support (see Plummer).

B. *The Coming Kingdom*. Various warnings and instructions are given to our Lord's disciples regarding the coming of the Lord. Although this may not be in our day, many Christians will wish for it. Verse 23 suggests that the coming will be counterfeited — how often history has fulfilled that prophecy, with "Lo, there! Lo, here!" false prophets.

The Bible often speaks of the visible phenomena attending the second advent of Christ and we are reminded that the coming as its necessary prerequisite in the divine order, will be preceded by the suffering of Christ (Luke 24:26; I Pet. 1:11).

The days of Noah and of Lot are cited as parallels—note the "as . . . even so."

Christ's coming will signal a great separation among men. Bringing rapture to believers (cf. I Thess. 4:13-18), it will bring judgment to all. The final statement in verse 37 probably epitomizes all the devastating judgments falling upon the human race as described in the Book of Revelation! ☐



YOUTH PROGRAM

For February 26, 1967:

What Is a Synod?

Rev. B. Hoyt Evans

Scripture: Psalm 103

Suggested Hymns:

"O for a Thousand Tongues
to Sing"

"O God of Bethel"

"Take the Name of Jesus
with You"

SUGGESTIONS TO PROGRAM

LEADER: Again it will be very important to have your minister present for this meeting. After the young people have presented the printed program material, ask the minister to be prepared to discuss and answer questions about the organization and work of the synod. You may want to delay the quiz until after the minister has spoken.

PROGRAM LEADER'S INTRODUCTION: The next higher church court above the presbytery in the Presbyterian system of church government is the synod. The synod is also a "presbytery," as its members are all elders, ruling elders and teaching elders.

The synod has jurisdiction over "what is common to three or more presbyteries." In most cases a synod follows the boundaries of a state, and includes all the presbyteries in a given state. The Synod of South Carolina, for instance, is made up of the eight presbyteries which are located in South Carolina.

The Synod of Virginia, however, includes most of Virginia, the District of Columbia, and parts of West Virginia and Maryland. The Synod of Appalachia is the mountainous region which includes southwestern Virginia, eastern Tennessee, and western North Carolina.

In this program we shall be considering how the membership of synod is determined, what its duties and responsibilities are, and how it is organized.

FIRST SPEAKER: Since representatives to presbytery are chosen

by the sessions, we might logically expect representatives to Synod to be chosen by the constituent presbyteries, but such is not the case.

Representation to synod is on exactly the same basis as representation to Presbytery — all the ministers who hold membership in the presbyteries of the synod and at least one ruling elder from the session of each church in the synod. The synod makes the same provision as presbytery for additional representation from the sessions of larger churches.

As in presbytery, all ministers and duly elected ruling elders are required to attend meetings of synod. If they are unable to do so, they must request to be excused by the court. Ruling elders are required to report to the session on their attendance at meetings of the synod.

A synod is required by the Constitution to meet at least once a year. Should it become necessary to have a meeting of synod prior to the specified time, the moderator may, "with the concurrence of ten ministers and ten ruling elders, representing at least three presbyteries," call a special meeting.

Fifteen days notice must be given for special meetings and only the business stated in the call may be transacted. A synod also convenes when directed to do so by the General Assembly, but again only for the transaction of designated business.

The officers of synod are the moderator and clerks who are always elected by the court. Moderators are usually elected only for one year, but clerks are often elected for longer specified terms as determined by the court. Like the presbyteries, some of the synods have executive secretaries, but they are not constitutional officers of the synod.

The synods do much of their work by means of committees. Some of the committees function only during meetings of synod and others

are active between meetings of the court.

Executive committees (church extension, Christian education, etc.) are given some authority to make decisions and spend money on their own, but they are responsible to the synod. They must report their actions and, in many instances, secure approval of the court before taking action.

Other committees study the matters assigned to them and then make recommendations which may be accepted, rejected, or amended at the discretion of the synod.

SECOND SPEAKER: It is sometimes claimed that there is no real need for synods at all, that our system of government could function quite well without them. One of the stated duties of synod is "to institute and superintend the agencies necessary for its work." There are institutions needed and maintained by the church which would surely be too great a responsibility for individual presbyteries.

Typical of these are schools and colleges. In nearly every instance these come under the control of synods, and, if there were no other justification for the existence of synods, this would suffice.

Synods also have other important duties. They receive and decide matters properly referred to them by the presbyteries. They establish, unite, and divide presbyteries, review their records, and take care that the provision of the Constitution and the injunctions of the General Assembly are observed.

A Synod may appoint ministers to such work as is in keeping with the provisions of the Constitution. It is responsible for promoting the work of the church within its bounds and for proposing to the General Assembly measures which are for the best interests of the entire Church.

The synod is responsible, through its stated clerk, for keeping accurate



Rev. Paul G. Settle

REVIEW

Questions 83 through 107

True and False

T or F

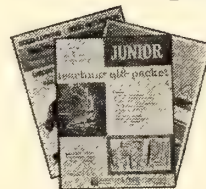
1. All sins are the same to God _____
2. Every sin is or will be punished by God. _____
3. It is impossible to escape the wrath and curse of God. _____
4. We are saved from our sin by faith and good works. _____
5. Repentance means that we hate our sin and turn from it. _____
6. There are three means of grace. _____
7. The Holy Spirit normally uses the means of

grace to bring salvation to sinners. _____

8. Any ordained minister can decide which sacraments should be observed in the Church. _____
9. Baptism should be administered only to adults. _____
10. In the Lord's Supper, the bread and wine become flesh and blood. _____
11. The bread and wine symbolize the Holy Spirit. _____
12. Every true prayer must be offered in the Name of Christ. _____
13. The great pattern for all prayer is the Lord's Prayer. _____



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records of its proceedings and statistics and for submitting these to the General Assembly annually for inspection and approval.

PROGRAM LEADER: We have asked our minister (or other person, if necessary) to speak to us and answer questions about the organization and work of our synod.

Quiz Questions: (Provide paper and pencils.)

1. What is the name of your synod and what are its boundaries?
2. Name the presbyteries in your synod.
3. Who is clerk of your synod?
4. Who is moderator of your synod?
5. What institutions does your synod control or help control?
6. How many ministers are there in your synod? Churches? Church members?

Closing Prayer.





BOOKS

IF I PERISH . . . I PERISH, by Major W. Ian Thomas. Zondervan Publ. House, Grand Rapids, Mich. 126 pp. \$2.50. Reviewed by Mrs. C. J. Knapp, Moultrie, Ga.

In this book of studies in the Book of Esther, the author states that the Holy Spirit, as author of the Bible, has chosen particular people, nations, countries, animals or inanimate objects as symbols with which to convey certain different spiritual meanings. He further states that he has used the story of Esther as an allegory to illustrate spiritual truths soundly established and substantiated elsewhere in the Bible.

In the first chapter the author declares, "Within the pages of the Book of Esther there is to be found a wealth of understanding concerning the implications of true discipleship and concerning that relentless war for final supremacy being waged within the soul of man between good and evil — between God and the devil."

The reader will enjoy this exciting and original approach to the meaning of Christian commitment and discipleship.

Major Thomas has experienced a unique Bible-teaching ministry in Europe, the British Isles, and in the U. S. A. Prior to writing this study in Esther, he authored two other books, namely *The Saving Life of Christ* and *The Mystery of Godliness*. ☩

THE DOCTRINE OF SANCTIFICATION, by Arthur W. Pink. Reiner Publ., Swengel, Penna. Paper, 206 pp. \$1.95. Reviewed by the Rev. Bill Williams, pastor, Waynesville Presbyterian Church, Waynesville, N. C.

Pink believed that one of the most serious defects in modern ministry was the failure to recognize that true salvation must include a desire for a holy life. In this book he points out that those who would be free from sin's punishments and yet love their lusts so well that they

hate holiness and do not desire to be saved from the service of sin, have an *imaginary* salvation.

The theme of the book is holiness in the Christian, emanating from the Lord Jesus, and flowing forth in practical godliness. It is a most excellent and thorough treatment of the Scriptural doctrine of holiness.

If groups of spiritually hungry Christians would use *this* book as a study guide instead of one of the usual frothy study books, it would literally revolutionize their thinking, their lives, and their churches.

To God's "sin-distressed, doubt-harrassed, and Satan tormented people" the last chapter alone is more than worth the price of the book, a reprint of an old classic. ☩

MARY AND THE VIRGIN BIRTH ERROR, by W. Grayson Birch. Publishers Printing House, Inc., Berne, Ind. 281 pp. \$5.50. Reviewed by the Rev. Robert C. Duhs, pastor, First Presbyterian Church, Biloxi, Miss.

The title of this book is enough to arouse the suspicion of the evangelical, and the credentials of the author (Harvard and the University of Chicago) would seem to confirm

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those suspicions.

However, the author does not deny the uniqueness of the birth of Jesus Christ. His main argument is that Mary, once she conceived, was no longer a virgin. His claim is that we should not use the term "virgin birth," for its use has led to the Marian cult and Mariology. The author declares that the Marian cult had its official beginning at the Council of Ephesus 431 A.D. and that this error (the virgin birth) became a definitive part of the Apostles' Creed about 550 A.D.

The author takes to task evangelicals for using the term "virgin birth" and says that they should refer instead to "the Lord Jesus conceived of the Holy Spirit."

It seems to this reviewer that the author is straining at the use of words to prove his point. He himself admits that Mary was a virgin, "Her words to the angel did make clear that she was a virgin."

No evangelical, to my knowledge, believes that Mary remained a virgin after her conception and after her marriage to Joseph. When the term, "virgin birth," is used it is in reference to the miraculous conception and not to the perpetual state of Mary. The author objects to it being used in this way.

It is, of course unfortunate that there are those who practice the Marian cult and Mariolatry, but this is not likely to be corrected by blaming it on the belief that Jesus was born of a virgin. ☩

Lawman—from p. 13

and radical surgery. Was it right to raise such a spectre to a patient? Of course it was!

And every minister of the Gospel, every Christian, should, *in love*, tell others of the glorious hope for the believer, but also of the dreadful alternative for the one who wilfully rejects God's Son. For it is *true*, our God (without the intervention of His Son) is a consuming fire. ☩

• • •

We who are sent to call others to repentance need to repent ourselves.
— JOHN R. W. STOTT.

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WE DISTRIBUTED:

474 Recipients were sent in regular monthly assistance and in emergency grants	\$600,874
1686 Retired Personnel of our Church, on authority of the 1966 General Assembly had the total annual premium for their Major Medical coverage paid from Ministerial Relief funds	127,406
The 1966 General Assembly also authorized the Refund of the cost charged those who are eligible and enrolled in the Supplemental Medical Insurance of Medicare, as of July 1, 1966 (1359 Retired persons)	23,764
	\$752,044

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Your generosity in 1966 enabled the Board to increase the formula, effective January 1, 1967, from the \$2,000 to \$2,400 for individuals and from \$3,000 to \$3,600 for couples, all other income considered in each case. Your gifts ultimately determine the standard of living for many Retired Servants of our Church.

Note: A complete audited report including income from sources other than 1966 budgeted benevolences and the Joy Gift will appear in our annual report to the General Assembly.

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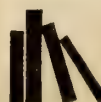


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What To Preach

Let every sermon preached contain so much of the plan of salvation that should a heathen man come in who had never heard the Gospel before, and depart, never to hear it again, he should learn enough to know what he must do to be saved.

—Thomas Goulding
First professor at
Columbia Theological Seminary

S. S. LESSON AND YOUTH PROGRAM FOR MARCH 5

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THE MISSION IS THE SAME

During the summer of 1961, while in the World Missions Building at Montreat, something on the wall of one of the rooms attracted my notice. It was a proclamation drawn up by The General Assembly of the Presbyterian Church US, at its founding. The more I read, the more thrilled I became! No greater statement of the conception of our task have I ever read outside the

Scriptures! O, that we could recapture the vision and zeal of our founding fathers!

"Finally, the General Assembly desires distinctly and deliberately to inscribe on our Church's banner as she now unfurls it to the world — in immediate connection with the headship of her Lord, His last command: 'Go ye into all the world and preach the Gospel to every creature.'"

Regarding this as the great end

of her organization—and obedience to it as the indispensable condition of her Lord's promised presence — and as one great comprehensive object, a proper conception of whose vast magnitude and grandeur is the only thing, which in connection with the love of Christ, can sufficiently arouse her energies and develop her resources, so as to cause her to carry on with vigor and efficiency which true fealty to her Lord demands, those other agencies necessary to her internal growth and home prosperity."

Let our Church be upon its knees — importuning God to bestow upon us the wisdom, concern, love, purpose and compassion which are so vitally needed to awaken us — that we may obey our Lord and Saviour!

— (Rev.) Marion Anderson
Townville, S. C.

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THIS WEEK—

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A minister says it is time to stand up and be counted.

By Rev. J. Hershey Longenecker

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The Lord's return will be when men least expect it.

By Rev. William Jones

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An almost limitless measure of blessing is available to those who believe By Theodore W. Martin

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THE PRESBYTERIAN JOURNAL, a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered to the saints, published every Wednesday by the Southern Presbyterian Journal Co., Inc., in Weaverville, N. C.

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SET THE RECORD STRAIGHT?

Lest by our silence you think that most missionaries agree with you in your recent attacks upon the Board of World Missions let me set the record straight.

Most of us do not bother to write because of your extreme position and evident lack of interest in what the board is really trying to do. The conclusions you reach many times are not based on the facts. Many times the facts are not presented straight.

There are many of us who believe our Board of World Missions is being led by the Spirit of God in its decisions. Do not think that we are any less concerned for the evangelization of the world than you are. We are here on the mission field to proclaim the Gospel of Jesus Christ. We do not think the board is infallible but we think it is a lot closer to the truth than are your editorials in the *Presbyterian Journal*.

Let me give just one example. You stated recently that the board wanted to appoint a "sort of bishop" to relate the work of the RCA, UPUSA and the US Churches' work here. What do you know about the situation in Mexico? Have you been here in the last five years? Even if you had a perfect knowledge of the situation here your conclusions could not be supported. Our board voted to explore the possibility of joint work here with a secretary to coordinate the work. By no stretch of the imagination could this be a "sort of bishop" as you seemed to

indicate. The boards are going into this project by faith that the Spirit of God will lead in what is best for the work here. Only the Lord knows at this point what direction the work will take. Perhaps I should have said only the Lord and you since you have issued your pronouncement with such confidence as to what will happen. It is this kind of reasoning on your part without basis that makes it impossible for some of us to pay much attention to what you say.

I am amazed at your dogmatic pronouncement on everything from Viet Nam to Savannah Presbytery and Mexico. Is it possible that in some of the encyclopedic pronouncements of yours that your brothers may be right and you may be wrong? Please do not print this letter in the *Journal* unless you print all of it.

Thanks for the *Journal*. What I

enjoy most in the *Journal* are the writings from outside sources.

—(Rev.) Richard Bass
Morelos, Mexico

A FRIEND INDEED!

I am happy to inform you that the Session of our church has voted to order the *Journal* for every family in our church. And, in order to demonstrate our interest in supporting the *Journal's* ministry, we want to pay the full subscription price of \$3.00 each and not take advantage of the every family plan rate. We believe that this will be an encouragement to you and others on your staff as well as being a wise investment spiritually for our flock.

Please be assured of our prayers for all of you who labor in the ministry of the *Presbyterian Journal*!

—Georgia

It's friends like these that make us feel it's all worthwhile.—Ed.

MINISTERS

Riley Covin from graduate study to the Sylva, N. C., church.

D. D. Love Jr. from Louisville, Ky., to the Iberia, Ohio (UPUSA) church.

W. M. Fountain Jr. from New Orleans, La., to the Shady Grove church, Memphis, Tenn.

DEATHS

J. Hoge Smith, 84, died Jan. 28, 1967, in Darien, Ga. During 57 years of service as a Presbyterian minister he served pastorates in the Synods of Virginia, Appalachia and Georgia.

Mrs. Robert Knox, 81, retired missionary to Korea, died on Monday, Feb. 6, in Galveston, Tex.

Mrs. James Baker Woods Sr. 92, retired missionary to China, died Feb. 7, in Davidson, N. C.

• What will your congregation be doing in the special interest of evangelism between now and Easter? Will you be having a week of special services? Is your congregation participating in a community-wide crusade? Do you have cottage prayer meetings? How about a men's prayer breakfast? None of these? Then what is your excuse? Don't blame the minister or the Session, even if it is their responsibility and you are just a very humble member occupying a rear pew. You can gather some of your friends in your home for prayer. Better yet, you can ask for permission to use the church kitchen and invite some of your friends to a prayer breakfast. Don't try to set it up on a permanent basis. That's too discouraging. Do it just once. The future will take care of itself if you make a beginning. And let us hear how it turned out.

• One Presbyterian layman who is doing his part is Ray M. Carter of Richmond, Va. Recently the Chaplain Service of the Churches of Virginia presented Mr. Carter with one of only three special awards it has given in the nearly half-century of its existence. The Chaplain Service is the name of an organization which exists to carry "religious wor-

ACROSS THE EDITOR'S DESK



ship, counseling and religious instruction" into the prisons, prison farms, road camps and juvenile training schools of Virginia. Mr. Carter has taken the Gospel into most of the major prisons in the state throughout the six years he has been helping with this work.

• Somehow this reminds us that Concerned Presbyterians has been joined by yet another denominational organization with similar aims and purpose. Col. Roy LeCraw, vice president of Concerned Presbyterians was telling us about it recently. The new organization has been formed among the Disciples (Christian Church). Calling themselves Christians Concerned these brethren are trying to meet some of the problems they have encountered in their Church, particularly in their Sunday Schools. One recent quarterly (published for Methodists, Episcopalians and others as well as Disciples) had this astonishing statement: "But Jesus did not believe

in the immortality of the soul. He knew death was the end. Of body and soul. Death was destruction. The last enemy. Death was the realm of nothingness. The final separation of God and man." There was more.

• It isn't too early to begin thinking about Vacation Bible School. If you want a Bible-centered, evangelical approach to replace the material recommended, which usually is prepared under National Council of Churches' auspices, there is much good material available. For instance, you might write Great Commission Publications, 7401 Old York Rd., Philadelphia, Penna. (strictly Presbyterian), or Gospel Light Publications, Glendale, Calif., or Scripture Press, Wheaton, Ill.

• Another popular message has been reprinted for wider distribution. Order "Recharging the Batteries," by L. Nelson Bell, 35 cents per doz., \$2.50 per hundred, from the Weaverville office. ☐



Clergy Activists Censured, Defended

WASHINGTON, D. C. — Clergy attacks upon U. S. policy in Viet Nam and reaction to those attacks continue to dominate much religious news here.

In the wake of a "march on Washington" by some 2,000 clergymen who picketed the White House January 31, new "committees on concern" about Viet Nam have been formed, while criticism has mounted against clergymen for "political meddling."

Father John F. Cronin, assistant director of the U. S. Catholic Conference's Social Action Department, said here, "I consider it a political judgment, not a moral decision, to insist that a particular course of ac-

tion, such as halting the bombing of North Viet Nam, will lead to peace negotiations."

He was answered by Dr. Edwin T. Dahlberg, a former president of the National Council of Churches, who commented that "political and military issues are moral issues, and when thousands are losing their lives it becomes a concern of the Church."

In an editorial critical of the protesting clergymen, the *Minneapolis Star* noted that tax laws severely limit the political activities of non-religious charitable and educational organizations and that they are due to lose their tax exempt status if they take positions on political issues. Said the *Star*:

"All right, then. If the clergy feel that the only way they can demonstrate the 'secular relevance' of the Church is to participate in political lobbying and demonstrations, let their churches give up their tax-exempt status and be treated in the same way as, say, the League of Women Voters.

"When churches go so far as to prepare 'legislative guidelines' on such secular problems as economic changes, highway safety, the use of motor bikes, conservation and the like, we have a right to ask them to give up their special privileges and be treated as any other political pressure group."

Freedom To Witness

"Not so," replied two leaders of the Minnesota delegation to the Washington protest. "No uniform should rob a man of his civil rights. The freedom to witness that we exercised in Washington is the freedom that we claim to be fighting for in Viet Nam," they wrote.

Added Auxiliary Bishop James P. Shannon of the Archdiocese of St. Paul and Minneapolis, "It seems to me that you are denying all clergymen their civil rights." And the Rev. James W. Morris, pastor of Peace Methodist Church, said clergymen have a calling to be "God's spokesmen in the world."

Meanwhile various pacifist groups formed new "protest" committees and issued "calls to the Church" to help stop the Viet Nam war.

The Episcopal Peace Fellowship, which is affiliated with the Fellowship of Reconciliation, issued a statement calling the war "a crime against humanity." During their annual meeting here the Episcopalians urged the Church "to take most seriously its ancient claim to represent the uniting of the human family, a claim clearly made in its belief to be the 'One, Holy, Catholic, and Apostolic Church of Jesus Christ.'"

In the same meeting the Rev. David Robinson of Harvard University, former United Church of Christ chaplain at Yale University, called for an immediate and complete re-examination of the Chris-



THE CHURCH OVERSEAS

JAPAN — Among the 15 school-boys in the young missionary's Bible class were the Matsuda brothers. They and their 13 fellow students all professed their faith in Jesus Christ after hearing the American minister's presentation of the Gospel message.

It was over 40 years ago when he baptized them.

The missionary was C. Darby Fulton, who later served for many years as executive secretary of the Presbyterian US Board of World Missions and who was a moderator of his Church's General Assembly.

One of the Matsudas became a physician and a leading Christian layman.

The other became a minister of the Gospel. During World War II the Rev. Terishi Matsuda was imprisoned for his Christian testimony and his refusal to bow at a Shinto Shrine. When the postwar Reformed Church in Japan was organized he joined it. The vigorous denomination honored him by electing him as moderator of one of its General Synod meetings.

When plans were being made for

the 20th anniversary celebration of the Church's founding, he was chosen chairman of the observance. With a large number expected to participate in the special communion service a "common cup" was provided. Pastor Matsuda had commemorative spoons prepared and distributed to each participant. When the cup was passed, each person dipped his spoon into the cup to get his portion of the element.

Remembering the man who was used by God to first introduce him to the "communion of the saints," Pastor Matsuda put six of the spoons in a box, along with some photographs and documents from the anniversary celebration. He sent them to Dr. Fulton by a first-term missionary going to the States on furlough, the Rev. Winton Enloe.

Mr. Enloe made the presentation after Dr. Fulton had given the keynote address at the recent Synod of Appalachia World Missions Conference. The nearly 1,000 young people and adults in attendance greeted the event with prolonged applause. ☐

tian attitude towards the Chinese revolution.

A Roman Catholic group, named a "Student Peace Union," has been formed by students of the St. John's Home Missions Seminary of Little Rock, Ark. According to its founders, the organization will "protest the U. S. military role in Viet Nam." ☐

U.P.U.S.A. Creed Vote: 66 Favor, 13 Opposed

PHILADELPHIA, Penna.—Reports received in the offices of the Presbyterian Lay Committee of the United (UPUSA) Presbyterian Church indicate that the presbytery vote on the proposed new Confession of 1967 stands at 66 presbyteries for, 13 against the proposal, as of the middle of February.

Two thirds of the 188 presbyteries of the denomination must vote approval of the proposed confession and an affirmative vote of the 1967 General Assembly must follow, before the constitution can be changed. Thus a negative vote by 63 presbyteries would defeat the measure.

Indications are that in a number of the presbyteries the vote has been surprisingly close. Among those presbyteries that voted affirmatively, a total of only 84 votes would have been sufficient to change the tally to opposition in 16 presbyteries. ☐

Miami Student Leader Reports on Crusade

MIAMI, Fla. — "It shakes you up a little bit to see those radicals who have a greater dedication to their different campaigns than Christians have to their cause," said a University of Miami student after returning from the Campus Crusade for Christ effort at the University of California.

Ed Waxer, Miami director for Campus Crusade, was head of a party of 20 Miami students which joined some 300 others from around the country for an evangelistic effort coinciding with the visit of evangelist Billy Graham to the UCLA campus. His story was reported by Adam Taft in the *Miami*

Herald.

In California the Christian students encountered open hostility and ridicule, but by the time the two-weeks effort was over at least 1,500 decisions for Christ had been registered from among UCLA students.

"We will be far more dedicated in our own personal lives after seeing how men can be so very empty while trying to find a cause to follow," said Waxer.

He indicated that the "freedom" of which the California campuses are so proud is not extended to advocates of Christianity. The student newspaper, which allows students to advertise for roommates of the opposite sex, nevertheless refused advertisements for a Billy Graham talk, according to Waxer.

The high point of the experience, as far as Ed is concerned, came when one of the top men in the student government at Berkeley, a Jewish boy as is Waxer, accepted Christ as his Messiah to become "a completed Jew," as Waxer put it. ☐

Seating of Powell Is Urged By Churchmen

NEW YORK (RNS) — A group of churchmen have called for the seating of an embattled Congressman-minister and the restoration of his committee chairmanship.

After a meeting in Washington, D. C., the National Committee of Negro Churchmen issued a statement calling upon Congress to seat Rep. Adam Powell, and upon the Democratic caucus to return him as chairman of the House Education and Labor Committee.

Dr. Benjamin F. Payton, executive director of the Department of Social Justice of the National Council of Churches, is coordinator for the committee. Previous chairmen have been Dr. Sandy F. Ray, president of the Empire State Baptist Convention, Brooklyn, and Bishop Charles F. Golden of The Methodist Church, Nashville.

In its statement, the clergymen's committee charged that the Democratic caucus had been under pressure to establish a separate committee on labor. They charged that these pressures came "from white

Majority of Assembly Delegates Were Women

GENEVA—Over half of the voting delegates in the first General Assembly of the Presbyterian Reformed Church of Cuba were women, reported Dr. Marcel Pradervand in an interview here on his return from a ten-day visit to the Caribbean island.

The general secretary of the World Alliance of Reformed Churches made the trip to represent his organization and the World Council of Churches at the inauguration of the new Cuban Church, until January 22 a presbytery in the United Presbyterian Church USA.

"This is the first time I have ever been in a Church where the women were in the majority in the General Assembly," said the Reformed churchman.

Asked about the Church's position in relation to the Cuban government, Dr. Pradervand said: "The Church in Cuba is a small Church, it is a believers' Church, it is not one of the large Churches that we have in Europe normally, where many people are just baptized without taking an active part. In Cuba the believers really believe, and so cannot accept the ideology of the Communist government. But the Church as such is willing to play its full part in the life of the nation."

Some pastors have left the country since the Castro regime came to power, he said, and there are few students of theology. This means that there is a shortage of pastors, "but here again the women are filling in the gap. The Church's first new pastor was a woman ordained during the Assembly." ☐

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forces within labor circles."

"It is a well-known fact," the committee said, "that Powell slowed down some labor legislation in an effort to pressure some unions to end racial discrimination."

The committee also said that white churches, synagogues, labor unions and educational institutions, "as well as Negro Americans," owe Rep. Powell "an unparalleled debt for an unexcelled legislative record." ☐





## THE CHURCH AT HOME

### Speakers are Named For Missionary Meet

NASHVILLE, Tenn. — Board of World Missions officials have named themes and listed speakers for the July 15-21 convocation of Presbyterian US missionaries.

The meeting, scheduled on the campus of Southwestern at Memphis, will include the board's Nashville staff members and about half of its overseas personnel. In the latter category will be all missionaries who have come on furlough for 1966-67—and those who will be coming for 1967-68. Members of the board itself will also attend.

Four missionaries, as yet unnamed, will develop the theme, "The Readiness of the World for the Gospel," at a Sunday evening session July 16.

The next night the Rev. Eugene L. Smith will discuss "The Preparedness of the American Church for its Missionary Task." Dr. Smith is the top executive of the World Council of Churches in America.

The Tuesday evening address on "The Scope of the Christian Mission Today" will be delivered by the Rev. David Stowe, top executive of the National Council of Churches Division of Overseas Ministries.

A dramatic presentation commemorating the 100th anniversary of the first Presbyterian US missionary commissioning will be the principal event Wednesday night.

Highlighting Thursday's agenda will be an address by another World Council of Churches official, the Rev. Gwenneth Hubble. Her topic will be, "The Christian Missionary for the Task Today." Plans for Friday night include a communion service with a message by the moderator of the 1967 General Assembly.

Evening meetings will be open to the public. ☐

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A child on his tiptoes trying to blow out the sun is to be pitied less than the theologian who pitches his fallibility against God's infallibility. — *The Cross and the Switchblade*.

### Haden to Be Speaker On 'Bible Study Hour'

PHILADELPHIA, Penna. — The Rev. Ben Haden of the Key Biscayne Presbyterian Church, Miami, Fla., will become the "new voice" of the internationally known Bible Study Hour, beginning with that program's February 26 broadcast, it was announced here.

Mr. Haden will succeed Dr. D. Reginald Thomas, who became a familiar voice to millions of listeners in the United States and abroad during his five years as speaker on the program.

Dr. Thomas is leaving the Bible Study Hour because of the increasing pressure of ministerial duties at the Brick Presbyterian Church in New York City.

The Bible Study Hour, founded in 1948 by Dr. Donald Grey Barnhouse of Philadelphia, has grown steadily through the years and is now heard on more than 400 stations around the world, including the Armed Forces Network.

Dr. C. Everett Koop, president of the Evangelical Foundation which sponsors the Bible Study Hour announced Mr. Haden's appointment after long months of interviewing and auditioning many speakers by the foundation's board of directors. The foundation also publishes *Eternity* magazine. ☐

### Pro Football Star Leads Religious Week

CLINTON, S. C. — A professional football player, a minister and a businessman were the main speakers in developing the theme, "Is Christianity Relevant?" for Religious Emphasis Week at Presbyterian College here.

Speaking on successive days to the morning assembly of PC students were offensive center Bill Curry of the champion Green Bay Packers, the Rev. Robert Martin, student dean at Union Theological Seminary of Virginia, and Charlotte insurance executive Albert P. Parkinson. ☐

## Return to Basic Task, Presbytery Asks Church

MADISON, Fla. — By a nearly-unanimous vote Florida Presbytery has overruled the 107th Presbyterian US General Assembly to "strengthen Bible teaching and preaching" and to reinforce its "mission of redeeming men through Jesus Christ."

The petition also calls for more emphasis on the Westminster Confession of Faith.

Citing "serious division" in some congregations caused by recent General Assembly actions, the overture asks the Church's highest court to "refrain from further action in the field of civil and political issues." Such ecclesiastical involvement "greatly hinders the Church from fulfilling its basic mission to the men and women for whom Christ died," the document said. ☐

### Camp Westminster Slates 13th Season

ATLANTA, Ga. — Plans for the 13th season at Camp Westminster have been announced by Westminster Church here.

The family Bible conference is scheduled Aug. 13-20 this year. Speakers will be Dr. Henry Bast, Temple Time radio preacher, and Dr. G. Aiken Taylor, *Presbyterian Journal* editor.

Senior camp is scheduled June 13-14; Junior I, June 27-July 8; Intermediate, July 11-July 22; and Junior II, July 25-Aug. 5.

Details are available from Westminster Presbyterian Church, 1438 Sheridan Road, N.E., Atlanta 30324. ☐

### 1st Clinic Scheduled

FT. LAUDERDALE, Fla. — The first in a projected series of evangelism clinics for pastors and other church leaders was scheduled to begin here Feb. 20. Coral Ridge church, the fastest-growing congregation in the Presbyterian Church US, is sponsoring the week-long event featuring lectures, demonstrations, testimonies and guided experience in personal evangelism. Information on future clinics is available from the pastor, the Rev. James Kennedy. ☐



# The Great Apostasy

REV. J. HERSHEY LONGENECKER

Once upon a time, a group of men at a Church conference were approached by a very earnest man who asked them, one by one, "Do you believe that Jesus Christ is coming back today?"

The first one answered, "I think not." The second gave the same answer. Likewise, the third and fourth and every one until the last answered with the same words, "I think not."

Then the questioner looked at them solemnly and said, "Think it over. The Lord Jesus said, 'In such an hour as ye think not, the Son of Man cometh'" (Matt. 24:44).

Is Jesus Christ coming again? Jesus and the New Testament writers say that He is coming again. And Jesus warned us to be ready for His coming. He said, "Therefore be ye also ready, for in such an hour as ye think not, the Son of Man cometh."

And if you were to be asked today if you thought Jesus is coming again any time soon, would you answer, "I think not"? Multitudes of people would give that answer. Some do not believe He will ever come. That is an awful mistake.

Jesus Christ is coming again. He said He would. His coming is the blessed hope of His people.

## A Fearful Falling

In II Thessalonians, Paul told the Christians of his day about a falling away, an apostasy, which would come before the day of Christ. "... that day shall not come," he said, "except there come a falling away first, and that man of sin be revealed, the son of perdition" (2:3).

This term, falling away, is a trans-

*The author is a retired missionary of the Presbyterian Church US, now living in Morristown, Tenn.*

lation of the Greek word *apostasia*. Many Christians are not aware that the New Testament has long predicted such a falling away. But as long ago as sixty years, believing Christians were disturbed by this dangerous trend in the Church and for many years those earnest ones have been concerned. And if we keep our eyes and ears open, we shall observe that in this year of our Lord we are right in the midst of a fearful falling away from Christ.

Apostasy has been growing. The present "God is dead" theory, one of the craziest ideas ever advanced in the name of religion, is perhaps the extreme limit to which unbelief can go. Very clearly the great apostasy which had already started 60 years ago has been developing ever since.

But true Christians need not doubt nor fear. The gates of hell shall not prevail against the Church of our Lord Jesus. Nevertheless, the conflict between faith and unbelief becomes hotter as the days come and go, and it is well for us to recognize the present apostasy as a probable indication of the approach of the second coming of Christ.

The day of Christ shall not come except there be a falling away first . . . certainly the Lord's return is nearer than it ever was before. So we shall do well to remember the urgent advice of our Lord and Saviour, "... therefore be ye also ready . . ."

The Church of our Lord Jesus Christ has fallen upon perilous times. Too many church members are Christians in name only, not in heart. So the Church is weak in its most important work of winning souls to believe on the Lord Jesus Christ and be saved.

Instead of working diligently at the Lord's business, they love the world and the things of the world,

and their religion takes second or third place in their lives. But we are told, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I John 2:15).

## Pacific . . .

I am not by disposition a fighter. I hate war. I do not like prize fights or football games. They are too rough. I have shrunk away from Bible texts that stress the thought of conflict. I used to think I *couldn't* fight.

During the past year I have suffered in observing what headway the great apostasy is making among churches throughout the land. It has hurt me to know of the apostasy in other denominations of the Lord's people. But it came home to me with even greater force when I realized that the apostasy is growing in unexpected ways in our own Presbyterian Church US.

As a result, certain verses of the New Testament have been speaking to my heart and calling me a coward:

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write to you, and exhort you that *ye should earnestly contend for the faith* which was once delivered unto the saints" (Jude 1:3). To "earnestly contend" was just the thing I did not wish to do. But the verse made me feel like a coward.

"*Fight the good fight of faith, lay hold on eternal life*" (I Tim. 6:12). If you read in context, you will note that this was not to fight in a spirit of anger or hatred, for Paul says to follow faith, love, patience, meekness. But fighting in a spirit of love and meekness is probably harder than to fight in a spirit of hatred. But one way or another, I do not



really like contention.

"I have fought a good fight. I have finished my course, I have kept the faith" (II Tim. 4:7). When Paul said these words he was not referring to child's play. He meant that he had really fought. He was doing what Jude recommended. He was earnestly contending for the faith.

Notice what Paul wrote to the Galatians: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel; which is not another; but there be some that trouble you, and would pervert the Gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (1:6-9).

In his first letter to the Corinthians Paul wrote, "So fight I, not as one that beateth the air" (9:26). Paul was intensely in earnest about fighting the good fight of faith.

### **. . . But Not Craven**

To avoid the serious charge of cowardice from my own conscience I have been compelled to make a decision. Because of the great apostasy which has become a threat to the future of the Church, I must fight the good fight of faith, I must contend earnestly for the faith which was once delivered to the saints.

I was ordained as a minister of the Presbyterian Church over 50 years ago. When I came to this Church, I had carefully studied the Confession of Faith and the catechisms and had found in them the statement of the faith of our fathers, the faith once delivered unto the saints.

In the *Book of Church Order* I found the system of government which I believe to be in accord with the Word of God. At my ordination one of my vows was, "I promise to be zealous and faithful in maintaining the truths of the Gospel and the purity and peace of the Church, whatever persecution or opposition may arise unto me on that account."

I came to the Southern Presbyterian Church because it was known to be a conservative Church. I was then, and after more than 50 years I am still, a theological conservative.

I believe that a large majority of our church members also are still conservative. But with the development of the great apostasy during these years, some of our ministers and members have become what are known as "liberals."

The *Presbyterian Survey*, official magazine of the Church, stated in regard to a number of decisions of this last (1966) General Assembly, "We took a great leap forward in this Assembly."

Said a young commissioner from Texas, ". . . But it finally had to be this way because we younger men have been waiting a long time — and at this Assembly we were organized and prepared and we had good leadership."

And from a *Survey* editorial, "After the 106th General Assembly came to an end, an agency staff member commented that he had never seen so much activity by non-commissioners, helping to plan strategy 'like a political convention.'"

I fear that the Holy Spirit cannot be held responsible for some of the decisions made in the Assembly last year, although the theory is that from General Assembly to the local session, we pray for and earnestly seek the guidance of the Holy Spirit in making decisions for the Church.

Recently I received two small books which were sent to ministers with a circular letter addressed to ministers, sessions and members of the PCUS. The books, which may be purchased for 25 cents each, were distributed by our Presbyterian delegation to the Consultation on Church Union.

Without wishing to claim to be an authority on the contents of these books which we were urged to "study and discuss with fellow members," I feel it is my duty to mention this matter of church union as having, in my opinion, some relation to the great apostasy.

### **Switch or Fight?**

How could church union have any relation to falling away from Christ? You cannot take the creeds of all these churches, all their beliefs and unbeliefs, and throw them into a melting pot and, after stirring well, pour out of that pot a creed that would satisfy the consciences of millions of members.

Some would want the Holy Spirit left out. Some would reject the virgin birth of Christ. Some would

deny the miracles. The "union" would result in divisions without end.

How can two walk together unless they be agreed? Many of the foundations of our faith would have to be compromised. But after we have been swallowed up and have lost our Presbyterian heritage, what could we do about it?

Some would preach salvation by grace. Others would insist on salvation by good works. There would be perpetual arguments which could never bring the world to salvation.

I believe that if the Lord Jesus were with us today He would say: "That which thou already hast, hold fast until I come" (Rev. 2:25).

There is great danger that while the Lord's people are engaged in efforts to get all Christians to believe the same thing, the Lord Jesus may return and many will not be ready.

The one sure thing is that Jesus Christ is coming again. His coming will be preceded by a great falling away and we are now in the midst of a great apostasy.

And what are the signs? All sorts of worldliness have been welcomed into Christian hearts and homes through newspapers, books, magazines, movies, radio, television and social life of forms that the Lord Jesus would surely condemn, as He condemned Jezebel who was seducing the Church at Thyatira.

And there is a fearless and determined war against the Bible as the Word of God. Some supposedly Christian teachers have thrown overboard all of the Ten Commandments.

Colleges built with church money have been overcome by demands for academic freedom, so some harbor atheists who tear down both the faith and the morality of their students.

Even our own church magazine asks patient treatment for the notion that God is dead and gives a pat on the back to a great university of another denomination for nurturing those who propagate that frightful theory.

I hope you will remember that the Lord Jesus is coming again. And the Judgment Day is just as surely coming. Are you ready to meet your Lord?

I beg every one to remember the words of the Lord Jesus: "Therefore be ye also ready, for in such an hour as ye think not the Son of Man cometh!"



# Are You Ready?

REV. WILLIAM JONES

**E**arly one morning my wife held a newspaper in front of my eyes. The bold headlines read, "Christ is coming . . . like a thief in the night!" It was a report of a message by a world-famous evangelist. I rubbed my eyes and took a second look. Once again I was being reminded of one of the great relevant truths of God's Word.

Jesus is coming again.

In the New Testament there are over 1,800 references to our Lord's return. We do not know the time, nor may we agree on all the details, but the fact is certain—Jesus Christ is coming again.

When the Lord Jesus gave His discourse on the destruction of the temple and the end of the age, He warned His disciples with these words, "Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up."

"Therefore," He added, "be ye also ready: for in such an hour as ye think not the Son of Man cometh" (Matt. 24:42-44).

Each time we participate in the Lord's Supper we are attesting to the fact of His second coming. The Apostle Paul declares,

"For I have received of the Lord, that which was also delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also

he took the cup, when he had supped, saying, this cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (I Cor. 11:23-26).

## The Promise

One certainty of the Word of God is that Jesus will return. James wrote of this certainty, "be patient . . . unto the coming of the Lord." He exhorts us to have the patience a farmer needs while waiting for his crops to be ready for harvest.

During the Second World War, the late General Douglas MacArthur left the Philippines and fled to Australia prior to the Japanese conquest. As the world witnessed this apparent retreat and defeat, the General sent this word back from Australia, "I will return." Three years later he went back to the Philippines and spoke these historic words, "I have returned."

To the disciples the crucifixion must have appeared like the end of everything as they witnessed what seemed the defeat of the Saviour. But they should have had an attitude of triumph because our Lord made this promise to them prior to His death on the cross, "when I go and prepare a place for you I will come again and receive you unto Myself, that where I am, there ye may be also" (John 14:3).

The promise of His return was declared again after His resurrection and ascension. Here is the message He sent back to His disciples regarding His second advent: "And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, ye men of

Galilee, why stand ye gazing into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts 1:10, 11).

Turn to the last book and chapter of the Bible. Our Lord once again declared His promise to return: "He which testifieth these things saith, Surely I come quickly: Amen." And the concluding prayer in Scripture is a plea for His return, "Even so, come, Lord Jesus" (Rev. 22:20).

Jesus gave us ample testimony regarding His promise to return to earth one day. As Pascal once said, it is a glorious thing to ride upon a ship that may well be shaken by the storms and tossed by the waves, but we know and have this certainty, it will reach the harbor safely. No matter what life may bring, if we are true believers, we are looking for the hope of the Church — the second coming of Christ.

## The Scorners

Let us also consider this: Many will reject and scoff at the doctrine of the Second Coming. We should not be too alarmed. Peter has told us what to expect, "There shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Peter 3:3,4).

The early Christians not only believed in the Second Coming of Christ, but they thought it would occur in their own lifetime. As time passed the second coming seemed less imminent to many. Thus, less and less was said about His return and today the second

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coming has faded into the background of Christian thought. Too often the view held by some laymen as well as some ministers is expressed in these words that I have heard from the lips of a minister: "We must reject the idea of a physical or bodily return of the second coming of Jesus of Nazareth."

We are also told by those who think they are wiser than our Lord that with "the discovery of atomic power, twentieth-century man is more aware of a possible end of the world than his ancestors in preceding centuries, but in his acceptance of a modern scientific view of the universe, he cannot believe in the physical return of Christ."

### **The 'Relevant' Church**

We hear many say the Church is not relevant for our day. "Let's do away with the archaic vocabulary . . . Let's get out of the pews into the streets," they cry. Then, presumably, the Church will have a relevant word for society. By others we are told to "update our theology to meet the needs of the space age."

But the Church does have a relevant Word to a society that has been torn by two world wars and is now on the verge of a nuclear holocaust. The hope the Church offers a world that has virtually forgotten God — Jesus is coming. Indeed, the consummation of the ages will be bad news for those who are not looking for His coming, but good news to those who are ready for it.

For any true believer to refuse to believe in the second coming is almost blasphemy. Our Lord has said again and again He will come, "as a thief in the night"; with imperious swiftness, "as the lightning shineth from the east to the west"; with majesty immeasurable, "in His glory and all His holy angels with Him."

### **A Warning**

God has hung out a warning sign. "But as the days of Noah were, so shall the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be" (Matt. 24:38, 39). Here is a clear preview

of what the world will be like prior to the return of our Lord.

With each blow of the hammer on the ark, Noah was warning his fellowmen that the judgment of God would come. Like many in our twentieth century, they only mocked him and refused to receive the message of warning from God. They went about their merry ways, ignoring the clouds of doom above them. But one day the word of Noah was vindicated and the door of the ark was closed. When the rains came tumbling down, the laughter ceased. God shut the door to Noah's ark. The picture was terrible for men and women banged on the door to get away from the waters that would spell their doom. But it was too late — the door was closed.

Here is the warning to a society in danger from putting its trust in the scientific method rather than in God — one day believers and unbelievers will be separated. There will be many crying, "Lord, Lord, open to us." But His reply will be, "I do not know you."

A sad note found in the Bible for the unbeliever is that one day the door of salvation will be shut. But the door is open today, and the Saviour bids us to come to Him while there is time.

### **Salvation**

The Lord Jesus Christ came the first time to make it possible for sinful men to be saved from their sins. When He comes the second

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### **Hot Air Instead of Fire**

Our Lord came to set the world on fire. It is on fire indeed, but not with His fire. We have stage fire and strange fire and satanic fire, but not much Spirit-fire. It has been said that the Church has become a field for evangelism instead of a force for evangelism. We say we depend on the Spirit, but actually we are so wired with our own devices that if the fire does not fall from heaven we can turn on a switch and produce fire of our own; and if there is no sound of a rushing mighty wind, the furnace is set to blow hot air instead. — VANCE HAVNER, in *Why Not Just Be Christians?*

time He will gather all those who have accepted His offer of salvation. We believe when our Lord comes again He will divide mankind into two classes, the saved and the unsaved. "When the Son of man shall come in his glory . . . he shall set the sheep on his right hand, but the goats on the left" (Matt. 25:31,33).

The question "Are You Ready?" takes on a new dimension to every man, woman or young person because Jesus says, "therefore be on the alert, for you do not know which day your Lord is coming" (Matt. 25:42).

In the Parable of the Ten Virgins, Christ taught that the foolish were the careless ones who did not get ready for the coming of the bridegroom (Matt. 25:1-10). The foolish five knew about marriage, brides, bridegroom and oil, yet they still were *shut out*. In their case, spiritual indolence was as bad as spiritual ignorance, and much more blameworthy.

Like the maidens in this parable, we are to be prepared for our Lord's coming. And this preparedness means "a life of obedience to Christ in which we can wake or sleep in the glad expectancy of His coming."

Suppose the bridegroom in this parable (Jesus) returned today. Would you be in the class of the wise or foolish virgins? Watchfulness is a necessity for every believer that he may "not be ashamed before Him at His coming" (I John 2:28).

There is a story that the late William R. Hearst saw a picture of Donat's castle in England. Hearst liked the castle so much that he bought it for \$100,000. He spent thousands of dollars on the castle for improvements, he put in a swimming pool, a golf course and a private beach. Yet, he only made a few visits to the castle during his lifetime. Nevertheless, he paid a staff of workers on the estate to keep it in readiness, even to the extent of having meals ready during the 26 years he had it. Some day he expected to visit it.

We have been bought with a great price—the precious blood of Christ. Christ, who has brought us out of darkness into His glorious light, is in heaven and has left us the wonderful promise that one day He will come and receive us unto Himself. We don't have a time schedule, but He does ask us to wait, look and watch for Him. He wants us to be ready. ☐



# By Faith

REV. THEODORE W. MARTIN

**T**he Bible is a book of faith. Jesus said, "Have faith in God" (Mark 11:22). The early Church said, "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31). The Old Testament said, "Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper" (II Chron. 20:20).

There was a missionary's son, nearly five years of age, who had been born and brought up in India, and had never seen any near relatives except his parents. One day he said to his mother, "I love my grandpa." "How can that be?" his mother said, "you have never seen him." "Because," said the little boy, "he sends us letters, and presents for my birthday, and soon we are going on the big boat to see him."

The little boy is an illustration of the spiritual fact that Christians love God by faith. God has sent us the Scriptures, and many gifts of His love, and someday all Christians shall go to see Him face to face.

## What is Faith?

The story is told of a blind boy who was flying a kite and enjoying this pastime with others his own age. A passerby who knew him and wanted to tease him said, "Where is your kite? You don't know whether it is on the ground or up in the sky." "O yes, I do know," said the blind boy, "it's way up there right now." "Can you see it?" "No," replied the boy, "I can't see it, that's true, but I can feel the tug of the string."

*The author is pastor of the Trinity Presbyterian Church, Columbus, Ohio.*

Faith is the tug in the heart connected to unseen Reality. Faith is trust in the unseen, but not in the unknown. "Faith is the substance or assurance of things hoped for, the evidence of things not seen" (Heb. 11:1).

Faith sees the invisible, hears the inaudible and touches the intangible. Faith is the hand which lays hold of the promises of God, the eye which sees what the natural eye can't see, the telescope which brings into focus what is beyond natural senses.

Faith is not a leap in the dark. It is believing what God says, taking God at His word, and trusting God to do what He promises.

## Faith for Salvation

Faith pleases God. "Without faith it is impossible to please Him: for He that cometh to God must believe first that He is, and then that He is a rewarder of them that diligently seek Him" (Heb. 11:6). "Ye shall seek me and find me," God said through the prophet Jeremiah, "if ye shall search for me with all your heart." This is done by faith.

Faith is necessary for our eternal salvation. We are saved by grace

through faith (Eph. 2:8). We believe unto the saving of our souls (Heb. 10:39). We are justified or declared righteous in the sight of God by faith in the Lord Jesus Christ (Rom. 3:22,24).

The Bible says of our Lord Jesus Christ, "Whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls" (I Pet. 1:8,9).

## Faith After Salvation

Faith is necessary *after* salvation. Having been saved by faith we continue in the Christian life by faith. We begin by faith and then walk on by faith each day.

Hebrews chapter 11 describes a great hall of fame of heroes of faith who were all examples to us of living by faith. They are climaxed with the greatest example of faith, our Lord Jesus Christ. Hebrews 12:1-2 challenges us to "lay aside every weight, and the sin which doth so easily beset us, and . . . run with patience the race that is set before us, looking unto Jesus the author and finisher of faith."

Jesus is the author and finisher of faith. He is the source of faith, the object of faith, and the perfect example of a life of faith. We must keep our eyes on Jesus, and follow Him. ☐

• • •

There is a difference between religion and salvation. Religion is man trying to do something for God. Salvation is God doing something for man. — *Living Ideals*.

## For Lack of Faith

If religion has failed its parishioners, it is not for lack of social causes to be engaged in, but for that sheer lack of spiritual faith it is the business of the professionals in the Church — priest, rabbi, and minister — to espouse and to nurture.—MAX GELTMAN, in *National Review*.





## EDITORIALS

### Don't Surrender God's Absolutes!

We recently visited an adult Sunday School class which was debating intensely some ethical "situations."

The class was trying to decide which would be "the Christian thing to do" in each of the situations.

"Put yourself in the situation of a Dutch fisherman during World War II, whose boat is being used to help refugees escape to freedom," began one of the problems to be solved by the application of "situational ethics." It went on: "While in the English Channel, with a concealed load of refugees, the fisherman is hailed by a German gunboat. 'Have you anyone on board?' is the hail. The fisherman is a Christian. How would a Christian, mindful of the Bible's commandments against false witness, answer the hail?"

There was spirited debate over the question. Most of the class finally agreed that the Bible's commandments cannot be considered *absolutes*, always to be obeyed to the letter.

Another situation was put before the class:

"In the Congo crisis a mother of small children is captured by the rebels. Lustfully a rebel approaches the woman. If she will submit to him willingly, he will spare her children. What would be the 'Christian' decision to make?"

We came away from the class wondering afresh just what this year's study in "Christian" ethics is doing to the thousands of Presbyterians participating in it.

Those "problems" offered no real alternatives for decision. The "problems" seemed rather to suggest that one *cannot* take the Ten Commandments literally.

Will this year's course of study merely teach that there is no "Thus saith the Lord" of any kind that you can take absolutely at face value? Will it serve to create more doubt than it will increase faith?

Wasn't it the scribes and the Pharisees who tried to trap the Lord Jesus with ethical questions that would make it seem He violated a

commandment no matter how He answered the question? Do we admire those hostile Jews for trying to prove that there was no such thing as absolutes? And did the Lord Jesus ever answer one of the "loaded" questions in such fashion as to imply that God's commandments are *not* absolutes?

The trouble with "situational ethics" is that this way of looking at things assumes there is a "Christian" answer to every predicament sinful human beings find themselves in — that once you have discovered what you must do in a tangled situation, it becomes the right (good, holy and authorized) thing to do. If a decision necessarily involves breaking one of the commandments, then the breaking of that commandment becomes the "Christian" thing to do and the commandment itself loses its status as an absolute.

But this assumption is not correct. There are many situations in which a Christian may have to make the choice of the lesser of two evils. He makes his choice, but without sanctifying one of the evils by calling it it "Christian."

Because of sin the best human efforts often get caught in impossible dilemmas. Then decisions must be made that inevitably violate God's absolutes. But this necessity merely confirms the fact that we live in sin. It does not abrogate the absolutes.

Many Biblical examples come to mind. For instance, that time in the conquest of Canaan when Joshua was tricked into sparing the Gibeonites, whose emissaries had pretended to have come from a far country (Jos. 9). After Joshua swore before the Lord to make a league with them, he was caught between two "absolutes:" the commandment to destroy all the Canaanites and the oath taken to spare the Gibeonites. Here was a situation indeed! But Joshua's solution did not lessen the validity of the "absolute." It merely proved that "none is perfect, no not one."

Let us study, if we must, how to solve impossible ethical problems. But let us not jump to the conclusion that there are no absolutes merely because the sinful human situation does not permit us always to devise perfect answers in keeping with the Bible's absolutes. Those Biblical absolutes still stand. ☐

### For These and Others, Thanks!

In the January 25 *Journal* we carried a short notice to the effect that we needed \$26,000 to enable us to meet the current budget of the *Journal*.

The response has been encouraging. Some are "surprised" to know of the need. Others are "delighted" to respond.

If you agree as to the need of the witness of the *Presbyterian Journal* at this critical time your contributions, and especially your prayers, are earnestly appreciated. ☐

### The 'Mission' Changes

Having been to see "Dr. Zhivago," we are more than ever conscious of the fact that the hope of social revolution dominates the thinking of many people who consider it their "mission" to help mold society into an ideal and classless state.

We particularly have been thinking of the way the social concern has influenced the thinking of churchmen. Specifically, it has made the "mission" of the Church the paramount issue in religious circles today, superseding all other issues. For the "mission" of the Church is now advertised as social concern rather than salvation.

The Church is seen as existing in the world to accomplish certain worthy social, political and economic objectives — not the enlargement of itself, not recruiting new members into the Kingdom, not changing the relationship between man and his Maker, but rather improving the world and the conditions under which men live with each other.

Notice how this new concept of "mission" sounds in the utterances of Presbyterians of the US (Southern) variety:

A S. C. Pastor: "Instead of concentrating our major efforts on bringing people into the Church or



'taking Christ to men,' we need to discern more surely His presence already in the world, in the person of the stranger, the neighbor, the person in need."

*An officer of the Board of World Missions:* "God is working in the world. Whenever the Church finds the qualities of justice, kindness and freedom in the world, it must honor and serve them and be served by them. . . . It is the mission of the Church to discover God in the world, and to celebrate that discovery in its worship."

*A seminary teacher:* The Christian is guided by the hope that God's lordship over the nations will find expression in new institutions that will enable men to deal more fundamentally with the problems of national insecurity and international conflict, that will enable the peoples of the world to work more creatively toward justice and freedom on a world scale."

*A West Va. pastor:* "The war against world poverty is an essentially noble war, since its fundamental purpose is to free man for the exercise of his higher powers. Christians have both an opportunity and a mission to help win this global struggle."

*A student leader:* "We need to develop occupational evangelism: to overcome the easy escapism which says 'this is secular' and 'that is sacred,' forgetting that all of life is sacramental. . . . Our basic obligation is to penetrate and transform the world around us."

Most of these quotations sound familiar: we have heard them from the pulpits of the churches we attend. And most of them constitute valid expressions of Christian concern.

But! There is an eternity of difference between a valid Christian concern and the mission of the Church!

What Christian does not want to penetrate and transform the world"? But this is not the mission of the Church! "Penetrate and transform" human lives, yes. By the Gospel of salvation from sin and from death. But to "penetrate and transform" an economic system, as from free enterprise to collectivism, or from Capitalism to Marxism, no. That is not the mission of the church.

To understand and appreciate the difference is the first requirement for the renewal which the Church so desperately needs today. ☩

## A LAYMAN AND HIS CHURCH



### Demonism

Dr. L. Nelson Bell

There are evidences that demonism is increasing across the world. Recently a couple was "married" in San Francisco by a sorcerer who chanted a "black mass" and boasted that the match had been conceived in hell.

The sorcerer, Anton Szander Lavey, calls himself a "high priest of the Devil" and, as such, heads a cult devoted to Satan. During the "wedding" one of his pupils, a young woman who is taking lessons in witchcraft, lay nude across the altar. Lavey said she "symbolized earthly pleasure."

Last November, in Berlin, we were told by a Protestant minister that there are more wizards, witches and necromancers in Germany today than there are full-time Christian workers.

One morning while we were there the same pastor had been praying with two demon possessed young women, who, when they were children, had been baptized to Satan wearing black clothing. Their parents are members of a Satanic cult.

Several months ago the *Saturday Evening Post* carried an article telling of the growing cult of witches and witchcraft in England today.

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### Birth Pangs, or Death?

I cannot understand how any intelligent human being can swell up with pride in an hour such as the one we live in. Any thinking man should be red-faced with embarrassment. Scientifically we are in the graduate school; morally and spiritually we are in kindergarten. Civilization is like an ape playing with matches in a room full of dynamite. What some think are the birth pangs of a new era are but the dying gasps of the age. — VANCE HAVNER, in *Why Not Just Be Christians?*

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The same story has been told in various newspapers.

Three months ago a "black mass" was celebrated in the Religion Center of the University of Houston. At this service a "communion of the damned" was observed and a "sermon" preached explaining the "death" of Christianity.

Only last week a newsman told the writer of his having interviewed an alleged witch in Cincinnati.

As one reads of the zooming crime rate and of the bizarre, unnatural, cruel and unusual crimes reported from all over the country one can but wonder if some of these people are not demon possessed?

Why not? If God is completely ruled out of existence by some, while at the same time they sell themselves to all forms of evil, what is there to hinder the belief that Satan has taken over in their lives and delegated demons to possess them?

In Revelation 12:12 we read: "*But woe to you, O earth and sea, for the devil has come down to you in great wrath, because he knows his time is short.*"

Our Lord, speaking of the last days, tells us, "*And because iniquity shall abound, the love of many shall wax cold.*" (Matt. 24:12).

In I John 5:19 we are told, "*And we know that we ourselves are children of God, and we also know that the world around is under the power of the evil one*" (Phillips). The Chinese rendering is even more startling: "*The whole world nests in the wicked one.*"

If demonism is on the increase God's children have nothing to fear. It requires endurance, faith and hope. Jesus, speaking of abounding evil in the last days, added, "*But he that shall endure unto the end, the same shall be saved*" (Matt. 24:13).

The triumph of Christ over Satan is sure. His doom is certain. But he is still the prince of this world and desperately active. Our own victory is certain — but in Christ, and in no other. ☩





# SUNDAY SCHOOL LESSON

For March 5, 1967:

## *The Right Way To Pray*

Rev. Wick Broomall

**INTRODUCTION.** The key verses bring two illustrations concerning prayer followed by other matters affecting our faith and life. There is hardly any part of this lesson that could not become the basis of intense research on the part of those who love the Word of God. This study is designed to convict sinners and edify saints.

**I. THE UNJUST JUDGE** (18:1-8). The following points are worthy of notice:

**A. The Principle.** There is an "oughtness" about prayer — the Greek word refers to moral obligation (Matt. 23:23; 25:27). Man is under moral obligation to pray to his Creator.

The kind of prayer envisioned is one that men ought to engage in "always" (*pantote*), a word frequently employed by Paul to describe his prayers (Rom. 1:9; I Cor. 1:4; etc.). Surely we should never cease in our prayers.

To cease in prayer means that we are "fainting" (KJV) or "losing heart" (RSV; NEB). The flavor of its meaning will be seen in other places where it is used (II Cor. 4:1, 16; Eph. 3:13; II Thess. 3:13). How often we need to be encouraged in our prayers! So often they seem to be ineffective (but cf. Jas. 5:16-18).

**B. The Illustration.** Christ cites the case of an unrighteous judge who, because of the persistent pleading of a widow, finally performed an act of righteousness in behalf of the distressed woman. She desired that the judge give her "a sentence of protection from" her adversary (Plummer). The judge had no regard for either God or man; but for two reasons he finally yielded: the widow "troubled" him and her continual coming was beginning to "wear him out" (ASV).

**C. The Application.** Important truths are found here: 1) the continual cry of God's elect (cf. Rev.

**Background Scripture: Luke 18:1—19:27**

**Key Verses: Luke 18:1-14**

**Devotional Reading: Luke 11:1-13**

**Memory Selection: Matthew 7:7**

6:9-11); 2) God's longsuffering in the exercise of vengeance (cf. Rom. 2:4; 9:22; II Pet. 3:9, 15); 3) the certainty of future vengeance (cf. Rom. 2:5-9; II Thess. 1:6-9; Rev. 14:9-20); 4) the execution of this vengeance by the Son of Man at His second coming (cf. John 5:24-29; Acts 10:42); 5) the scarcity of "the faith" (the article is in the Greek) at the time of Christ's return (cf. Matt. 24:12; II Tim. 4:3-4).

The word "speedily" does not mean that Christ taught that He would soon (in man's estimate of time) come back. Rather it means that, from the divine standpoint, the action is already in process of execution, awaiting only the second advent for its consummation.

Reference to "the faith" calls attention to the prophetic fact that the Church's witness to "the Christian faith" will almost have ceased when Christ returns (I Tim. 4:1-3; II Tim. 3:1-9; I John 2:18-19). Surely we are in need in our day of "contending earnestly for the faith which was once for all delivered unto the saints" (Jude 3 ASV).

**II. THE PHARISEE AND THE PUBLICAN** (18:9-14). Note these points in particular:

**A. The Pharisees.** Christ pinpoints the errors in the Pharisees: they trust in themselves; they count themselves as righteous; they count other men as nothing. The Pharisees put utmost faith in their own ability to keep the Law (Rom. 9:30-31; 10:2-3; Phil. 3:4-9); they

counted themselves as righteous before men (Luke 16:15). Thus they "despised others" (cf. Luke 23:11; Acts 4:11; Rom. 14:3).

The proud Pharisee proclaims how much holier he is than others (cf. Isa. 65:5). His whole religion is one of self-commendation, self-praise, self-justification, and condemnation of all others except himself. Pride is at the center of his heart.

His religion is deficient in his false view of man's ability to keep God's Law; of the kind of righteousness that is acceptable before God; of the nature of true religion.

The essence of religion, according to the Pharisee, consisted in the meticulous observance of outward rites and ceremonies. He even thought he could earn extra merit by going beyond what the Law requires ("I fast twice in the week"). He had no love in his heart for the common run of humanity.

**B. The Publican.** Crying out in deep humility and shame, this man asked God to have mercy upon him as "the sinner." He was not thinking of other sinners; like Paul, he considered himself as "the chief of sinners" (I Tim. 1:15). The primary difference between the Pharisee and the publican is that the former "exalted himself" but the latter "humbled himself." Thus the Pharisee had imbibed the spirit of Satan (Isa. 14:12-15; cf. I Tim. 3:6); the publican, of Christ (Phil. 2:5-9). Pride in self-attainment is of the essence of all man-made religions.

**III. CHRIST RECEIVES LITTLE CHILDREN** (18:15-17). The mothers were bringing their "babes" (NASB) to Christ when the disciples attempted to hinder them. But Christ said they should be welcomed to come to Him ("Permit the children to come to Me, and stop hindering them" — NASB) for they are possessors of God's kingdom ("for

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the kingdom of God belongs to such as these" — NASB); and they illustrate the type of people who enter into God's kingdom ("I tell you in solemn truth that whoever will not receive the kingdom of God like a little child, he will never get into it" — Montgomery). The "never" represents the most emphatic denial possible in the Greek language ("in no wise" in KJV; cf. also Matt. 5:18,20; Mark 14:31; John 6:37).

**IV. THE RICH YOUNG MAN** (18:18-30). This man calls Christ "Good Master" and asks what he must do "to inherit eternal life." Like Nicodemus in John 3:1-12, he approached Jesus with an apparently high motivation concerning personal salvation. Both were probably Pharisees with a high degree of sincerity in their personal desire to keep the commandments of God.

This rich young man, however, reveals the deficiencies of his religion: his concept of Jesus was inadequate (seen in the "Good Master" aspiration); his view of salvation was self-centered rather than God-centered ("What must I do?"); his understanding of the rigor of the Law was incomplete ("All these have I kept from my youth up"); his love for material things surpassed his love for spiritual things (vv. 22-23).

This man illustrates the utter insufficiency of all religion based on man's efforts to earn salvation: 1) Salvation is a gift, not a matter of works (Rom. 5:21; 6:23; Eph. 2:8-10); 2) man, in breaking one law ("Yet lackest thou one thing"), breaks all the laws (Gal. 3:10); 3) man is justified by faith, not by works (Gen. 15:6; Hab. 2:4; Rom. 1:17; Gal. 3:6-11); 4) the coveting after material things ("for he was very rich") is of the essence of sin (Rom. 7:7 — "for I had not known sin, except through the law: for I had not known coveting, except the law had said, Thou shalt not covet").

The parallel account in Mark (10:23-31) helps us to understand Christ's remarks here. There we read that it is hard "for them that trust in riches to enter the kingdom of God." Abraham was indeed a rich man (Gen. 13:2), but he did not trust in his riches. The best commentary here is I Tim. 6:17-19.

Christ answers Peter's demurrer ("Lo, we have left all, and followed thee") by asserting that His followers will receive three things: 1)

"manifold more in the present time"; 2) "with persecutions" (Mark 10:30); 3) "and in the age to come [heaven] life everlasting." Remember that even "life everlasting" is a present possession now (John 3:16, 36; 5:24).

**V. THIRD ANNOUNCEMENT OF HIS APPROACHING DEATH** (18:31-34). The preceding announcements are found in Luke 9:18-22, 44-45; 17:25. This passage gives the destination, Jerusalem; the design, to fulfill the prophets; the denouement, the climax of His life in death and resurrection.

"All the things that are written by the prophets shall be accomplished unto the Son of man" (ASV) in the following ways: by the rage of the rulers (Psa. 2:1-2; Acts 4:25-28); by His condemnation by the people (Psa. 22:16; Isa. 53:5; Mic. 5:1); by His death (Psa. 22:1, 12-21; Isa. 53:12); by His resurrection (Psa. 16:8-11; Acts 2:25-28); by His ascension (Psa. 16:11; 68:18; Eph. 4:8).

Verse 34 devastatingly sets forth the spiritual dullness of the Twelve, even after these men had been under the personal instruction of Christ for more than three years. Note the charge: "They understood none of these things"; "this saying was hid from them"; "they perceived not the things that were said" (ASV).

The first statement refers to their mind (spiritual blindness); the second, to their wills (the judicial punishment inflicted because of unbelief); and the third statement to their hearts (they had no spiritual appetite for the things that Christ here reveals about His approaching death).

The parallel account in Mark (10:35-45) shows that they were far more interested in having first place in the kingdom they thought He was about to set up in Jerusalem.

**VI. THE BLIND MAN AT JERICO** (18:35-43). Read the parallel accounts in the other Gospels (Matt. 20:29-34; Mark 10:46-52). Much has been made of the apparent difference in the three Gospel records. Six solutions have been offered (see Plummer), and no real discrepancy exists. This is one of those places where we may be puzzled but not perplexed regarding the true solution.

Four things may be noted about this man: 1) his physical condition

(he was blind and was consequently a beggar); 2) his spiritual condition (his faith is indicated in the title ["son of David"]) that he gave to Christ; 3) his healing as a consequence of his faith ("Receive thy sight: thy faith hath made thee whole"); 4) his jubilation issuing from his healing ("he . . . followed him [Jesus], glorifying God"). This incident offers some parallels to the healing of the blind man in John 9.

**VII. ZACCHAEUS THE PUBLICAN** (19:1-10). Only Luke records this incident which tingles with human interest. Here is a rich publican who is extremely desirous of seeing Jesus as He passed through Jericho. His ingenuity and resourcefulness are seen in the way he, forgetting for a moment his dignity as a rich man, hurriedly climbs a tree in order to see the passing Messiah of Israel.

The all-searching eye of Christ sees him there. Christ, urges him to come down so that He can abide in his house. This invitation immediately brings protestations from the crowd, for they could consider Zacchaeus (since he was a publican) as only a sinner (cf. Luke 18:13).

Christ, seeing the deep spiritual nature of this man ("forasmuch as he also is a son of Abraham" — cf. Luke 13:16), declares that "This day is salvation come to this house." This brings forth the great truth regarding Christ's mission "to seek and to save that which is lost."

**VIII. THE PARABLE OF THE POUNDS** (19:11-27). This parable has striking resemblances to the one given in Matthew 25:14-30.

**A. The Reasons.** Two are given: 1) His nearness to Jerusalem; 2) the general supposition that the kingdom of God would immediately ap-

(Cont. on next page)

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pear (that is, be manifested in all of its supposed material glory and grandeur).

B. *The Interpretation.* The "noblesman" is Christ, the "far country" is heaven (to which Christ ascended). The "kingdom" is the spiritual kingdom to be given to Christ in its completed form (when the whole body of the redeemed is saved) when Christ returns (cf.

John 18:36; Rom. 14:17; Eph. 1:19-22; Heb. 12:22-28).

The "ten servants" represent the body of professing Christians (cf. Matt. 25:1-13). The "citizens" stand for the Jewish people who "hated" Christ and would not accept Him (cf. Matt. 22:5-6; John 1:11; 15:24-25); and the "ten pounds" designate the equal bestowal of the blessings of salvation (cf. I Tim. 2:4-6; Tit.

2:11). The "return" refers to the second coming of Christ — the time of judgment and of reward (cf. I Cor. 3:10-15; II Tim. 4:1, 7-8).

The threefold response to the "pound" given to each of the "ten servants" represents the response that professing Christians make in their calling during Christ's absence (cf. Matt. 25:14-30; Eph. 4:13; Col. 1:28). ☐



## YOUTH PROGRAM

For March 5, 1967:

### *The General Assembly*

Rev. B. Hoyt Evans

*Scripture: Psalm 150*

*Suggested Hymns:*

"Come, Thou Almighty  
King"

"All Hail the Power of Jesus'  
Name"

"Hy Hope Is Built on Noth-  
ing Less"

#### *SUGGESTIONS TO PROGRAM*

**LEADER:** It will be especially important to have your minister present for this program on the General Assembly. After the prepared program has been given ask him to make any additional explanation he considers helpful. He may also answer questions and clarify points as the young people bring them up. Ask him to bring copies of General Assembly Minutes and Reports for examination.

#### *PROGRAM LEADER'S INTRODUCTION:*

The General Assembly is the highest court of the Presbyterian Church US. According to the *Book of Church Order* it "represents in one body all the churches thereof . . . and constitutes the bond of union, peace, and correspondence among all its congregations and courts." It meets annually and it

is the only court of the Church which is always composed of an equal number of ruling elders and ministers.

**FIRST SPEAKER:** Representatives to the General Assembly are elected by the eighty presbyteries rather than by the synods, as one might expect. These representatives are called commissioners. Each presbytery, no matter how small, is entitled to two commissioners, one a ruling elder and the other a minister. If the presbytery has 5000 church members and ministers it may elect two additional commissioners, and two more for each additional 5000 members.

The officers of the Assembly are the moderator who is elected annually and the stated clerk and clerks who are elected for terms of years and may be reelected. The moderator presides over the meeting of the Assembly and is recognized as the chief officer of the Assembly until he is replaced the following year. The stated clerk and his assistants keep the minutes of the Assembly meetings. The stated clerk is also responsible for the continual work of the office of the General Assembly.

**SECOND SPEAKER:** The General Assembly is responsible for deciding all questions and controversies properly brought before it. Often these are matters referred to it by the lower courts.

It has power to dissolve synods

or to establish new ones and to review their records. It institutes and superintends agencies and institutions which are necessary for the work of the Church and promotes whatever is good for the whole Church. Assembly is responsible for seeing that the constitution is observed by the lower courts.

The matter of relations with other denominations: fellowship, official discussion, cooperative endeavors, and mergers are within the powers of the General Assembly. Unions with other denominations and amendments to the constitution must be done in accordance with constitutional provisions. These require that such matters be approved by the presbyteries as well as by the Assembly.

**THIRD SPEAKER:** The General Assembly does much of its work through its boards, agencies, and committees and the members of these groups are chosen by the General Assembly. Their work must be and is done during the year between annual meetings of the Assembly.

The boards and some of the committees (as the need is) employ permanent staff members who work under the direction of their respective boards and committees. The boards and committees are responsible for reporting their actions to the Assembly at the annual meetings.

When the General Assembly meets, its commissioners (members) are appointed to a number of stand-

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ing committees. Much of the business to be considered by the Assembly is referred to these committees for study and recommendation. The whole Assembly breaks up into committee meetings for one full day. Then it reconvenes as a body and begins hearing and acting on the committee reports. The decisions made become the official actions of the General Assembly.

There is a standing committee corresponding to each board or permanent committee. The Board of World Missions, for instance, reports through the Standing Committee on World Missions. The board gives an account of its work and its recommendations and requests. The standing committee, made up of elder and minister commissioners, receives this report along with recommendations from outside the Board which pertain to world missions. After a careful study of all the matters referred to it, the standing committee makes its report with recommendations to the General Assembly. The Assembly hears the report, discusses it and takes action. The actions of the Assembly then govern and give direction to the work of the Board of World Missions for the next year.

**PROGRAM LEADER:** It may seem that the General Assembly is very complicated and a rather inefficient way of doing the work of the Church. It does provide for every presbytery to have an important share in responsibility for the work of the whole Church.

(We are suggesting below some questions you can try on the young people after the minister has discussed the General Assembly. Let him see these questions beforehand so he will know to cover these matters in his comments.)

1. What are members of the General Assembly called?
2. How many presbyteries are there in the Assembly?
3. Who is the current moderator of the General Assembly?
4. Who is stated clerk?
5. How many boards are there?
6. What are their names and where are they located?
7. Where has the Assembly met most often?

*Closing Prayer.*



# We've Got Friends!

New friends are introduced to us each day, in fact. And we're grateful. And those new friends write and say they are glad, too.

Thanks to you, these new folk are being introduced to us. But look what we've been missing all this time! By now we could have been old friends, but they didn't know about us, and we didn't know about them.

We're convinced there are thousands of other Presbyterian and Reformed folk we should meet. And we believe they would like to know the Journal. Would you introduce us? We'll both thank you!

As we approach our 25th birthday we believe it's time we met a lot more people. We believe it's time we started helping a lot more people. If you think so too, please make sure we've been introduced to all your friends. Subscriptions: \$3 each or 5 for \$12.50.

THE PRESBYTERIAN JOURNAL

Weaverville, N. C. 28787

# Are You A Friend?





## BOOKS

**THE CHRISTIAN PERSUADER,**  
by Leighton Ford. Harper and Row,  
Publs., New York, N. Y. 159 pp. \$3.95.  
Reviewed by Mrs. Vernon Crawford,  
Greer, S. C.

Dr. Leighton Ford, an associate evangelist of the Billy Graham Association, is spending his life presenting the Gospel of Christ to people on every continent. He well knows the topic handled in this book.

To adequately review this book would be almost to requote it since its every page is packed with thoughts which refresh, challenge, inspire and inform, and we might add, *warn* against the present day Universalism which creeps into theological thoughts like lava but leaves the Church's evangelistic outreach ultimately petrified.

Dr. Ford pictures for us the present critical areas in the Church's evangelistic mission over which leading theologians are deeply divided.

He attempts to explore some of these. In his preface he states, "I have tried to express my growing convictions about evangelism today, and particularly about the urgency, the strategy, the communication, and the relevance of the Church's task."

He deals with such questions as: What constitutes our urgency? What form should the Church's mission take? Can the traditional language of evangelism be heard and understood by modern man? Is personal conversion still relevant?

Through it all we are made to understand that all evangelism *must* have for a starting point the authority of Jesus Christ — nothing else can sustain it. "Evangelism is a cross in the heart of God."

This book is timely, thoughtful and incisive, with practical and timely methods and suggestions, not only for pastors, but for Christians everywhere who know their high calling in today's world. H

**SIGNS OF HIS COMING,** by Arthur E. Broomfield. Bethany Fellowship, Minneapolis, Minn. 1962. Paper, 160 pp. \$1.50. Reviewed by the Rev. John Eddie Hill, pastor, the Shelby, Miss. Presbyterian Church.

This book is a study of the Olivet Discourse as found in the three Synoptic Gospels with particular reference to the prophetic words in Daniel and Revelation.

The author provides helpful charts as well as a section explaining the use of terms found in the book. He also presents a strong indictment of the Church for her failure to properly study and present to the people the truths of the prophetic texts.

The approach to the study is from a dispensational point of view. The author states, "During the dispensation of grace justification is by faith only, but when the Son of Man shall come in His glory, the dispensation of grace is past." This view leads the author to a presentation of salvation for some by a different means than faith. He suggests a means of works when he writes, "These people who unwittingly earned a reward by easing the

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lot of some of God's special people will have a kingdom — not the Holy City. They will not be joint-heirs with Christ of all things, nevertheless they will be given a place and a reward."

Such teaching seems to add confusion to other clear Biblical passages which always uphold the principle of faith for salvation.

There are some other problems in Broomfield's interpretation which suggests to this reviewer that *Signs of His Coming* does not present the best possible treatment of the great subject of the Second Coming. ☐

**KEY WORDS IN CHRISTIAN THINKING: A Guide to Theological Terms and Ideas**, by Vernon Rigler. Association Press, New York, N. Y. Paper, 125 pp. \$ .75. Reviewed by the Rev. Donald C. Graham, pastor, First Presbyterian Church, Montgomery, Ala.

Seldom does one find so much material of interest and even of profit compressed within so little space. This petite book is superbly arranged as a dictionary of Christian doctrine and church practice. It could be most useful to thoughtful, young Christians, but they must discern that the author is frequently prejudiced in favor of arminianism, neo-orthodoxy and liberalism and unsympathetic toward orthodoxy and Calvinism. Presumably science is all on the side of the former. Yet, many evangelical concepts are acknowledged in the definitions.

This stimulating book's chief ministry could be its challenge to Reformed scholarship to produce the same exceedingly helpful-type volume along conservatively oriented lines. ☐

**THEOLOGY IN THE NEW TESTAMENT**, by Ralph E. Knudsen. The Judson Press, Valley Forge, Penna. 442 pp. \$6.95. Reviewed by the Rev. William A. Macaulay Jr., pastor, Broad Creek Associate Reformed Presbyterian Church, Natural Bridge, Va.

Though the cover flap suggests that this book might well be used as a basic text in Biblical theology, it has more of the form of a handbook on Christian doctrine, a brief and popular "systematic theology" with Scriptural references mostly from the New Testament. Its chief

value appears to be in the rather wide presentation that it makes of the ideas and writings of other men (both liberal and conservative, mostly liberal).

The author is dean and professor of New Testament literature and interpretation at the Berkeley Baptist Divinity School.

The following summation taken from Chapter I, "Revelation and Inspiration," serves as a representative sampling of Knudsen's theological thought: General revelation is non-historical; special revelation is historical. By "historical" Knudsen means that which is communicated through specific persons and events in history. Revelation itself is Jesus Christ, rather than any information about Him. Inspiration has to do with men rather than with words, "for it is only as there is someone to comprehend them that words have any value."

The Bible then, in the view of this author, as a book is not infallible; the Bible is infallible only as one actually finds Jesus Christ in it. ☐

**HE DIED AS HE LIVED**, by James T. Cleland. Abingdon Press, Nashville, Tenn. 79 pp. \$2.00. Reviewed by Dr. John R. Richardson, pastor, Westminster Presbyterian Church, Atlanta, Ga.

Many hands have undertaken to interpret the sayings Christ uttered on the cross. The fundamental idea expressed in this work is that there is a basic consistency in the teachings of Christ to the very end. The reader is urged to come to the cross and love and listen. When we do this we discover that Christ is talking to us.

Most of the discussions follow the usual treatment given to the sayings from the cross. The weakest part of the book is the meditation on "The Fourth Word." The author rejects the teaching of Paul, Augustine, and Calvin that Christ was the scapegoat bearing the sin and guilt of men. Dr. Cleland speaks of Christ as engaged in a risky business and was "never certain that He was victor in the war." This view we must reject. ☐

**A SHORT HISTORY OF THE ANCIENT NEAR EAST**, by Siegfried J. Schwantes. Baker Book House, Grand Rapids, Mich. 175 pp. \$4.95. Reviewed by the Rev. William L. Mosal, pastor, First Presbyterian Church, Water Valley, Miss.

Here is an excellent textbook of the Ancient Near East for students of history. The author, associate professor of religion at Andrews University, centers his survey of ancient eastern civilizations around their political history, without neglecting other areas of human interest.

Beginning with the most remote and ancient tribes of the Near East, each succeeding civilization and its rulers, many of which will be unfamiliar to the average minister or Bible student, are dealt with at least briefly. The author is careful to take account of recent archeological finds which help to illuminate our knowledge of ancient civilizations. The book includes a number of pictures of these archeological discoveries.

A number of the historical and geographical references found in the Old Testament are mentioned, but can only be dealt with briefly in a book making such a broad historical survey. ☐

**THE CHILDREN'S MOMENT**, by Julius Fischbach. Judson Press, Valley Forge, Penna. 128 pp. \$2.95. Reviewed by Mrs. E. S. Berry, Fort Lauderdale, Fla.

This is a collection of fifty-two story sermons for children of elementary school age for use in church, junior church or opening exercises in Sunday School.

There are stories about great personalities, missionary stories, illustrations from nature and from the activities of the children. A Bible text precedes each little sermon and in each there is a very worthwhile moral lesson. However there is nothing of the plan of salvation here, nothing which presents Jesus as the Saviour. ☐

• • •  
Evangelism is not a spare time activity. — REV. THOMAS COSMADES, missionary to Turkey.

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## Christ's Commission

Christ commissioned the Church to continue His ministry on earth by the power of the Holy Spirit. . . . The Church now brings the Spirit of Christ to the world. Her task is not to make religious noises, inflate rolls, compile statistics, put clergymen into a political lobby, compete in the suburbs to see who can build the first with the most, play restaurant, produce vaudeville, run festivals, have dances, raise money, bake cookies, be snobbish, and act *respectable* — her task is to impart life, and witness to her unity in the Lord of Life, Christ Jesus.

—Robert James St. Clair  
in *The Adventure of Being You*.

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### FUNCTIONS NOT THE SAME

Your article entitled "Inconsistency", in the February 7th issue of the *Journal* raises a very crucial question; is the mission of the Church and the mission of government the same? Failure to understand properly the answer to this

question is responsible, I believe, for much of the confusion in the world today, and to a marked degree, our crime increase; by weakening our law enforcement agencies, as well as weakening the Church itself.

The mission of the Church is as distinctively different from that of

civil government as "grace is from the law" or as "oil is from water." The Church is called to proclaim the Gospel, which has as its purpose the calling of a people out of the world, into the family of God.

These are a people whose transgressions are blotted out, by God's own divine provision; namely, the giving of His own Son on the cross to pay the penalty for sin, for "by his stripes we are healed" (Isa. 53: 5). And: "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (II Cor. 5:21). To proclaim this message is the mission of the Church of Jesus Christ; to tell the world a Saviour died, that they might live; no other mission will it ever have till the day of its glorious consummation.

Civil governments exist to make laws for the protection of their citizens, against those who would hurt and destroy; and to enforce those laws with the degree of force necessary to protect their people. This is not only the mission of government but its solemn responsibility; thus the business of government is to protect its people, by force if necessary.

In contrast the Church deals with a special group of people who have voluntarily submitted to the Lordship of Jesus Christ; and seeks to direct their lives according to His divine commands as set forth in the Bible.

Now as a member of that body I should be interested in the society of which I am a part, and as an individual I will make every effort to create and maintain that society in the form set forth in God's Word, the Bible. But as an individual only. I do not believe I have any right to dictate the position to be taken by the Church of Jesus Christ as a corporate body nor do I believe any other man has, however far up the ladder of Church leadership he may be.

When the Apostle Paul admonished Timothy to pray for kings and others in authority, I am sure he meant for him to pray for them to have the wisdom and courage to do their job, not his; and be it said to his credit he had sense enough not to try to do theirs. As I read the proclamations of some of our present day Church leaders I could wish they had as much sense.

—Lesley Burrows  
Ft. Lauderdale, Fla.

# the PRESBYTERIAN JOURNAL

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THIS WEEK—

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Men have long known of God's power to change their lives through the Bible..... By Rev. D. James Kennedy

### *Doubts and Doubters* ..... 9

Empiricists have come and gone, but Christians have had a sure source for their belief..... By Dr. Robert Strong

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God has provided a way of reconciliation to end estrangement between Him and man..... By Rev. Bruce Wideman

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**THE PRESBYTERIAN JOURNAL**, a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered to the saints, published every Wednesday by the Southern Presbyterian Journal Co., Inc., in Weaverville, N. C.

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## 'DEATH PENALTY'

I am constrained to write commending you for your defense of the Word of God as the Truth. This choice will bring you plenty of opposition from where it should be least expected, from the laity but most regrettably from the clergy . . .

I believe that one of the top tragedies of this present age is that modern ministers don't realize what the death penalty meant which was delivered in the Garden of Eden.

—R. B. Wallace  
Browns, Ala.

## MINISTERS

Robert Alexander from Forest Park, Ga., to the First Church, Leesburg, Fla.

Donald R. Collins from Draper, Va., to the First Church, Elberton, Ga.

Robert L. Conner from Hilton Head, S. C., to the First Church, Dade City, Fla.

Edwin Butler Courson from graduate study to the First Church,

Dallas, Tex., as assistant pastor. Lewis W. Fowler from graduate study to the First Church, Norcross, Ga.

Gozie E. Penson from Tuskegee, Ala., to the Cleveland Avenue church, Montgomery, Ala.

Claude G. Pepper Jr. from Wilmington, N. C., to the Bellevue and Selma, N. C., churches.

Bert R. Tuggle from Demopolis, Ala., to the First Church, Tupelo, Miss.

Melvin J. Turnage from Morgan City, La., to Theodore, Ala., the Parkway, Mobile and Grand Bay churches.

Angus N. Gordon (H.R.) from Shelbyville, Ky., to the First Church, Cape Girardeau, Mo., as interim supply.

George F. Reeves Jr. from Williston, Fla., to the Dallas church, La Grange, Ga.

Albert S. Crigler Jr., recent Louisville Seminary graduate, has become pastor of the Westminster church, Gulfport, Miss.

John Maxwell Wilson from Little Rock, Ark., to Pontotoc, Miss., the Lebanon, Monroe and Zion churches.

Ray Walker from Lufkin, Tex., to the First Church, Temple, Tex.

Jack O. Boerigher (RCA) from Oosterburg, Wis., to Sioux Center, Iowa.

Robert H. Fernandez from Louisville, Ky., to the St. Stephen church, Orlando, Fla.

James W. Rhaesa (UPUSA) from Jetmore, Kans., to Saline, Kans.

Robert B. Allman from Jacksonville, Ala., to the First Church, Statesboro, Ga.

William D. Inghram from the UPUSA Church to the First Church, Nitro, West Va.

## DEATH

Price H. Gwynn Jr., for many years dean of Flora MacDonald College, died unexpectedly at his home in Fayetteville, N. C., Feb. 11. He was 74.

• What sort of preaching have you been sitting under lately? From the correspondence across our desk we sometimes get the impression that there is a growing famine of the Word of God in some areas of the Church. In this issue of the *Journal* we offer three sermons of the kind some fortunate congregations hear regularly. The Church has many other faithful preachers.

• On p. 4 you will read the first stories by assistant editor Arthur Matthews, of the annual meeting of the Division of Christian Education of the National Council of Churches. Despite the current financial "squeeze," we felt it important for a member of the staff to be present in Dallas for this meeting.

• We go to the extra expense of attending important meetings because we believe *Journal* readers deserve the best in accurate and reliable reporting. For this reason, whenever possible (or permitted) we do not depend on second-hand information, or "handouts" by public relations people, but go see for ourselves. General assemblies, gen-

## ACROSS THE EDITOR'S DESK



eral board meetings, conferences, institutes and even church agency meetings (when permitted) get the "personal" treatment so you can have complete confidence in what you read in the *Journal*.

• Back on p. 16 appears the first of two youth programs by a newcomer to these pages, the Rev. Robert Davis of the Hazelwood, N. C., church. Mr. Davis, a former "Little All American," is well qualified to write on the theme he has chosen, a comparison between athletics and the Christian life.

• Shades of the Air Force Manual controversy! This time it wasn't an arm of the military that offended influential churchmen, it was a Presbyterian publication that apparently offended the military. The Armed Forces Chaplains Board decided to drop the Sunday School

magazine, *Venture*, published for 9-12 year-olds by the United Presbyterian Church, from its list of publications approved for use in military chapels. Charged the Presbyterians: "Censorship!" It seems that *Venture* printed a blood-curdling poem by a 12 year-old which vividly described little children burned up by napalm in Viet Nam. The executive for Christian Education in the UPUSA Church implied he thought the poem was very fine "Christian" education. Said the 12 year-old, with political wisdom derived from somewhere, she thought America should withdraw from Viet Nam and let the North and South Vietnamese settle their differences among themselves. *P. S. Defense Secretary Robert McNamara has personally restored VENTURE to the approved list.* ☐





## Men Take Spotlight from Faith at Parley

DALLAS, Tex. — "Christ and the Faiths of Men" was the theme.

It was the annual meeting of the Division of Christian Education of the National Council of Churches.

Many men were heard by the 1,800 participants.

Nearly 1,000 of them, in the section for congregational directors of Christian education, heard Bishop James A. Pike.

About 400, attending the adult work section, got the lowdown from another unconventional Episcopalian, Malcolm Boyd.

Others were scattered through the downtown hotels of Dallas, hearing other men as they addressed 14 additional sections, ranging in interest from children's work to the educational tasks of executives of state and city church councils.

On only one occasion during the week of meetings were all the spe-

cialists brought together, and that was for a concluding barbecue with musical entertainment. During the rest of their stay they were attending one or more of the section gatherings.

By far the most popular was the directors' section, with the censured Bishop Pike as the principal attraction. He told the men and women who are primarily responsible for organizing Sunday Schools that children should not be sent to most Sunday Schools.

Let them stay at home, instead, and read the funny papers (unless they are the "blood and thunder sadistic" kind), he counseled.

The trouble with Sunday Schools, according to the outspoken bishop, is that they teach too much that children will later have to "unlearn." Many students are now being taught abstract doctrines from

a position of "pre-fabricated authority," he contended. He claimed that this method is "doomed."

Bishop Pike told the educators their work must henceforth be based on "observable data and measurable facts."

"There is no time to lose in reworking your entire curriculum," he declared. "You must begin at once, as soon as this meeting adjourns."

He went through a list of traditional Christian beliefs that should not be included in the kind of curriculum he would sanction.

Nothing should be taught about the supernatural, the former lawyer counseled. Suggesting that anything supernatural is false, he added that anything natural is true.

His view of Scripture came out this way: "Things in the Bible are true when they are found true . . . (they are) not true because they are in the Bible."

His curriculum would not include anything about a once-for-all conversion. He claimed five "segmented conversions" in his life.

## No Heaven, Hell

He drew laughs from his audience when he told why he would not teach children about heaven or hell: "Those up there would not enjoy the bliss." People qualifying for heaven — including Jesus — would go to hell to demonstrate for the release of those detained there, suggested the bishop.

And resurrection is not "goodies for the elect," he added.

He also rejected such doctrines as the Virgin Birth, which "have nothing to do with anything." He likewise rejected all the "omni's" (a God who is omnipotent, omnipresent and omniscient).

After criticizing the various doctrines, he said, "What I do affirm starts in data, ends in data, starts in life, ends in life."

## 'Won the Day'

He asserted that the "empirical method, based on observable data and open inquiry," has already won



## THE CHURCH OVERSEAS

WASHINGTON, D. C. — By the summer of 1966 the population of the world had passed 3 3/4 billion. According to the Population Reference Bureau's annual data sheet, there was an increase of 65 million in one year — 180,000 per day.

According to the bureau, half the population now living on the earth has been born since the end of World War II. The post-war increase of 1.6 billion approximates the total population of the world in 1900.

Half the world's population lives in its five largest countries: China, India, the Soviet Union, the United States, and Pakistan.

Fifty one per cent of the population of Honduras and 48 per cent of Costa Rica's is under the age of 15 (the highest percentages in the world). — *Missionary News Service.*

HONG KONG — One of the pro-

grams aired from radio station KSBV, located here, is the reading of treasured portions of the Scriptures at dictation speed. The deliberately slow reading enables listeners to copy down the portions read.

The program is aired 8 times per week under the auspices of the Far East Broadcasting Company, a Christian missionary effort. It is beamed to Communist China, where there have been wholesale burnings of Bibles. On this account, and because of persecution against the Church, handwritten copies of portions of God's Word are becoming almost as precious as before the invention of printing.

Listeners have been finding ways to inform the directors of the program that it is coming through. They have requested that the number of airings be increased. — *Missionary News Service.* ☐



the day in education.

Observing that men learn and grow by "confrontation" with the "truth" and not by blind faith he said, "It used to be that a thing was true because daddy said so, but now kids figure out for themselves whether daddy's right or not."

Bishop Pike added, "If the Church doesn't back up what it says with empirical data, it is doomed. The game is up."

"The laity in the Church thinks like this heretical bishop," said the cleric who is now officially seeking a heresy trial.

His rambling speech of more than an hour and a quarter was preceded by one from Martin Marty, associate editor of the *Christian Century* and a professor at the University of Chicago Divinity School. He criticized some of the new theologies but called them "urgently needed." Most of them are not consistent, though, he pointed out.

Educators must help both theologians and moralists to "spell out how infinitely complex and ambiguous this secular world really is, and how much help people need to face it," said Dr. Marty.

### Pike vs. Boyd

The man who does about as much transcontinental travelling and speaking as Bishop Pike nearly outdid him in headline-grabbing here. Malcolm Boyd, as the principal speaker in the adult section of the meeting, blasted a number of historic doctrines and Church practices.

Mr. Boyd, movie critic for the NCC and several publications, recent performer in a San Francisco night club, former student chaplain and a field representative of the Episcopal Society for Cultural and Racial Unity, is formally assigned to a Washington, D. C., Episcopal parish as assistant to the rector.

He led the morning devotions for the section which emphasized work with young adults. No Scripture was used, and most of the period each day was devoted to readings from his two recent books of prayers.

When a question was later sent to the priest asking why he used so

much "gut language," he replied, "It's the way I talk." Four-letter words were scattered throughout his devotions and the talks on young adult work.

Outdoing Bishop Pike on the matter of conversion, Mr. Boyd boasted of three conversions "in a good day." He spoke of the "silly sects that believe in instant conversion."

He blasted denominationalism and claimed, "It's over for most of us."

### Announces 'Church'

The controversial priest chose the Dallas stage to announce the existence of a growing "underground Church." He explained that any discussion of young adults would have to include it since young adults are so much a part of the movement.

Who is in it? Mr. Boyd's explanation went this way: "These people are refusing to worship God merely along denominational lines. They ignore official structures and hierarchies. They regard Protestant-Catholic reunion as having already taken place. Their fellowship includes priests, pastors, laymen, nuns and even many Jews."

He added that the members celebrate the Lord's Supper together with regular meals and "have decided simply not to worry about ecclesiological and doctrinal differences, which bore them and seem futile."

### 'Reject Phoniness'

Further describing the underground people, Mr. Boyd said, "They strongly reject phoniness in everything from race relations to sex codes. They are for Pope John and against Cardinal Spellman. The martyred Dietrich Bonhoeffer, along with a few secular figures such as Albert Camus, is a saint in their canon. But by and large they try to avoid too much celebrity worship."

The group is now beginning to achieve some power, but power is mostly exercised through secular organizations and not through the Church, the priest said. He gave credit, however, to existing "ecumenical"

agencies, such as councils of churches at all levels, for "helping to foster and nourish this groundswell."

Before it was all over one member of the audience accused the Episcopal priest of being a "phony" himself. The accusation triggered a shouting match in which Mr. Boyd said "phony" was a "nasty word" and rejected the charge.

The adult work section got plenty of exposure to "the world" in evening visits to a variety of young adult hangouts, including service-men's clubs, apartment house complexes, homosexual bars, Negro night clubs and "hippie" hideouts of drug devotees.

With advocates of being "where the action is" throughout the meeting, all the action was not restricted to the adult and directors' sections. One of the featured speakers in the youth section was Howard Moody, senior pastor of New York's unconventional Judson Memorial church.

### 'In the Streets'

"The holy also breaks through to us in the streets," he suggested, with a warning that youth workers should rely more on artists for revelation relevant to the younger generation.

Mr. Moody advised that if the Church could get over its "pietism" it could discover the real meaning of "morality." Youth are genuinely moral on many issues while their seniors are not, he said.

The Greenwich Village pastor whose church has tried a variety of innovations said the Church will have to put its organizational life "on the line" if it is to minister to youth and survive.

Two Roman Catholics had prominent places on the agenda. Sister M. Carol Frances of Chicago's Mundelein College told the professors and research section that "the only atmosphere worthy to sustain religious education" in the mid-1960's is "an atmosphere of respect for human freedom." She was one of a chorus of speakers at the meeting insisting that church educators "listen to God speaking through contemporary human events."



Another Roman Catholic, speaking to children's workers, levelled a blast at the historic evangelical doctrine of revelation. Joseph S. Drew, Catholic chaplain at Southern Methodist University here, said educators need a new theology of revelation. Revelation comes from "faith in man" and cannot be separated from man, he maintained.

"It is not enough to have in your armory sacred history, the Gospel and the catechism," claimed the Roman priest in discussing how his Church transmits its teaching to its children.

The weekday religious education section heard from a national Jewish leader, Rabbi Arthur Gilbert, Jewish objections to some of the courses now being offered in Bible and religion in some school districts. The section was also given a preview of the religious education program

being planned in the new city of Columbia, Md., with guidance from the NCC. It will be taught for the first time in September 1968.

With the emphasis on action and not talk, there was no speechmaking before the entire group of 1,800 educators gathered here. The concluding barbecue featured music from a Western troupe and from a Southern Methodist University stage band.

Earlier in the meeting four evening entertainments were presented, with one of them — "Sorties in Time and Space" — exposing the audience to the world of surrealism, electronic music and modern dance. The dramatic presentation was utterly devoid of Christian "message" and, according to the choreographer of the ballet, purposely without any suggestion of hope. ☐

annual reduction of at least 10 per cent with such aid from the board to cease after five years.

A category of "Special Ministries" will be devised for churches that seem to be missionary endeavors on a long-term basis, with particular attention given to population density and racial considerations.

In another action the board voted to require that an Every Member Canvass be held in each church receiving aid from the Board of Church Extension.

In further actions, board members approved a list of 144 names from which missionaries will be selected to serve during the Joint Witness Season in 1968; approved projects, earlier sanctioned by church extension committees of presbyteries and synods, from donation funds of the board and amounting to \$300,000; received as information four papers of the Council on Church and Society which go to the 1967 General Assembly for consideration and possible action. The papers are a report on the World Conference on Church and Society, held in Geneva last summer; one on God's Work in our Rapidly Changing World"; another on "An Appeal to the Churches Concerning Viet Nam"; and one on "Repenting of Racism in our Institutional Life."

The board voted that arrangements be made to send Dr. John F. Anderson, Jr., executive secretary, as an observer to the World Council of Churches General Assembly, in Upsala, Sweden, in the summer of 1968.

Dr. Anderson, in his report to the board, said the income of the board in 1966 amounted to \$2,752,222 (with exception of that earned by the trust and loan funds administered by the board and specified for other than regular operations). In 1966, the Board of Church Extension received 99.77 per cent of its budget, the highest percentage in history. Dr. Anderson also noted that in 1966 the board approved 23 loans totaling \$546,795. ☐

## Missionary Briefs

MEXICO — Miss Sara Dixon has arrived in the States for regular furlough.

CONGO — Adoption of an infant daughter, Jennifer, has been announced by the Rev. and Mrs. Charles Ross Jr.



## THE CHURCH AT HOME

### Extension Board Expands 'Experiments'

ATLANTA, Ga. — At the February meeting of the Board of Church Extension of the Presbyterian Church US, its new program of "experimental ministries" was given a \$304,000 shot in the arm for 31 new or expanded projects.

The support is an increase over approximately \$253,000 which was authorized for 24 experimental ministries in 1966. The aim of the project is to develop ways to witness or serve other than through the traditional congregational pattern, such as in "coffee houses" and mobile congregations without property.

The board also received a recommendation from the Council on Church and Society of the denomination, recommending support of the Delta Ministry of the National Council of Churches. The board voted to delay action pending a report of a sub-committee which is to study the entire Delta Ministry.

The sub-committee is to report to the August meeting of the board, after the 1967 meeting of the General Assembly. If "no firm and workable alternate plan" is in sight by then, the board will make a \$25,000 contribution to the Delta Ministry by the end of August.

Another sub-committee was ap-

proved to study "Project Equality" and "related projects" and report to the August meeting. "Project Equality" is a church sponsored project of "selective buying" and "selective patronage" of business establishments that practice fair employment practices with respect to race.

The board instructed members of the staff to contact their counterparts in the various denominations participating in COCU (the Consultation on Church Union, or "Blake-Pike" plan) with a view to establishing, merging or creating cooperative parishes in areas where need is indicated. The same type of "merger" is recommended to synod and presbytery executives for action at those levels.

Board members adopted a recommendation of the Division of Parish Development making it mandatory that each aid-receiving church present a "workable plan for annual sustentation reduction and a proposed terminus date." If a church finds that it can offer no reasonable plan, the board will consider whether or not its aid for the particular project should be continued.

All new applications for missionary support for newly organized churches must include a minimum



# The Life Changing Word

REV. D. JAMES KENNEDY

Every person throughout history who has risen to heights of usefulness in the kingdom of God, who has shown spiritual stature and spiritual strength, has been made what he is or what he was by the Word of God. Anyone who is willing to give himself to that Word will find his life can be transformed by it.

The text says this very emphatically: "Living is the Word of God." It is a *living* entity. The Word of God is alive with the very life of God — different from any other book in the world.

This should not be difficult to understand if we consider what we know of the Word of God. Whence came this universe in which we find ourselves? Whence came the earth? The sun? By faith we know that the things which are seen were made from things that were not seen. They were made by the Word of God.

"In the beginning was the Word (the Logos), and the Word was God, and the Word (Christ) was with God . . . All things were made by Him . . ." He spake the Word and the world leaped into existence.

The Word of God is a living, creative, world-creating, life-changing Word. The Bible is a living Book and it can change your life.

Gamaliel Bradford, a famous American essayist and biographer has written about many people and has studied the lives of many Christians. He knew all too well the power that resides in this Word and he was afraid of it. He testified, "I am afraid to read the New Testament for I know it will change my life!" A living Word. A creative Word.

*The author is pastor of the Coral Ridge Presbyterian Church, Fort Lauderdale, Florida.*

*For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart (Hebrews 4:12).*

And the Bible is filled with energy. There is more power in this Book than in a hydrogen bomb, yet it is often left lying carelessly on the shelf. Filled with energy, the very energy of God, the life-giving, life-changing power of God, it is the very power of God unto salvation.

Unlike a hydrogen bomb which can simply destroy a civilization, this Book has created civilizations. To this, history gives ample evidence and clear testimony. The Western so-called Christian civilization that we know was a creation of this Book. The early Church with all of its power demonstrated the power of this Book.

It can be categorically stated: True religion or a true knowledge of God cannot exist without the Bible. True Christianity *has not, does not, and cannot exist* where this Book and the truths of it are not known and used. True Christianity and true religion exist always and everywhere in direct proportion to the knowledge of this Book in the hearts and minds of the people.

## A Little History

Remember the apostolic Church? It saturated the world with life and power. It came into a decadent society and overcame all that stood before it. It was a Church centered in the Word of God. Everywhere the admonition was the same: "Give attendance unto reading . . . Search the Scriptures . . . Preach the Word . . . Meditate upon these things . . .

Give thyself wholly unto them." And so the Word of God went out and paganism receded before it and was overwhelmed by it.

But then something happened and the ministry was replaced by the priesthood. Pagan philosophy and Jewish ceremonialism crept into the Church and the doctrine of "reserve" in preaching came into vogue. This doctrine held that portions of the Bible should be withheld from the people. The result? The Dark Ages.

As the light of the Scripture grew dim, the darkness spread itself throughout all Europe. Then came the Reformation. The Bible was unchained and given again to the people. Light began to shine. Spiritual giants arose in the land. But once more because of the natural inclination of man downward, soon the Word was forgotten and people lost sight of the source of their blessings.

## Spiritual Ignorance

Years passed. Rationalism and deism held sway. Then John and Charles Wesley proclaimed the Word of God and men's hearts were illumined and changed and warmed by the power of the Word of God. But the great awakening was all too soon taken for granted and darkness came again.

We live today, in our time, in perhaps what is one of the most decadent eras of Christendom. If there was ever a time when man should *not* be writing creeds, it is now; and they are furiously engaged in trying to rewrite them, displaying all their spiritual ignorance and spreading abroad the darkness which is rampant in our time.

If you doubt this, let me point out that surveys have shown that the majority of people in America



today cannot even name the four Gospels! Over forty per cent of the people in America today do not know where Jesus Christ was born and do not know where He died!

We are seeing today a whole generation so abysmally ignorant of the Word of God they actually have little concept of anything in it. I mentioned something from the Book of Hebrews recently to a woman and she said, "Oh, our church doesn't believe in the Old Testament"—and some of you don't even get that! You'd better go home and ask somebody and then read your Bible.

The Word of God exists that men might have life. Where the Word of God is not taught, then spiritual and true religion does not exist. The Word of God has power to change lives. In this Book is the power to utterly, completely transform your life.

Jacob DeShazer was one of Doolittle's famed fliers. Shot down in the raid over Tokyo in 1942, he spent 32 months in solitary confinement in a Japanese prison camp, brutally treated by the Japanese guards. After many months, a Bible came into his possession and as he read it, he found its power beginning to work on him. To his amazement, he realized he no longer hated his cruel guards. He resolved to return to Japan as a missionary if he survived. This he did.

Mitsuo Fuchida was the only one of the Japanese officers who lived through the attack on Pearl Harbor. After the defeat of his country, he worked on a farm, restless and heart weary. In 1950, he came across a little book entitled "I Was a Prisoner of the Japanese." Intrigued by the message, he bought a Bible and began to read it. Soon the Lord opened his heart and Christ transformed his life.

And shortly thereafter, in a city-wide Christian crusade in Tokyo, there sat on the same platform Captain Fuchida and Jacob DeShazer, both giving their lives to bring Christ to a lost world.

### **The Word Is Power**

The Word of God is the power to change the lives of men. And the great men of this world have appreciated the Bible and have studied it more than most of us know.

Said George Washington, "It is impossible to rightly govern the world without God and the Bible."

Said Ulysses S. Grant, "The Bible is the sheet-anchor of our liberties."

Wrote Robert E. Lee, "In all my perplexities and distresses, the Bible has never failed to give me light and strength."

Wrote Emmanuel Kant, "The existence of the Bible, as a book for the people, is the greatest benefit which the human race has ever experienced. Every attempt to belittle it is a crime against humanity."

These are the opinions of some of the great men of the world — but how about your's? All of the supernatural influences of the Spirit of God, the benefits of Jesus Christ are communicated to us through His Word. Have you given yourself to it? Do you understand it?

For some it may be that the Bible is a complete mystery. It is an enigma they cannot possibly unscramble. This only testifies to its truthfulness, for the Bible says: "The natural (unregenerate) man receiveth not the things of the Spirit of God: for they are foolishness un-

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### **Not an Elective**

We engage in evangelism today not because we want to or because we choose to do so or because we like to, but because we have been told to. The risen Lord has commanded us to go, to preach, to make disciples. — REV. JOHN R. STOTT.

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to him: neither can he know them. . . ."

Unless we have been born anew by the Spirit we cannot know the Scriptures. Conversely, if you cannot understand the Scriptures, then it's because you have never become a new man in Christ. My advice to you, then, is to repent of your sins and ask the Lord Jesus Christ to come into your heart and change you and make you a new creature in Him.

There are others who say, "Well, I don't know much about the Bible." What they're really saying is, "I'm not much of a Christian," (if one at all) because apart from the Word of God we can't be a Christian. This is the source of our faith.

Do you want more faith? Dwight L. Moody said, "I prayed for faith, but faith would not come, and then I opened the Bible and began to

read and faith has been growing ever since." This is where our faith will grow. This is how our life can be changed.

Perhaps you are a Christian and yet you have had a very cursory relationship to the Scriptures. You've read it here and there . . . snatch a little bit now and then . . . a bit of a chapter a day to keep the devil away . . . and that sort of superstition. The Bible says, "Give attendance to reading . . . give yourself wholly to these things."

### **Read The Word!**

I would offer a challenge for you. Will you take it up? I challenge you in the next seven days to give yourself to the Word of God — an experiment that may change your life! Not just a chapter here or there. Sit down when you have some time.

Read the Bible in the morning, yes, to get through the day, but read it in the evening when you have a little more time. Take up the Bible. Give yourself leisurely to it. Read the New Testament. Read the gospels, or, if you are further along, read in the epistles. If you have problems, read in the Psalms as well. But definitely read in the New Testament.

Give yourself an hour or so each day for the next seven days. If you will do that, your life will be changed! Guaranteed! Put a little muscle in your soul. You don't have to be a young man to have this type of muscle. You can be an old man or a young girl . . . a mother, a housewife, a business man . . . but give yourself one week. Give it a try! See what God can really do!

The washing of the Word can cleanse your soul. It can build you up and make you strong. It can refurbish your mind and upholster the thoughts of your heart. God might even make a clean sweep and if He does, He will use the Scriptures.

Will you do it? You! I mean you. Not the person next to you. For seven days read the Word of God. Give yourself to it. Mix it with faith and take it often. Study it. Memorize it. Meditate upon it.

Begin with the 119th Psalm today and then read in the New Testament this week. Will you? Give God a chance to work in your life through His living, powerful Word. ✠



# Doubts And Doubters

ROBERT STRONG, S.T.D.

Some years ago there was a "Thomas the Apostle Class" in our Sunday School. It probably should have been called "Thomas the Doubter Class," for it was made up of young people who had more doubts than convictions. But over the years this class had a wonderful development and now is one of the pace setting adult classes, gaining lasting spiritual enrichment in their growth.

Many people in our congregations today are like Thomas in their doubts — perhaps like Thomas, too, they will grow in faith and say with him, "My Lord and my God."

Only the Gospel of John gives incidents in which Thomas' character, attitudes and personality appear. The first mention occurs in the eleventh chapter of John.

When the word came from Bethany that Lazarus was deathly ill, Jesus was asked to go and heal him. Jesus lingered for two days then said, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." Now the disciples did not understand that Lazarus was dead and they reminded Jesus that sleep was good because it often is preliminary to healing. But Jesus told them, "Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him."

The disciples knew that Jesus was in danger and to his lasting credit, Thomas said, "Let us also go, that we may die with him."

Later in the Garden of Gethsemane, Thomas with the others did forsake our Lord, but here he showed a marvelous loyalty to his Master. When we lay emphasis upon his doubts, we must not forget

that in Thomas were also loyalty and love.

## Show Me, Lord

Thomas appears the second time in the fourteenth chapter of John. Jesus said, "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you . . . And whither I go ye know, and the way ye know."

How really astonishing was Thomas' reply. He protested: "We know not whither Thou goest; and how can we know the way?" Thomas exhibited a dullness of spiritual perception. For three years he had been with Jesus and had heard Him speak of the Father's house, of the world to come, of heaven. Yet Thomas didn't fit these things together in relation to the statement just made by Jesus.

To you and me and many another, the follies and failings of the apostles come with a certain comfort. Peter in his impulsiveness makes some of us say, "That is just like me." And Thomas' dullness is in many of us. Many a Christian hears but does not quite learn. He listens to the Word of God, but he doesn't quite get the point.

Many a Christian would fumble, wouldn't he, if asked to explain the doctrine of the Trinity. Or the doctrine of justification by faith. Or discuss predestination, "It's too deep for me."

Far too often the Christian isn't capable of explaining "the Trinity" — one God eternally existing in three persons, the Father, Son and Holy Ghost. Justification by faith — God in His grace declares us righteous in His sight for the sake of Jesus whom we trust. Predestination — God from the beginning had a plan that encompasses all things.

Thomas was dull of perception. So are many of us. This is the Thomas of whom we speak.

To consider Thomas in his doubts we look further into the personality of this apostle chosen by Christ. On resurrection day Thomas wasn't with the apostles. Likely he had heard the rumors that the tomb was empty, that the women had seen Jesus; perhaps he had even heard the report of Peter that he himself had been given a private audience with the risen Christ.

## An Absentee

These matters were all the talk in the believing community but Thomas was not with the apostles that late Easter afternoon when Jesus was pleased to come to His own intimate followers and disclose Himself, resurrected, to them.

This is often the source of a little moral ministers make to their congregations: Look what Thomas missed because he wasn't at church. He didn't see Christ the day He rose from the dead. He didn't have the lesson that Christ gave to His disciples about the meaning of these tremendous events. He didn't receive from Christ that special benediction, "Receive ye the Holy Ghost."

Now when Thomas heard the account of Jesus' appearance, he didn't and wouldn't believe it. "Except I shall see in his hands the prints of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe."

Here is Thomas, the forerunner of the logical positivist and the empiricist. These formidable terms simply mean an approach to knowledge that says we only know when we have sense experience. The only gates of knowledge are the senses.

Now that is to talk nonsense.

The author is pastor of the Trinity Presbyterian Church, Montgomery Ala.



Sense experience by itself would be quite unorganized. Were we not created in the image of God and therefore innately endowed with the reasoning faculty, we should never have knowledge. That we can see cause and effect in relationships, that we can use the categories such as quantity, quality, relationship and modality as outlined by Immanuel Kant is only because we have been endowed by God with a mind.

We are not born into this world with a blank tablet on which only our senses inscribe knowledge. Instead we are endowed with mental hooks, so to speak, with which we grasp the materials of the external universe and are able to organize them. Empiricists, logical positivists, existentialists have gone down a false trail. Thomas has pointed a bad way.

### **But Grace Came**

Here is Thomas the doubter and he must be helped. Our Lord who had witnessed unto Him graciously condescended to this stubborn Thomas and dispelled his doubts by meeting even Thomas' own requirements. Imagine having the temerity to say that Jesus must satisfy me with this test or else I am done with Him!

But our Lord in His grace did just exactly that — how kind. If we had our just desserts, He would indeed cut us off. But the Thomas who received grace prefigures us who need it, too. The Lord who kindly came to Thomas and dealt with his doubts has dealt with ours.

Jesus appeared the next Sunday afternoon when the disciples were all together again, Thomas this time among them where he should be, in church at last. Jesus said to Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing."

In this tremendous event is opened to us the whole, great, most important area of Christian evidences. We are in a day of unbelief, of great departure from the faith. It is important to offer evidence for faith, for there are questioning minds in every congregation, seeking the truth.

It seems you can get a hearing for anything these days except historic Christianity. Sir Julian Huxley, the biologist, was the author of an article appearing in *The Ro-*

*tarian* about man and his future. His whole approach was in terms of atheism based on a total evolutionism. In *Fortune* Dr. Vannevar Bush argued that science has preempted practically all of intellectual life but still there is a reason for faith. Again the approach was in terms of evolution.

### **The Point Is This**

Evolution is false. There isn't a single argument that can stand up to support it. This is God's created world, not His evolved world. He created life forms distinct from each other putting into them the principle of begetting after their kind. The fossil record says it happened that way. The enormously complicated genetic process makes us say that it had to be that way. There is no mechanism, despite Sir Julian Huxley with his blithe assumptions, by which the asserted evolutionary process could occur.

### **To The Whole World**

Evangelism is the offering of a whole Christ for the whole man by the whole Church to the whole world. — GEORGE B. DUNCAN.

Christianity is a defensible system. Christianity is reasonable. Christianity is capable of making answers. So I say to those who have doubts: Doubt your doubts! Enter into careful consideration of these matters. But don't be bewitched by the glib professors. Don't take it for granted that because it comes in a magazine or between good covers that the material is bound to be acceptably scientific.

Have confidence in the Christian religion. It has stood the test. It has something to say. It has evidences. And the mightiest of these evidences is the fact, indubitable, undeniable, of the resurrection of Christ from the dead. "Reach hither thy finger," He said, "and behold my hands; and reach hither thy hand, and thrust it into my side." And He added, "Be not faithless, but believing."

In the Gospels we have eye-witness accounts written down by contemporaneous hands. Our Lord was with these witnesses over a period of days for extended periods of time. He was handled. He ate with

them. He talked with them. He walked with them.

He came to Thomas and gave him evidence. You might like to say what Thomas said: "I must see Him, I must touch Him." Of course you will not be granted this. Thomas' faith was based upon knowledge. But Christian faith is conviction of the truth based upon testimony, reputable, powerful testimony.

### **Word and Spirit**

The Spirit of God inspired the Word of God. The Spirit witnesses with the Word of God to us, convincing us of the truth of Christianity. So we can do historical research. We have, moreover, a divine influence at work upon us to enable us to say, "I see it! Others may be brainer than I, but I see it!" Faith is the conviction of the truth based on testimony, the testimony of Scripture, the testimony of the Holy Ghost in the soul.

Thomas was given to have faith. The consequence of our Lord's gracious coming to Thomas was his confession. Thomas didn't reach out his hand to touch Him. Thomas didn't reach out his fist to plunge it into that gaping place in His side.

Thomas knelt before Jesus, the proper position in the Lord's presence. Kneeling before Christ, Thomas cried out in his wonder, thankfulness, reverence and faith, "My Lord and my God." The exclamation of Thomas is perhaps the highest Christological confession in the New Testament.

Then Thomas became different. Dull in perception before, he came to think on spiritual things. He saw the implications of the resurrection.

Do you have any doubts about Christianity? Doubt them. Come into that room with Thomas; kneel there with Thomas and adore the Christ. With Thomas say, "My Lord and my God."

And then it will be fulfilled for you as Jesus said, "Thomas, because thou hast seen me, thou has believed: blessed are they that have not seen, and yet have believed."

Christian faith is conviction of the truth based upon testimony. Our Lord was describing you and me who are even more blessed than Thomas—not having seen with our eyes nor touched with our hands, we have believed upon Him who still by the Scripture's page and the Holy Spirit's work becomes discernible to the eye of faith. ☩



# Strangers No Longer

REV. BRUCE WIDEMAN

**F**riendship is a wonderful thing. Happy is the man who has friends, many friends—good friends, tested, tried, true friends. Friendship with God is vastly more wonderful. Blessed is that one who knows God as a friend. Happy is that one, who like Enoch of long ago, walks with God in daily, hourly fellowship. Sad indeed, is the state of that one who is a stranger to God.

Our text tells us how friendship with God may be achieved. It tells us how men estranged from God because of sin, separated from God, may enter into a warm and loving fellowship with God once more.

Hear these words of the Apostle, recorded in Ephesians, chapter 2, verse 13:

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."

Paul says, "But now in Christ Jesus ye who sometimes were far off . . ."

He is speaking to the Ephesian Christians, who now know God, who are now the friends of God. Another translation has it, "Ye who once were far away from God . . ."

## The Estrangement

How did it occur? How did this separation, this estrangement, this divorce of God and man — how did it occur? The opening chapters of the Bible tell us. They give us a beautiful picture of the friendship God once enjoyed with man, and man with God. God placed our first parents in a Garden, where lovely flowers bloomed, and where fruit

*This communion sermon was preached by the author who is pastor of the Warrington Presbyterian Church, Pensacola, Florida.*

### Ephesians 2:13

trees bore luscious fruit of every kind. God came, we are told in the record, to the Garden in the cool of the evening to walk in fellowship with His children.

What that means, exactly, I don't know, but I know that it means there was a very blessed and a very intimate relationship that God and man enjoyed with one another. Our first parents were not afraid of God. In their hearts toward Him there was only reverence, love, and trust. But suddenly the scene changes — and we see them, the creatures of God, running in terror from His wrath-darkened face. We see them cowering, trembling, among the trees of the Garden as they seek to hide from Him. We see the cherubim, the heavenly sentries stationed at the eastern gate of the Garden, with swords of flame that turned every which way to keep man, now driven from the presence of God, from returning.

What has happened here? What great catastrophe has occurred? Just this — by the sin of disobedience man has erected a great, massive, high wall of separation between himself and the Almighty. It is a separation that exists to this very hour. The whole race is in a state of estrangement from God.

"Ye who once were far away from God . . ." — Estrangement!

This estrangement did not last—it was not permanent for, as we read, "But now in Christ Jesus ye who sometimes were far off are made nigh . . ."

The fellowship is restored. The broken friendship between God and His creatures is repaired.

One of the most beautiful short stories ever written is recorded in the 15th chapter of Luke. We are

told there of the rebellious young man, who trampled upon the love of his parents, left his home and traveled to a distant place. There he fell in with the wrong companions, he descended to the lowest levels of living, he spent his money like water. There came a day of poverty — his friends forsook him, he was dressed in rags, he was hungry.

Then "he came to himself." He said, "I've played the fool. The servants at home have enough to eat, while I am hungry. I will arise and go to my father." He acted upon his resolution and returned home. His father saw him while he was yet a great way off. Without doubt he had been watching for him, and he hurried down the road to meet him, threw his arms around him and wept tears of joy over a wayward son, returned once more.

## The Mediator

If you will read carefully the 15th chapter of Luke, the three stories our Lord tells of the lost coin, the lost sheep, and the returning son, you will discover that He told these stories for but one purpose, to dramatize the manner in which a returning prodigal sinner will be received of God. There will be no harsh, unkind words when he returns, the door will not be slammed shut in his face, he will not be given a grudging reception, but rather, he will find the wide open waiting arms of a loving God as he comes back once more to his Father and home.

There was an estrangement, but now there is reconciliation!

How was this great change from enmity to friendship brought about? Our text tells us how. It was accomplished through somebody acting as a mediator—somebody stand-

(Cont. on p. 23, col. 1)



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|------------|---------|-----------|-------------------|----------------|-----|-------|-------------------|------|--------------------------|
|            |         |           |                   |                |     |       |                   |      |                          |
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 Tuberculosis, paralysis, prostate trouble? ☐ YES ☐ NO  
 Heart trouble, eye cataract, disease of female organs, sciatica? ☐ YES ☐ NO If "yes" explain fully.

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## EDITORIALS

### Crisis in Latin America

Now that you have made your gift to the annual "witness" offering on behalf of world missions and church extension, may we tell you about a once-in-a-lifetime opportunity to do something dramatic in the interest of world-wide evangelical witnessing?

In Latin America, at the present time, there is tremendous ferment due to a struggle between "liberal" and evangelical factions within Latin American Churches, and between "liberal" and evangelical influences from the United States, trying to steer Latin American Churches this way and that.

You have an opportunity of contributing with dramatic effect to the testimony of evangelicals at this critical time, if you will — as an individual Christian and as a congregation.

We are in the process of assembling

the full story of conditions in Latin America for publication. It is a story of Church groups working to advance the cause of "revolution," of councils of Churches using relief money and food for political purposes. It also is the story of courageous evangelical Christians resisting the subversive efforts of radical churchmen from the "outside" as well as from within their own constituency, even refusing much-needed food and other relief goods in order to be freed from political pressure.

At the heart of the story is the activity of Church World Service, the overseas relief arm of the National Council of Churches. Money and goods given by Presbyterians through regular channels go to Church World Service for world-wide distribution. The Easter Offering thus goes to Church World

### They Are 'Two-Faced'

"'Liberals,'" said the distinguished former Senator, "are two-faced. They practice a double standard of truth and fairness."

We thought we would check that statement by careful attention to the weekly news.

The Senator was right.

Down at Capetown, South Africa, the crew of the aircraft carrier Franklin D. Roosevelt did not get shore leave because "liberals" in the United States, among the clergy and in Congress, protested the fact that a ship of the U. S. should visit a country that practices strict segregation.

But at Miami Beach the National Council of Churches grandly met in a city which does not claim one single Negro as a resident, although thousands work there. And the Fontainebleau Hotel where the NCC met, according to the *Miami Herald*, is owned by gangsters.

The president of the National Council of Churches, and other church leaders, called on banks in

the United States to boycott South Africa and Rhodesia, because of their racial policies.

But these same voices have said nothing about the fact that British ships carry the war goods that make it possible for North Viet Nam to kill American soldiers.

"Shame!" cried a group of clergymen (including ministers of the Presbyterian Church US) in front of the White House, protesting the war in Viet Nam. They did not mean that the North Vietnamese should be ashamed, but that the U. S. should be ashamed.

"Ratify the consulate treaty with Russia!" say the "liberals," of a nation with which the U. S. is quite literally at war in the Far East. And, "Get those sanctions going against Rhodesia!" they continue in almost the same breath, of a nation that never did us any harm.

All of this in one week's news.

The distinguished former Senator was right. "Liberals" are two-faced. ☐

Service.

In Latin America Church World Service is in trouble on account of its political activities. It has been "booted out" of Chile, its program has been interrupted in Brazil and it is greatly diminished in Peru.

In Chile, the Protestant council of Churches (which is evangelical and conservative) has severed its ties with Church World Service and has appealed to the World Relief Commission of the National Association of Evangelicals for the aid which had been supplied by Church World Service.

The National Association of Evangelicals is the evangelical and conservative "ecumenical" body of denominations in the United States. Its World Relief Commission distributes food and relief goods from a Christian perspective and without political pressure, world-wide.

The World Relief Commission has undertaken to step into the "vacuum" created in Latin America by diminishing confidence in Church World Service. Difficulties in getting increased appropriations of U. S. government surplus foods under Public Law 480 have been overcome with the aid of sympathetic administration officials and members of Congress.

Now the desperately urgent need is for operating funds in order that the World Relief Commission may take up the challenge that has been placed before it.

Failure of the World Relief Commission to "put up" will set back the evangelical cause in Latin America, as the word will get around that "if you want help you will have to play ball with the 'ecumenical' Church, the NCC and the WCC."

The World Relief Commission has sent out an urgent call for \$50,000 from its constituent churches, for the new program in Latin America. Interested congregations of the Presbyterian Church US could double that amount if they wanted to.

Should you have any benevolence money that is not spoken for, or should you be willing to make an appeal before the Easter Offering, contact the World Relief Commission, NAE, 33-10 36th Ave., Long Island City, New York 11106. They will be glad to send you descriptive brochures of their work. ☐

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In evangelistic preaching there is no message besides the cross.—BILLY GRAHAM.



## Opposites Can't Meet

More and more thoughtful people are beginning to make open references to the two Churches that exist side by side within the organized Church.

In almost every denomination there are the two poles: those for whom religion is a personal (though not necessarily private) affair, an affair between a sinner and a Saviour, with social implications; and those for whom religion is a corporate and social exercise in bettering human relations.

A special committee of the UPUSA Church is studying "the Biblical and theological bases of the Church's action in the world." In a preliminary report this committee has tried to bring together the opposite poles in the Church, appealing for them to "company with one another and listen to one another." Said the committee, of the opposites:

"There is not a Presbyterian in the world who would so isolate his personal convictions from his public presence, or distinguish his business from his devotion. What wild caricatures have we drawn of one another if those concerned for personal righteousness are made to seem oblivious of the issues of social righteousness and vice versa? Where is there a Presbyterian who thinks that if you emphasize individual involvement you must discount action by the Church as a whole?"

It is very true that there must be a marriage of salvation with social concern or Christianity is warped. And we have seen such a marriage in Christian people and Christian work where a concern for saving the lost was accompanied by a concern for works of righteousness, both personal and social.

But we also have seen the warped versions: the preoccupation with salvation to the point that a neighbor could be left lying in the ditch; and the preoccupation with neighbor which heaps scorn on "flap-jack religionists who believe one can be lost one moment and saved the next, like a flap-jack flipped in a skillet."

The warped versions do not merely need to "company with one another," or "listen to one another." They are at best equal perversions of Christianity (although we must confess that in our opinion the one which at least tries to keep its attention focused on the divine is bet-

## A LAYMAN AND HIS CHURCH



### Convincing Evidence

Dr. L. Nelson Bell

Some years ago, impressed by the inescapable fact that our Lord, the apostles, and all of the New Testament writers quoted and referred to the Old Testament as unquestionably true and authoritative, I read the New Testament through and as I did I typed out the verses which referred to the Old.

This filled 62 closely typed pages, and there were places, where the material was greatly abbreviated, as in Acts 7 where verses 2-50 (Stephen's recounting of the history of the Jews) were referred to in four lines.

This experience was a *great blessing* to the writer. Once and for all questions about the integrity and authority of the Old Testament vanished.

Our Lord quoted from its pages again and again and not once did He question its truthfulness. The Gospel writers referred to incidents or statements as "fulfilling" specific prophecies. The Acts of the Apostles gives an ever recurring referral to the Old Testament.

When we come to the Pauline Epistles we find the Apostle Paul bolstering his statements and arguments with seemingly unending references to the Old Testament Scriptures. In the fourth chapter of his Epistle to the Romans we find a restatement of Old Testament history which agrees fully.

We all know that the Hebrew language lends itself to varied translations of the same statement and it is both interesting and comforting to find New Testament writers often quoting from the Old giving the sense of a statement in different words but with the same meaning.

Only in Philemon, II and III John are there no direct quotations from the Old Testament and each

of these is a short personal letter written for other than historical or doctrinal reasons.

Nothing we have ever done has been more fruitful in implanting in our mind and heart the concept of a completely authentic and authoritative revelation from God. This was true not only as an intellectual exercise but, of far greater importance, as a heart-warming confirmation to the spirit. The Bible spoke with a warmth and clarity which could come from no other source than the Holy Spirit speaking directly to us.

What about Biblical authority? The results of this exercise proved that it is impossible to accept the full integrity and authority of the New Testament without at the same time accepting that of the Old. The two stand together as a clear revelation of divine truth, historical, poetical, doctrinal and prophetic. The two join in telling us above all, of the Son of God who came to redeem the world.

We hear two travellers on the road to Emmaus saying, "*Did not our heart burn within us, while he talked to us by the way, and while he opened to us the scriptures?*" (Luke 24:33), while only an hour or so later our risen Lord said to the assembled disciples: "*These are the words which I spake unto you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me,*" (v. 44).

"*Thus saith the Lord,*" or an equivalent, is found more than 2000 times in the Old Testament. Our duty is to find out what He has said and to obey Him. ☐

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ter off than the one who can see no higher than the human).

What thy both need is to be converted. They cannot meet until they are. ☐

False theology believed and practiced and taught can be as lethal as a knife or a bullet — with more lasting consequences. — RONALD A. WARD, *The Epistles of John and Jude*.



SUNDAY SCHOOL LESSON

For March 12, 1967:

Man Under Judgment

Rev. Wick Broomall

INTRODUCTION. Luke's Gospel brings the record of Christ's life up to the triumphal entry into Jerusalem. In this city, the seat of David's dynasty, Christ will be, after a temporary episode acknowledging His kingship, crucified as Saviour of the world. The concluding chapters of Luke's marvelous Gospel should be read in the light of Christ's awe-inspiring words: "but this is your hour, and the power of darkness" (22:53b).

I. THE TRIUMPHAL ENTRY (19:28-48). The Messianic mission reaches its destined goal in the very center of the Jewish people.

A. The Place. Even before this time Christ had "steadfastly set His face to go to Jerusalem" in order to "be received up" (9:51 ASV). For some time now Christ had been "journeying on unto Jerusalem" (13:22; cf. 17:11; 18:31; 19:11). The God-ordained destination (13:33) is now reached.

B. The Protocol. Our Lord had infinite knowledge of even the contingencies of life and absolute authority over all spheres of activity. The very animal that bore Him is known as an object of infinite foreknowledge (Zech. 9:9; Matt. 21:4-5; John 12:14-15). "Being born of a virgin and buried in a new tomb are facts of the same kind" (Plummer) with the "colt whereon yet never man sat." All of this exemplifies Jesus Christ as both King of kings (Rev. 17:14; 19:16) and "the Servant of Jehovah" (Isa. 42:1-5; 52:13-52:12; Matt. 20:25-28; Phil. 2:5-11).

C. The Praise. This praise rendered to the King of Glory reverberates in the symphony of redemption in prophecy (Psa. 24:7-10; Isa. 12:4-6; 26:1-2); in history (Luke 2:10-14); and in eternity (Rev. 4:10-11; 5:8-14). Among "the mighty works" that prompted this spontaneous outburst of praise must be placed such miracles as the healing of Bartimaeus (Mark 10:46-52)

Background Scripture: Luke 19:28—21:38

Key Verses: Luke 20:9-18

Devotional Reading: II Timothy 4:1-8

Memory Selection: Luke 21:33

and the resurrection of Lazarus (John 11).

D. The Plan. This plan is seen in the offices to be fulfilled in the Messiah's mission.

1. *King.* Here three facts are to be noted: 1) the proclamation of Christ's Kingship ("Blessed is the King that cometh in the name of the Lord," etc.); 2) the invidious protestation of the Pharisees ("Teacher, rebuke thy disciples"); 3) the sympathetic protestation of nature ("if these shall hold their peace, the stones will cry out" — cf. Josh. 24:27; Hab. 2:11; Rom. 8:19-22).

2. *Prophet.* Negative criticism dates the Gospel of Luke after the fall of Jerusalem A.D. 70 on the false supposition that such a prophecy as this could not have been written until after the event. Christians have always believed that our Lord had supernatural knowledge of future events. The essence of the present prophecy is already found in Luke 13:34-35.

Note the following: Christ's intense love for His people ("wept"—a word that "implies wailing and sobbing") [Plummer]; a nation, like an individual, has its final day of grace ("If you had known in this day, even you, the things which make for peace!"—NASB); one generation's sin brings judgment upon a future generation ("For the days shall come upon thee," etc.); rejected knowledge results in judicial blindness ("If thou hadst known . . . but now they are hid from thee"—cf. Rom. 11:25); the saddest epitaph

for a nation or for an individual is that it "knew not the time of [its] visitation."

3. *Priest.* Christ as the Great High Priest (Heb. 8:1) enters into His Temple to purify it of the profanations of men (cf. Mal. 3:1-6). References to "house of prayer" and to "den of thieves" are found in Isa. 56:7 and Jer. 7:11. Christ's action unites all the leaders of the people in their effort to "destroy" Him; but at this point they "could not find what they might do."

II. JESUS' TEACHING AND PREACHING IN THE TEMPLE (20:1—21:4). The narrative of Luke deals with one of the fullest days in our Lord's life. This day is in the early part of the last week, sometimes called "the day of questions."

A. The Question of Authority. The religious leaders attempt to silence Jesus by investigating the nature and the source of His authority. Christ answers their questions by posing an alternate question concerning the heavenly ("from heaven") or earthly ("of men") nature of John's baptism. To this question the religious leaders plead their ignorance. "If they were not competent to judge of the Baptist, still less were they competent to judge of the Christ" (Plummer).

B. The Parable of the Wicked Husbandmen. Also found in Matt. 21:33-46 and Mark 12:1-12. It is based upon the description of Israel as the "vineyard" found in Isa. 5:1-7. The "husbandmen" are the religious leaders. The three "servants" that are sent represent the prophets (Zech. 1:6). The "beloved son" who is finally sent designates Christ (Psa. 2:7, 12; Luke 3:22; John 3:16; Rom. 8:3, 32; Gal. 4:4; Heb. 1:6). The "killing" of "my beloved son" refers to the crucifixion of Christ (John 19:17-22).

"The destruction of the husbandmen" means the destruction of the Jewish nation by Titus A.D. 70 (cf.

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I Thess. 2:16). "The giving the vineyard to others" refers to the passage of the kingdom of God from the Jewish nation to the Christian Church, "the Israel of God" (Gal. 6:16; cf. Matt. 8:11-12; 21:43; Luke 12:32).

Christ speaks of Himself as "the stone which the builders rejected." This "stone" was made "the head of the corner" (v. 17; cf. Eph. 2:20; I Pet. 2:6). Christ is indeed the "head of the church" (Eph. 1:22; 4:15; Col. 1:18; 2:9). There is a striking difference in degree between the judgment now ("broken in pieces") and the judgment later ("it will scatter him as dust" — ASV) that will befall the Jewish people for rejecting their Messiah. Forty years later (A.D. 70) the judgment fell in awful fury.

The meaning of this parable was so obvious that the religious leaders knew that Christ "spoke this parable against them." Their abortive attempt to "lay hands on him in that very hour" was only deterred by their fear of the people. Thus spies who pretended to be righteous men (cf. II Cor. 11:13-15) were sent forth to inveigle Him in some ethical inconsistency in His speech so that, by such a pretext, they could "deliver him up to the rule and to the authority of the governor" (v. 20 ASV). The depth of human depravity was never so evident as in the subtlety displayed against the Son of God by the religious leaders who ought to have been the first to own Him as their Messiah.

C. *The Question of Tribute.* The "spies" sent to entrap Jesus asked a question that they believed He could not answer without getting Himself involved either with the Pharisees if He answered affirmatively or with the Roman governor if He answered negatively. They thought they had Jesus on the horns of a perfect dilemma. But Christ "detected their trickery" (NASB).

Christ's answer has been accepted as a classic solution of the problem of the relationship of the Church and the state. Each of these is of divine institution (cf. Rom. 13:1-17). Each has its distinct sphere of authority. No conflict should arise if each maintains its God-given function and place. Trouble inevitably arises whenever either of these encroaches upon the affairs rightly belonging to the other.

D. *The Question of the Resurrection.* The Sadducees, the aristocrats among the Jews, were the the-

ological liberals of their day. They affirmed that "there is no resurrection, neither angel nor spirit" (Acts 23:8 Montgomery). They invent a hypothetical case designed to put the resurrection in an absurd light.

Christ answered that those err who do not know the scriptures nor the power of God (Matt. 22:29). The Sadducees posed as intellectuals; but their ignorance of God's Word and of God's power led them into the most foolish kind of reasoning. Those churchmen today who share the unbelief of the Sadducees are just as foolish in God's sight. Those today who cannot accept the virgin birth and other supernatural facts about Christ belong to the same party as these ancient Sadducees.

The resurrected life is on a plane of existence vastly different from the present life. Marriage is a necessary part of the present life; but marriage is not a necessary part of the life to come.

The resurrected life is freed from the restrictions of this life. Death is a necessary part of this life (Rom. 5:12; Heb. 9:27); but in the future life believers "cannot die any more." They enjoy a blessed immortality eternally. We have there "a house not made with hands, eternal, in the heavens" (II Cor. 5:1 ASV).

The resurrected life is guaranteed by the fact that God is "not the God of the dead, but of the living." The reference to Exodus 3:6 clinches the fact that the immortality of the soul is taught in the Law, the only portion of the Old Testament that the Sadducees accepted as absolutely authoritative.

E. *The Question about David's Son.* Compare the fuller account in Matt. 22:41-46. Christ asked the Pharisees, "What think ye of the Christ? Whose son is he?" (Matt. 22:42 ASV). Like all Jews of the time, they affirmed that their Messiah was to be the son of David. Christ cites Psalm 110:1 (attributed to David and to the Holy Spirit in Matt. 22:43) to show the fallacy of the Jewish leaders in refusing to accept the divine nature of their Messiah while at the same time fully accepting His human nature as a physical descendant of David. No other offended these religious leaders more than Jesus' claim that God is His Father in a unique sense (John 5:18; 10:33; 19:7).

F. *Hypocrisy Exposed.* This denunciation of hypocrisy is given in much fuller detail in Matt. 23:1-7

and Mark 12:38-40. The words are addressed to the disciples as a warning against the pride ("who desire to walk in long robes, and love salutations . . . and chief seats"—ASV) and pretense ("and for a pretense make long prayers") of the scribes. Such religious mountebanks "shall receive greater condemnation" (ASV).

G. *The Widow's Mites Evaluated.* A poor widow gives into the Temple treasury "all the living that she had." Though she gave but "two mites," Christ states that she gave "more than" all the rich men who gave of "their superfluity." Christ plainly affirms here that a person's gift is measured by the sacrifice involved.

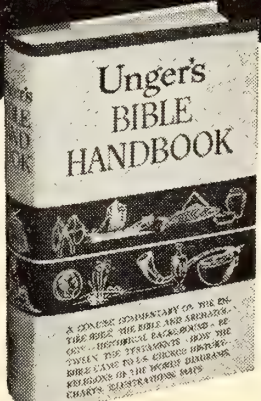
III. *CHRIST AS THE REVEALER OF THE FUTURE* (21:5-38). Compare this with the great eschatological discourses in Matthew 24 and Mark 13. Each of these helps to interpret the other.

A. *Future Events.* This outline covers the future of things in general; the characteristic of the world between the first and second advents; the condition of Christians in

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this world; the future of Jerusalem and the times of the Gentiles; the second advent of Christ in the light of conditions in the world and among believers.

B. *Prophetic Principles.* In verses 5-36 are found ten principles of prophetic interpretation common to almost all passages of prophecy.

The future is described by "the days will come," "when ye shall see," and "until." Prophecy is always definite enough to give us certain names and places that are recognizable on the pages of history. Mention of Jerusalem and the Gentiles

fix the scope of this prophecy.

An important function of prophecy is enabling the Christian to bear witness to his faith in a hostile world, although he knows he will be persecuted for remaining true to his Lord. And some things are indefinite enough to keep us from becoming prophets. Does "this generation" refer to those then living or to the Jewish people as a race?

God has certain plans to fulfill in this age. Some prophetic students believe that Christ is making the time (preceding Jerusalem's fall in A.D. 70) a pattern or proto-

type of this entire age, leading to the second advent.

In prophecy, Christians are given warning as well as encouragement to stand up under adverse conditions in the world.

Judgment was predicted for the Jewish nation and this was fulfilled in its destruction by Titus.

The last principle is that of finality. The "end" (v. 9; cf. Matt. 24:14) will come in God's own time. The present world order will be destroyed when Christ returns (vv. 25-28; cf. II Thess. 1:7-8; II Pet. 3:7-14). ☐



YOUTH PROGRAM

For March 12, 1967:

Christianity and Athletics

Rev. Robert R. Davis

Scripture: I Corinthians 9:24-27
Suggested Hymns:

"Am I A Soldier Of The Cross"

"More Love To Thee"

"Take My Life, And Let It Be Consecrated"

PROGRAM LEADER'S INTRODUCTION: The Bible uses many figures to represent the Christian life. Followers of Christ are likened

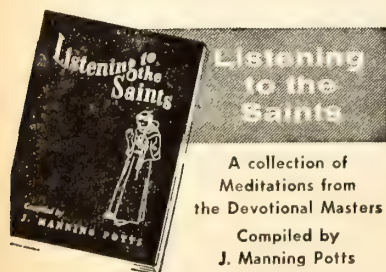
to soldiers in a battle, workers on a construction project, and farmers managing a ranch. Perhaps the most easily understood simile for today's youth is that of the athletic contest. As much as we like to think of our generation being the biggest and the best, history tells us that we have nothing over the athletes of the first century. The apostle Paul was quite familiar with the foot races of his day as well as the many other Roman athletic contests. Paul knew that his readers were also familiar with the athletic contests. Many times, when he wanted a way to explain how to be true Christians, he used illustrations from the lives and training of the athletes. Our program today will look at some of the comparisons Paul made between the champion athlete and the Christian life.

determining factor to change us from our self-centered, insecure, and complex-ridden selves into lovely mature Christians fit for His use. On the negative side if we lack this desire to please God at all costs, even though we possess all the natural charm and grace of a Miss America, it will not take us into Christian maturity.

Paul reminds us to strive to be a winner in the Christian life. "One receiveth the prize. So run, that ye may obtain," he said. In other words, we are to put the same effort into pleasing God that a track star puts into crossing the finish line first. It would help if we could somehow see ourselves in the Christian race of life as a runner can see himself competing against the time clock. Let's pretend that we have a new computer that can translate our efforts in the spiritual realm into a movie showing each of us as a runner in a track meet. Now let's each of us watch our runner and see where we stand in God's race of life today.

Is your runner dressed in his track suit and running as hard as he can? Or is that your runner jogging easily along? Who is that still tying his shoe string at the starting line? I hope that is not my runner still walking around outside the track in

FIRST SPEAKER: The desire to win is the first qualification of any successful athlete. Great physical ability, natural talent, and the best of training will never make an athlete an asset to the team if he lacks the burning desire to win. On the other hand, a tremendous will to win can change a third rate scrub team into state champions. In the same way our desire to be our best for the Lord Jesus Christ can be the



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Are we really running our best in the Christian race?

SECOND SPEAKER: Proper diet is very necessary for a champion athlete. Because athletes in training are kept on a high protein diet, many colleges provide "training tables" to make certain that their athletes eat the right foods.

The Bible says, "Every man that striveth for the mastery is temperate in all things." The word "temperate" referred to food and drink. The discipline of the champion athlete of Paul's day included eating and drinking only those foods which would strengthen the body.

Christians who want to be at their best for the Lord Jesus Christ must be on a special *mental* diet to develop their spiritual lives. If we fill our minds with the things of the world, listen to dirty stories, read sordid or questionable literature, watch all types of debased and evil things on television and in movies, our souls will wither.

The Bible tells us, "As a man thinketh in his heart, so is he." Thus the things that we take into our selves through our eyes and ears will eventually shape us into the kind of person that we will be. This is why we must be selective in our mental diet and feed our minds on goodness and truth.

Our mental diet must include a generous helping of daily prayer and Bible study. It must include church, Sunday School, youth group, and fellowship with other Christians or we will find ourselves victims of spiritual malnutrition.

Let us make sure that we are all getting the proper mental and spiritual diet.

THIRD SPEAKER: One who aspires to be a champion athlete must learn to use all of his effort in a way that will count. He can not miss a step or waste a motion. His body is trained to operate as smoothly as a machine. Not all athletes, however, achieve this degree of perfection. Some do make errors, fumble, and waste their efforts.

Paul was thinking of these fumbling athletes when he wrote, "so fight I, not as one that beateth the air." He was thinking of boxers who swing wildly, but hit nothing. Instead of hitting their opponent, they hit empty space. They literally "beat the air."

Paul testified that he did not live

his Christian life "beating the air." He made his life count for the Lord Jesus.

How much are our lives counting for Christ? Are our efforts for Him concentrated and effective, or are we simply playing around? So many times we keep busy doing things for the church and for the Lord that are in reality little more than busy-work. These things will never really make much difference in eternity one way or another. If we would have our lives count, then we must ask God to direct our efforts for Him and lead to His place of service for us.

Are we making our life count for Christ, or are we simply shadow-boxing and beating the air?

PROGRAM LEADER: In order to be a "winner" we must have a burning desire and will to win, we must feed upon the things of God and eternity, and we must concentrate our drives and energies so they will not be wasted in useless activity. The athlete of Paul's day did all of this to win a crown of laurel leaves which would soon crumble to dust. Our Scripture text tells us, "Now they do it to obtain a corruptible crown; but we an incorruptible." Paul tells us that if an athlete puts forth all this effort for a little trophy which will soon fade and fall apart, how much more should Christians strive for that eternal reward in heaven? God is keeping the score card with all of our hits, runs, and errors. He takes into account how hard we tried. One day He will reward every word and deed done in His Name. Let us be faithful so that in that Day we will hear Him say to us, "Well done."

Closing Prayer.

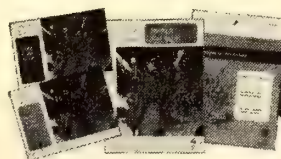


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BOOKS

THE LIGHT OF THE CROSS, by S. Barton Babbage. Zondervan Publ. House, Grand Rapids, Mich. 183 pp. \$4.95. Reviewed by Rev. John Eddie Hill, minister to students, Delta State College, Cleveland, Miss.

A visiting professor at Columbia Seminary, and the author of a number of books in various fields, gives to the reader in this book sixteen "brief biographical studies of individuals who, wittingly or unwittingly, played some part in the events of Calvary."

As all of Dr. Babbage's writings, this book brings into focus his keen insight into the Scriptures, his knowledge of modern psychology and his devotion to our Lord Jesus Christ.

This book commends itself to the general Christian public and especially to those who love biographical studies of Biblical characters. One will see in these characters not

only their weaknesses and strengths but also the character of the reader himself. Consider this example from the chapter on Caiaphas: "Caiaphas stands revealed . . . as the advocate of the policy of expediency. Pre-occupied with the safe preservation of his own power, he ignored the deeper questions of truth and justice. He was swayed exclusively by prudential considerations of self-preservation, by selfish calculations of worldly advantages. He thought only of the immediate consequences. . . in the interests of expediency he advocated, with clear and cold-blooded determination, the destruction of Jesus."

Although the chapters are short they are best read singly and carefully meditated upon in order to plumb the depths of truth therein revealed. The value of these studies for the preacher is Dr. Babbage's careful use of the Scriptures but the temptation evident will be for preachers to "borrow" whole chapters from the book. The prayers found at the end of each chapter are well worth the price of the book. ☐

LEAST OF ALL SAINTS, by Grace Irwin. Wm. B. Eerdmans Publ. Co., Grand Rapids, Mich. Paper, 276 pp. \$2.25. Reviewed by Mrs. Harold Borchert, missionary, Gifu City, Japan.

First published in 1957, this evangelical classic now appears in attractive paper back. This timely publication is challenging reading.

In a compelling way the author draws the reader into the plot of the novel and causes the central character, Andrew Connington, to appear as a real and living personality.

His entrance into the ministry

without faith and the subsequent revolutionary change in his life and ministry as he faces the stark reality of his unbelief, makes stirring, thought-provoking reading.

Church libraries need this book. It has an especial message for each reader, minister, church officer, and the individual church member. This is not just a good novel . . . it is a book with a message. ☐

ANDREW CONNINGTON, by Grace Irwin. Wm. B. Eerdmans Publ. Co., Grand Rapids, Mich. Paper, 261 pp. 2.25. Reviewed by Mrs. Harold Borchert, missionary, Gifu City, Japan.

A sequel to *Least of All Saints*, this book was first published in 1958. It is necessary to read both volumes to fully appreciate the central theme of these books.

This is the continuation of the ministry of Andrew Connington, realistically written, to show him as a man unreservedly and completely dedicated and consecrated to his calling from God. The opposition he encounters, and the difficulties, though fiction, are unfortunately true in many of our churches today.

Grace Irwin has made another great contribution to Christian literature with her straight-forward method of writing. ☐

THE ADVENTURE OF BEING YOU, by Rev. Robert James St. Clair. Fleming H. Revel Co., Westwood, N. J. 181 pp. \$3.95. Reviewed by Mrs. C. J. Knapp, Moultrie, Ga.

St. Clair challenges the reader to embark on the great adventure of self understanding, and self realization of the potential power of the ego. He declares that the self is the image you hold of your total personality . . . an appraisal of *you* in all the roles you assume . . . the *self* is your treasure. He urges evaluating your treasure.

As he reads, one realizes that this book is a daring affirmation of Christian existentialism. Personally we admit having followed this scholarly author with difficulty as he employed the unique discoveries of both science and psychology within the framework of the Christian faith to reveal the results of harnessing the power of the ego.

The Adventure Of Being You teaches that the full purpose of creation can never come to pass without the union of the Spirit of Life in Christ with the lives of men. Only when the Spirit occupies the little temple of man does man become a

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new creation capable of living in heavenly places with the Agent and End of creation, and of producing the fruits of the Spirit.

The great adventure does not end with death but expands into a glorious new life ahead. The author says, "All the lights that have ever shone, all the sweet voices that have ever called, all the exquisite beauty which has caught our souls, are calling us to the vastness of life in God. We are all infants. Beyond us is a new day, new work, new venture with God. The graduation is just the beginning. Death is not the end: it is the beginning."

THE CHRISTIAN ALTERNATIVE TO SOCIALISM, by Irving E. Howard. Better Books, Box 2096, Arlington, Va. 153 pp. \$2.50. Reviewed by Dr. John R. Richardson, pastor, Westminster Presbyterian Church, Atlanta, Ga.

Irving Howard discusses with an informed mind and keen Biblical insights the impact that Socialism is having on the Christian message and program. He undertakes to make luminous the thesis that there is an alternative to Socialism and the wise person will embrace this Christian alternative.

Man is shown to be a contradictory being, desiring to be self-determined and yet desiring to be mastered. Masterless men drift about with no higher purpose than self-satisfaction and therefore soon drift into cynicism and pessimism. The Pauline concept of discipline brings men to recognition of the Lordship of Jesus Christ. This recognition, Mr. Howard explains, satisfies the normal craving for something to which to give one's devotion while it inoculates men against the idolatry of state-worship.

The roots of freedom, says author Howard, are moral and spiritual, but usually the loss of freedom appears first in the economic realm. For this reason these short sermons are related to the economic aspects of life. These economic themes, it is emphasized, are bound up with human freedom.

Discussing the matter of "population explosion" Mr. Howard indicates Socialism can never solve this crisis. It is pointed out that wherever Socialism has gone, famine has followed because Socialism does not provide farmers with sufficient incentives to produce more than enough to meet their needs. The answer, avers the author, lies in the

opposite direction. Socialism is found to be both unscriptural and unworkable.

There is not a dull sentence in this book. The author's keen intelligence and flair for fascinating expression is evident in every chapter. Ministers will greatly benefit from the wisdom found in this vibrant book. Business men should welcome this work and distribute it widely. Americans who are willing to read this volume will be aroused to proclaim the message to our citizens who are yet unaware of the menace of Socialism. Here are the answers to the questions many confused people are asking. The answers will meet the approval of sanctified common sense and the tests of Scripture.

VALIANT FOR THE TRUTH: A TREASURY OF EVANGELICAL WRITINGS, ed. by David Otis Fuller. J. B. Lippincott Co., Philadelphia, Penna. 460 pp. \$5.95. Reviewed by Dr. John Reed Miller, pastor, First Presbyterian Church, Jackson, Miss.

This unique book will give evangelicals a sourcebook of instruction and inspiration. Taking a notable name from Bunyan's great allegory, the authors have applied "Valiant-for-Truth" to thirty-five men of the evangelical succession. We are introduced to devoted servants of God from Paul to Machen; and all are shown to be men of consecrated intellect and passionate service for Jesus Christ.

The book is very valuable on two counts. Coray writes a biographical sketch on each of those whom the book characterizes as "valiants." These sparkle with interesting light. Not often does a reader receive so much in so few pages. This Presbyterian pastor has done his selection and his writing well. And the compiler, a Baptist pastor, rewards the reader with important writings from these distinguished Christians.

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THE EPISTLE OF JAMES, by C. Leslie Mitton. Wm. B. Eerdmans Publ. Co., Grand Rapids, Mich. 250 pp. \$4.95. Reviewed by Dr. William T. Strong, pastor, Florence Avenue United Presbyterian Church, Los Angeles, Calif.

Dr. Mitton, a minister in the Methodist Church of Great Britain and Principal of Handsworth College, Birmingham, has produced a commentary on James which the

(Cont. on next page)



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average church member will understand with little difficulty and read with much appreciation and benefit. The difficult questions which a study of James raises (e.g., Does James contradict Paul's doctrine of justification by faith?) are faced frankly, explored with sufficient depth and answered with clarity.

The thoroughly evangelical tone of the commentary is heart-warming, and the relevance of James' teaching for today's Christian living will be evident to the thoughtful reader.

An appendix of 26 pages provides a good discussion of some of the problems surrounding the question of the epistle's authorship. Dr. Mitton gives a convincing case for the traditional view, that James, the Lord's brother, was the author.

Readers will appreciate the inclusion of a bibliography, and an index of authors and subjects as well as of Scripture references. ☐

TOWARD FULLNESS OF LIFE, by Suzanne de Dietrich. Westminster Press, Philadelphia, Penna. Paper, 94 pp. \$1.25. Reviewed by Dr. John R. Richardson, pastor, Westminster Presbyterian Church, Atlanta, Ga.



"I promised to omit needless mention of money from this pulpit, but I feel bound, in passing, to touch on our overdue gas bill."

Miss de Dietrich here presents a popular exposition of Philippians. The background of the letter is given with a chapter devoted to the birth of the church in Philippi as found in Acts 16. This letter is described as "one of the warmest and liveliest of all Paul's letters." She finds the keynote of the epistle as "grace" and "peace."

In the great Christological pass-

age, Philippians 2:5-8, she comes out clearly on the pre-existence of Christ as the Lord from heaven. In the practical application of this section she observes "The will to dominate, rather than to serve, poisons many relationships today." She adds, "The Church itself is not free from this deep-rooted human will to power. Paul's message comes to us as a challenge." Though exceedingly brief in compass this little book contains a number of helpful insights for those who are preparing to teach a course on Philippians. ☐

FOR A TESTIMONY, by Bruce F. Hunt, *The Banner of Truth Trust*, London. Paper, 159 pp. \$1.00. Reviewed by the Rev. James L. Russell, pastor, Salem Presbyterian Church, Blair, S. C.

The Rev. Bruce F. Hunt was born in Korea of missionary parents. Following in their footsteps, he became a missionary to the Koreans in Manchuria, and worked among them from 1936 until he was deported in June of 1942. The last six months was spent in prison or under guard.

This is a vivid account of prison life and the persecution of Christians under the heavy hand of the

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Japanese in their propagation of Emperor worship. It is a book of testimony of Mr. Hunt's strong faith, and also that of many Koreans who lived by their faith, many even dying for their faith in Jesus Christ. This book reveals how Christians can and do suffer persecution under the power of atheism.

It should humble and inspire every Christian as it testifies of the great and enduring faith of Mr. Hunt, and also the Korean Christians. "I wrote it and now send it forth as the partial keeping of a prayer-vow made during my confinement. 'Bring my soul out of prison, that I may give thanks unto Thy name,'" (Psa. 142:7).

The book, though published almost twenty-five years after Mr. Hunt's experience, is truly a great testimony. ☐

No Strangers—from p. 11

ing between God and men to reconcile them in their broken friendship, and to bring them together in love, once more. Listen to the words of the text,

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."

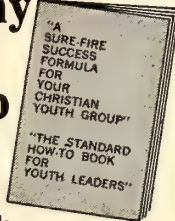
Perhaps an illustration will help us to understand what the text is saying about Christ as the Mediator, who reconciles God and man.

A number of years ago, in the city of New York, a young man chose to live a dissipated life. His father found it necessary to rebuke his son, and not once, but often, for his sinful manner of life. The son resented his father's scolding and resentment grew within his heart. Harsh and bitter words were exchanged by the father and the son. Finally there came a day when his father pointed to the door and said, "Get out of my home." The son said, "I'll get out, and I'll never come back until you ask me." The

father answered to say, "That day will never come!"

Some time after, the son's mother was taken ill. The doctor said, "It is very serious, she is not going to live." Knowing the seriousness of her own condition, she asked her husband to invite their son to come home again. He refused. "No!" he said. "I ordered him out of the house and I'm not going to ask him him back." But as she continued to plead, and as he realized that she might not have much longer to live, he grudgingly sent word inviting his son to come home again. When the boy appeared in the sick room his father turned his back upon him. There they stood — the son on one side of her bed, and the father on the other, with a great wall of resentment and bitterness standing between them, each one of them refusing to speak to the other. She begged her husband to forgive the wayward boy. He refused, saying, "I'll not forgive him until he asks for it." She begged the son to ask forgiveness, but his pride was too great — he refused to take that step.

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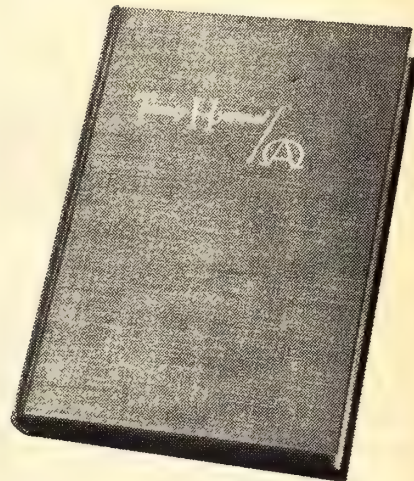
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gan to flow. Words of forgiveness came freely, and they were reconciled one to another — through the mediation of a dying mother and wife.

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Do we not have here an illustration of what happened at Calvary? Jesus Christ is God and man in one being. As God He is "the same in substance, equal in power and glory" with the Father. But He is also man — the miracle announced by Christmas is that God has come to be not only with us, but *one of us*. As God and man in one person, at the cross he brought about reconciliation between the two. As

God, He did there, as it were, reach forth with one hand to take the hand of God as He drew the hand of God and the hand of man together and God and humanity were reconciled one to the other.

Somebody, you see, had to pay sin's penalty. God has said, "The soul that sinneth, it shall die . . ." And man did sin. Somebody had to die.

Either man, who had sinned, had to die, or somebody had to die for him. God's answer was to die, Himself, and when He died bearing human sin, then that which had stood between Him and His race was removed, and the way was open for the broken friendship to be restored.

If you are not a Christian today,

will you come to the Saviour? I plead with you in the words of the Apostle Paul, "... be ye reconciled to God."

If you are a Christian, rejoice in the fellowship of the One who is now your friend, who loves you more than I can possibly tell you. ☩

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VOL. XXV, NO. 45

MARCH 8, 1967

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PRESBYTERIAN JOURNAL

The circulation leader among independent publications in the Presbyterian-Reformed world

The Real Irrelevance

It seems to me that sometimes a person is considered qualified to perform a Christian ministry if he merely has an interest in serving human need.

I don't complain when the Church becomes socially engaged. I do complain when the Church becomes evangelistically *disengaged*. The irrelevance I fear is an irrelevance to God and to salvation.

—C. Darby Fulton

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UNDERWRITTEN BY CHURCH

I was interested in the *Journal* item which told that an agency of the Presbyterian Church US (Southern) is recommending financial support of the Delta Ministry of the National Council of Churches (*Journal*, Feb. 8).

In the Feb. 19 edition of the Memphis *Commercial Appeal*, special

Washington correspondent Morris Cunningham pointed out that the Child Development group of Mississippi was given \$4.9 million on condition that "full financial responsibility for any past, present or future disallowances of the program's expenditures which might be discovered by public auditors (will be) assumed by the United Presbyterian

Board of National Missions."

In other words, in this Mississippi project, according to Mr. Cunningham, "the General Accounting office, the Justice Department, the Federal judiciary, the FBI — all of these apparently will stand aside and turn over responsibility to the United Presbyterian Board of National Missions."

Said Senator John Stennis, "It is ridiculous for a Federal program to be underwritten and guaranteed against loss by a religious organization." I would agree with Senator Stennis.

I further believe it would be a great mistake for the Southern Church to join in support of the related Delta Ministry of the National Council of Churches, admittedly inefficient and questioned in the handling of funds.

—Mrs. William P. Keesler
Cleveland, Miss.

the PRESBYTERIAN JOURNAL

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Enthusiasm for the faith comes hard to some, but not to one who knows Christ wellBy Rev. Jacob J. Vellenga

If They Are Right 13

Much that is contrary to historic Christianity is being peddled; what of it?By Dr. William B. Keeling

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THE PRESBYTERIAN JOURNAL, a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered to the saints, published every Wednesday by the Southern Presbyterian Journal Co., Inc., in Weaverville, N. C.

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WILL WE BE SLAVES AGAIN?

History proves that Protestantism will not flourish under an authoritarian Church, nor the American Dream under a collectivist system.

In the Protestant tradition there always has been a certain amount of questioning, yet today no forum nor climate for concerned discussion exists between the layman and the organized Church. It is as though the organized Church has become the authoritative Church and it, and it alone, can present the Christian viewpoint, and any other viewpoint is unChristian.

Those laymen who raise questions on Church action are branded trouble-makers, racists, reactionaries, hatemongers, or guilty of arrogant presumption. Such church spokesmen forget that in historic Protestantism the layman directed the affairs of the Church under the priesthood of believers. No longer does such an atmosphere prevail, even though the laymen furnish the finances.

It is no wonder that the individual member feels duped, compromised and frustrated with this growing power in which the members have no voice to speak of. The Church should remember that Protestantism once dissolved medieval authority. Would it knowingly and willingly now restore it?

Martin Luther did not make religion relevant to the times. He made it relevant to God. This man did not choose the easy way nor did

he surrender by silence. Nor could he stay inside "where he could better fight the entrenched authority." He allowed *God* to come first! . . .

—Harry W. Selden
Mechanicsville, Va.

A WORD FOR CONVICTIONS

I read with interest your editorials in the Feb. 8 *Journal* and I agreed 100 per cent with your lead editorial, "Needed: Convictions." People want not only want and need ministers with convictions but I would go a step further and say that the Church needs laymen with convictions.

Show me a church with strong Christian laymen and I will show you a church that probably has a minister with convictions, a man of God who unflinchingly refuses to compromise.

Many of today's ministers lack convictions because of the training they received in seminary. Others are simply afraid to take a stand. On the other hand, many laymen either are afraid to take a stand or, worse, are just not interested. They prefer to take the easy way out or

drift with the tide.

I also was interested in the editorial, "Inconsistent?" The Church and state do not have the same mission. That is the reason for separating Church and state. The Church's mission, as I see it, is the saving of souls through the proclamation of the Gospel of the Lord Jesus Christ. There must be preaching and hearing of the Word. If this is done with conviction, which is a full-time job, the crucial issues of which you speak will be resolved through the power of the Holy Spirit in the lives of men. It will be done in no other way.

I thought Dr. Bell's column, "The Basic Issue" and the article, "The Mission of the Church," by the Rev. Benson Cain were both especially good in this connection.

—Charles Tobler Jr.
Loudon, Tenn.

MINISTERS

Wade Hampton Bell from Decatur, Ga., to the First Church, Valdosta, Ga.

J. I. Knight (H.R.) from Mon-

treath, N. C., to the Niven church, Charlotte, N. C., as interim supply.

J. Blanton Belk (H.R.) from Richmond, Va., to Tucson, Ariz.

Owen E. Tucker Jr. from Union City, Tenn., to the First Church, Greenville, Ky.

Thomas F. Mainor from Glasgow, Va., to Williamsburg, Va., as student worker at William and Mary College.

Joseph R. Woody from Nashville, Tenn., to Louisa, Va., to serve the Providence Larger Parish.

HONORED

J. Park McCallie, 87, long-time elder in Chattanooga's First Church, was honored at a testimonial dinner arranged by the congregation's Laymen's Club, for his establishment and leadership of the McCallie School, for his leadership of his city's unique program of offering Bible teaching in the public schools, and for his leadership in world missions at the local and denominational levels.

• On the back page of this issue appears another advertisement for the joint "witness" season. Read it with the Great Commission in mind. (The "command to mission" is there, last line in message.) Read it to understand that there are those in the Church — they may even be in the majority — who sincerely, honestly and conscientiously see the evangelistic task of the Church in this way. If you do *not* see world and home missions this way (political meddling), just remember it signifies that you belong to another Church co-existing in the denomination with this one. And remember this: the author of the ad probably thinks you are just as misguided as you think he is. You live in two different spiritual worlds.

• Perhaps in your hurried reading of the papers you missed what little was reported of the latest General Board meeting of the National Council of Churches. You will find more detailed report in this issue, on p. 4. As interesting as any of

ACROSS THE EDITOR'S DESK



the actions mentioned in this report, perhaps, is the interesting disclosure that the NCC has been one of those organizations benefitting from financial "contributions" by the Central Intelligence Agency (CIA).

• Also in this issue we complete our report of the Dallas meeting of the Division of Christian Education of the National Council of Churches. Perhaps because it has become a bit sensitive about the part it played in encouraging the total elimination of religion from the public schools of America, the NCC has announced that it intends to put on a campaign across the country to "stimulate and encourage the objective teaching about religion in pub-

lic schools." But this teaching will be controlled so as to "provide information about religion and religions, not to win commitment to any set of values." As one speaker before the Dallas meeting warned, efforts to "win commitment to God" in such public school presentations would "wreck the entire enterprise." In other words, like most everything else the NCC does, the new program will have very little religious value.

• Want a "different" Vacation Bible School suggestion? Use the new book of Catechism Studies, comprising all of the Rev. Paul Settle's studies in the Shorter Catechism. Ideal for doctrinal study any time. Only 50 cents each, \$5.00 per doz. ☐



Tax Funds, 'Objection,' Targets of NCC

CHICAGO — That bright new image of itself which the National Council of Churches sought to create at Miami Beach last December took a beating when the NCC General Board came to the windy city for its February board meeting.

Several pronouncements of the type that previously tarnished the NCC image in the eyes of many churchmen were passed before the board discovered that more than two-thirds of its members were not on hand for the fourth day of business. Under new rules adopted by the triennial General Assembly in Miami, the board's quorum is one-third (89) of its total membership (currently 268).

When a quorum call failed to turn up the necessary 89, President Arthur Flemming ruled that no motions would be in order other than one to adjourn. General discus-

sions on a variety of topics were held, though, during the last scheduled day of the week-long meeting.

Among documents scheduled for action on that final day were pronouncements on congressional ethics and the Adam Clayton Powell case, Viet Nam, and NCC use of government funds.

Passing the board (with still less than half the board recording a vote) before the last day were policy statements on selective conscientious objection and "Church-State Issues For Social and Health Services."

Resolutions were passed opposing a constitutional amendment permitting prayers in public schools and favoring legislation which will require all lenders to inform borrowers of the actual cost of loans.

In addition to passing the pronouncements, the board was occu-

pied during the first three days of its first 1967 meeting with the usual reports from council units, staff elections and budget decisions. Meeting three times a year, it is empowered to carry on council business between sessions of the much larger General Assembly, which meets only once every three years.

Quorum Increased

Before the Miami General Assembly the board could conduct NCC business with only 50 of its members present. Sometimes as few as 50 actually were present in board meetings when important matters were decided. The Miami Assembly increased the board quorum to one-third of the membership (with the total ranging from 250-270 from meeting to meeting). Seldom, if ever, have more than half of the certified denominational representatives been in attendance at a given board meeting.

Those present for the first three days of the February gathering spent much of George Washington's birthday debating the policy statement which puts the NCC on record in favor of Church use of government funds. Passed by a vote of 96 to 6, with 2 abstentions, the document declares Church-related service agencies should have the same privileges with respect to available tax funds as other private, non-profit social and health agencies in the United States."

The pronouncement added that the Church-related organizations accepting tax money should "make their services available without regard to religious affiliation" and employ agency personnel without regard to religious beliefs.

Apart from Evangelism

The statement noted that "service to our fellow men can properly be conducted apart from the purposes of evangelism, even though ultimately it may serve these purposes."

It was estimated that 10 per cent of the \$1 billion annually expended by Protestant and Eastern Orthodox Church-related agencies comes in donations, while "the bulk of their



THE CHURCH OVERSEAS

FLORIDA — Six Presbyterian and Christian and Missionary Alliance missionaries from the Orient agreed here that the United States must stay in Viet Nam and win or all of Southeast Asia will fall to Communism.

The missionaries, in Miami for a series of missions conferences, were interviewed by Adon Taft for the *Miami Herald*. They concurred that wherever the Communists have control, the visible Church disappears. But the word filters out that a growing body of believers remains underground.

With the others, Dr. D. J. Cumming, Presbyterian Church US, believed there can be no compromise between Christianity and Communism. Having spent nearly fifty years in Korea, he understands how Christian leaders are marked for elimination by the Reds. The presence of Korean troops in Viet Nam is eloquent testimony of how Asians, who know what Communism is like,

feel about Americans in Asia.

Another Presbyterian, Miss Marion Wilcox, stayed in China under the Communists for two years before going to Taiwan in 1952. She said, "I am thankful I stayed for those two years. I would always have wondered if it were possible to do Christian work under the Communists. Now I know you can't. There is no freedom whatever."

Recent uprisings in China surprised the group but they see no real reason for rejoicing except that the events might tarnish the image of Red China and delay any expansionist plans.

Though the percentage of Christians in the Oriental countries is small, ranging from less than one percent to a high of six per cent in Korea, the Church is growing rapidly. Most areas not under Communism are open to the Gospel and there is a great need for more missionaries to take the message to the Asians. □

operating income comes from fees for services, endowments, united funds, foundations, and from tax funds under purchase-of-service arrangements, capital grants or contracts with government."

The debate centered on a proposal that "Church-related service agencies offering social, psychiatric, health, rehabilitation, housing and development services may accept public funds for such services, provided there are established safeguards . . ."

A phrase saying that such services may use public money only "in temporary, emergency, or exceptional circumstances" was deleted from the policy statement. It came out at the insistence of social welfare experts in the council. Arguing to keep it in were NCC personnel concerned with religious liberty.

Add an 'Alert'

In taking out the provision for "temporary" acceptance of tax money, the board added this attempt at a safeguard: "The Churches and agencies involved should be alert to the needs which may arise for discontinuation of such programs in the interest either of the public good or the freedom of the Churches."

While the policy statement did not specifically refer to units of the NCC itself, supporting data did mention that the NCC was getting millions of dollars worth of government commodities for distribution by Church World Service. A separate document, referring to the NCC's own use of government funds, was scheduled for consideration on the last day, when lack of a quorum prevented action.

"Selective objection" to military service was sanctioned by the board's second policy statement — passed on the day after the birthday of the nation's first commander in chief. The vote was 75 to 9, with 7 abstentions.

The document urges the government to change its military personnel policies in several important respects: The person objecting to a certain war would be allowed to refuse to bear arms in that war; the

Administration Poverty Plans Pushed

CHICAGO, Ill. — The National Council of Churches registered strong support for the nation's war on poverty and urged "councils of churches, denominations directly and, through them, their local congregations, and religious agencies" to support not only the administration's 2.1 billion dollar proposal but also "a substantial supplementary (1966-67) appropriation for the Office of Economic Opportunity."

In adopting a resolution put forward by its Anti-Poverty Task

man already in uniform would be allowed to become a conscientious objector during his term of service; and conscientious objection for other than religious reasons would be recognized.

"Intensely objecting men do not make the best soldiers" and "society should encourage men to live by conscience rather than compel them to violate it," the statement declared.

Officials of the United Presbyterian Church USA and the International Convention of Christian Churches (Disciples) spoke in support of the policy statement as similar to resolutions already adopted by their denominational bodies. The primary speaker against the document was Mrs. Robert Howe of Orchard Park, N. Y., an Episcopal representative whose sons have been in military service, with one losing his life in combat.

The document asks for special consideration of uniformed persons who refuse, for reasons of conscience, to participate in certain war activities.

Said the board: "We recognize that any military organization requires discipline, and that refusal to carry out an order for any reason is a disciplinary breach to be judged by courts martial. When such refusal is motivated by conscience, however, this motivation should be considered as a factor with all other circumstances of the particular case in determining the nature of the disciplinary action to be taken."

Force, the Council's General Board called attention to the "widespread reports of pressure upon Congress to reduce funds available to the Office of Economic Opportunity and other anti-poverty programs." It said that the OEO represents "an essential spearhead in the war on poverty."

Dr. J. Edward Carothers, chairman of the Anti-Poverty Task Force and associate general secretary of the Methodist Board of Missions, said: "We are concerned that the war on poverty may be terminated by proliferating its program throughout other federal agencies. We believe it would be a great loss to the nation if the concerted effort of the OEO is fragmented. The churches have a fundamental responsibility to help preserve this unified, frontal assault on poverty."

Commenting on the chances of increasing OEO funds in this session of Congress, Dr. Carothers said: "The chances are good for we have just begun to fight the war on poverty. I believe the American people want the OEO to have more funds than Congress seems willing to vote. We will not be content with the \$60 per poor person now being spent annually."

Ecumenical Rebuilding Proposed for Viet Nam

CHICAGO (RNS) — A National Council of Churches executive, recently returned from Saigon, urged Christian agencies to start planning now for their role in the rehabilitation of Viet Nam after the war in that Asian nation ends.

Dr. Howard F. Schomer, new executive director of the NCC's Department of Specialized Ministries, stated here that it "is not too soon to begin planning a worthy Christian part in the immense service of rehabilitation which will become essential" when peace comes to Viet Nam.

He also called for an "appropriate ecumenical contribution to the intellectual and spiritual education of

this tragic land."

Dr. Schomer, former president of the Chicago Theological Seminary, reported on his visit to Viet Nam and India at the meeting of the NCC's General Board.

(Editor's note: To understand that remark you have to know that before the war not a single work in Viet Nam was related to the "ecumenical" movement — it was all either Roman Catholic, or evangelical Protestant and conservative.) ☐

Protestant-Catholic Mix Seen in Foreign Medicine

CHICAGO, Ill.—A gathering movement to integrate the vast medical aid work of the Roman Catholic and Protestant missions enterprises on a global scale, was reported here by the president of the National Council of Churches.

Dr. Arthur S. Flemming, who is also president of the University of Oregon, declared in a news conference that survey teams sponsored by the National Council's Christian Medical Council are now working closely with Roman Catholic representatives to study the total medical missions enterprise in Africa and Asia under Roman Catholic and Protestant sponsorship and control.

"Beyond this survey there are definite signs that the medical programs of both great branches of Christendom will in time become closely integrated in the more than 80 countries where they exist," he declared. Such integration has already been quietly effected in Malawi, Africa, he said, with the result that hospitals, clinics, medical training programs and the like of both faiths are now coordinated. The Malawi government is so enthusiastic about this development that it has joined with its own "public sector" institutions and programs in an overall church-state coordinated attack on health problems in that country.

Survey teams are now ranging far and wide in both Africa and Asia to mass data on both church-related medical facilities and the enormous health problems they are designed to ameliorate in a number of countries. A cooperative survey is just being completed in Ghana, said Dr. Flemming, and another is well under way in the Cameroun.

A survey of all church medical

institutions will be launched in April in East Pakistan. All of India will come under survey next fall.

So far Roman Catholic cooperation in the enterprise has received the enthusiastic sanction and support of Catholic medical missions personnel and prelates in various countries. It came as a reaction to the survey program that was initiated by the Protestant missions boards supporting the Christian Medical Council of the National Council of Churches.

The survey project and the rapidly growing movement toward integrated medical programs have been discussed by representatives of the World Council of Churches (Protestant and Orthodox) and officials of the Vatican, in sessions of a joint Vatican-World Council ecumenical committee, Dr. Flemming reported. Efforts are being made through the committee to establish closest working relationships and understandings on these highest levels, he said.

Some idea of the scope of this vast Protestant and Roman Catholic enterprise may be gathered from statistics, he continued. He cited the fact that there are now 1,238 Protestant-related hospitals, 2,475 clinics, four full medical colleges and more than 400 training schools for nurses and other medical aides. The countries covered total 81. While figures for Roman Catholic institutions are not presently available it is known they are even greater.

"I can think of no more heartening sign of the growing spirit of unity between the great branches of Christendom, so long separated, than this strong movement toward an eventually unified program of health services aid to needy millions in countries around the world," Dr. Flemming stated. ☐

Aid Official Dies

NEW YORK — Leslie E. Cooke, 58, associate general secretary of the World Council of Churches, died here of complications following surgery for a brain tumor. The British Congregationalist minister was stricken in New York last October during his annual fall meeting to discuss the assistance of U. S. Churches to relief work around the world. He had been director of the WCC's Division of Inter-Church Aid, Refugee and World Service since 1955. ☐

CROP Changes Name; Adds Clothing Drive

KANSAS CITY, Mo. (RNS)—The Christian Rural Overseas Program, known as CROP for 20 years, has changed its name to Church World Service Community Appeals.

Approved last fall by CROP's national committee, the change was announced at the group's 20th anniversary meeting here.

The Rev. Albert W. Farmer, national director of CWS Community Appeals, observed that the letters "CROP" will continue to be used but "will not stand for anything except food — food for the hungry and assistance to them to provide more food for themselves."

CWS Community Appeals will be responsible for both the CROP Community Food Appeal and the CWS Clothing Appeal. CWS is the overseas relief agency of the National Council of Churches.

Founded in Kansas in 1947 as the "Wheat for Relief" appeal, CROP has since distributed more than \$69 million in government-donated foods, exported \$17.5 million of high protein food, seed, fertilizer and equipment, and transferred \$2.3 million to other agencies. ☐

Churches Start Project With Federal Money

DES MOINES, Iowa — With 100 per cent financing by the federal government, the Des Moines Area Council of Churches is erecting a 250-300 unit housing project. A non-profit corporation is being set up to manage it.

The two-and three-bedroom apartments will be constructed in an urban renewal area. They will rent for from \$75 to \$100 per month.

Retiring council president James Lenhart, minister of Plymouth Congregational Church, said after the council voted for the venture: "I believe that you have underscored the sense of relevance of all churches in the Des Moines Area Council." ☐

Public discussions are useful because they disturb complacency and lead to the restless uncertainty about one's self that has long been known as the beginning of wisdom. — LYMAN BRYSON.

WCC Leaders Again Hit Bombing by US

WINDSOR, England — The Executive Committee of the World Council of Churches has called for the cessation of United States bombing of North Viet Nam as one of a series of steps which could "break the current impasse" and lead to "meaningful negotiations."

The committee also said North Viet Nam "either in advance of or in response to the cessation of bombing should indicate by word and deed its readiness to move towards negotiations."

The Viet Nam statement with its six inter-related points, adopted by the 14-member committee by a large majority, also declared that "South Viet Nam should not oppose, but should move towards negotiations, and should further agree that the National Liberation Front (Vietcong) be represented at them."

The statement registered the committee's "regret" over the resumption of bombing by the U. S. and its disappointment and anxiety at the failure of the Christmas and New Year cease-fire to lead to "meaningful negotiations." However, it said, "we still believe there is room for cautious hope."

It declared: "This then is the heart of our appeal. Let each party, by its own initiative and its response to those of others, demonstrate that it is committed to peaceful settlement and is ready to take reasonable risks."

The statement was presented to the committee by Dr. O. Frederick Nolde, New York, director of the WCC's Commission of the Churches on International Affairs.

Famed Churchman Dies

BERLIN — Bishop Otto Dibelius, one of the best known and respected figures in world Protestant Christendom, died here at the age of 86. He had retired last April as bishop of the Evangelical Lutheran Church of Berlin-Brandenburg. One of his last major public appearances was at the World Congress of Evangelism here last fall. He was an outspoken foe of both Nazism and Communism, and leaders of both had tried to circumscribe his Christian activities. He was a co-president of the World Council of Churches from 1954 to 1961.

In another action the committee recorded a minute which called urgent attention to the "danger of massive famines" as indigenous food production lags behind population growth and world food supplies are diminished.

Another section of this minute dealt with Rhodesia. The committee noted that recent actions by the United Nations Security Council imposed specified economic sanctions against Rhodesia "dependent upon the integrity and faithfulness with which they are supported by nations and their citizens, and that the effectiveness of this measure remains to be demonstrated." However, it said, "we consider that they provide a better immediate alternative to the dark road of violence."

In another action the Executive Committee:

— Approved further plans for the World Council's Fourth Assembly to be held in Uppsala, Sweden, July 4-20, 1968. It will be the largest Assembly in the Council's 20-year history with attendance estimated at 2,250 persons.

— Received a report from the WCC's new general secretary, Dr. Eugene Carson Blake. In a review of the Council's concerns Dr. Blake emphasized the necessity of more closely involving Orthodox member churches in the WCC's work.

— Received a report that the Joint Working Group of the WCC and the Roman Catholic Church has reached "a new stage" in its discussions. It has now completed the task of listing the areas of concern and possible collaboration, and is moving into the actual work. This involves a joint theological commission, studies on the problems of mixed marriages and proselytism, and work together for justice and peace. Committee discussion emphasized the study of the mixed marriage situation as one of particular urgency.

— Received reports of plans for a consultation to review and evaluate the work of the WCC's Commission of the Churches on International Affairs to be held at the Hague, Netherlands, April 12-17. Upwards of 50 participants, both those who have been members of the Commission and those who have been critical of its work, are expected to attend. Chairman of the consultation will be Dr. Emilio Castro, executive sec-

retary of the Provisional Commission for Evangelical Unity in Latin America. The two vice-chairmen will be Dr. Max Kohnstamm, vice-president of the Action Committee for the United States of Europe, and Dr. Z. K. Matthews, Ambassador from Botswana to the U. S. A. The consultation will study the aims, functions, ethos, deployment of resources, organization, and relations with other bodies, as a basis for determining the Commission's future work.

Only Worship of Mao Permitted by Purgers

UNITED NATIONS, N. Y. (RNS) — The Red Guards are making life harder than ever for 10 million Chinese Muslims and the remaining vestiges of Christianity.

This is a diplomatic consensus here, pieced together from on-the-spot "mass poster reading," reports of diplomatic travelers in Communist China, and boastful admissions broadcast by various local radio stations on the China mainland.

They all point to the fact that with the growing rampage of the "proletarian cultural revolution" unleashed by Chairman Mao Tse-tung, the facade of religious tolerance in Communist China has crumbled. It is clear now, these diplomatic informants say, that Buddhists, Christians and Muslims alike are suffering intensified persecution.

The insecurity of the once seemingly promoted Chinese Muslims, who were to attract cooperation for the regime in the Moslem-dominated countries of Asia and Africa, has particularly increased since the Red Guards declared war on "all old ideals, culture, customs and habits." Branding all religions as feudal, the Red Guards have denounced Islam in their wall posters, and have committed vandalism in a number of mosques. In some cases, these militants have bragged about having assaulted Muslim religious leaders.

Reports from Peking tell of posters demanding "close all mosques." Others would "disperse religious associations," and still others abolish the study of Koran and "abolish marriage within the faith."

According to Indian government sources in New Delhi, the anti-religious aspect of the Red Guard cam-

paign reached such intensity a few months ago that the Peking regime has tried to tone down the overt anti-religious activities in order to placate its few remaining friends abroad.

However, reports from inside the strife-torn mainland indicate that these guarded appeals have gone mostly unheeded. Judging by Communist radio broadcasts and western travelers' accounts of the recent course of the "cultural revolution," the anti-religious campaign continues unabated.

In the past there had invariably been a contingent of Buddhist monks present at China's National Day celebrations in Peking. This year, however, the monks were noticeably absent. This is viewed by some Far Eastern specialists here as a sign that the Buddhists in China are high on the purge list.

In Peking, where Christians were said to number less than 20,000, the Red Guards took over some churches as far back as August 1966. At the South Cathedral, which represents the main Roman Catholic center in the capital, red flags fly from the dome and the west tower. Windows are shattered, pictures mutilated, slogans painted on the dome and a stone cross chipped away, one Indian diplomatic source said.

At a local Protestant church, the same source continued, the interior was rearranged and a larger-than-life bust of Mao Tse-tung placed in the center. Pictures of Mao and other "cultural revolution" leaders, as well as red flags and banners were hung on the walls.

In an effort to remove every possible Christian influence on the mainland, Red Guards are reported to have demanded that the Christian era be replaced by the Marxian era and that dates should be from the birth of Marx, not from the birth of Christ. As a result of this concentrated campaign, diplomatic sources in Peking say that the past Christmas in China was the first of this century without any public religious services. ☐

Capital Penalty Kept

LITTLE ROCK, Ark. (RNS) — A bill to abolish capital punishment was defeated in the House of the Arkansas Legislature. The vote was 19 in favor and 79 against. ☐

THE CHURCH AT HOME



House Powell Actions Blasted by Presbytery

NEW YORK (RNS) — The Presbytery of New York charged here that the House of Representatives acted "for reasons of political expediency when it unseated Rep. Adam Clayton Powell and removed him as chairman of the House Education and Labor Committee.

In an eight-page study entitled "The Adam Clayton Powell Case: A Test for Christian Ethics," the presbytery, which represents 118 United Presbyterian churches, urged that Mr. Powell be reinstated in both positions.

"Powell's colleagues felt that they had to 'get' him," the statement declared, "because the country has not yet been able to live with a wheeling, dealing Negro politician who learned his political lessons well and used them to the hilt for the benefit of Negroes and others who live on the grimy side of American affluence."

Mr. Powell's personal conduct and morality should not be used in judging his fitness for public office, the presbytery continued, noting that there have been charges that he "may have diverted some committee funds to personal use."

(Editor's note: And that is an official Presbyterian court speaking!) ☐

'Process Theology' Subject of Lectures

DALLAS, Tex. — Presbyterian US Christian educators came to Dallas for their annual meeting this year and heard about the latest in theology.

The annual meeting of the Association of Christian Educators, usually held in Montreat, preceded the National Council of Churches Christian education assembly here. Some 115 directors and ministers of education, along with staff members of the denominational Board of Christian Education, attended. The association met in conjunction with the NCC gathering last year for the first time. That was in Louisville.

Climaxing the denominational conclave was a communion service led by the first Presbyterian US woman minister, Rachel Henderlite. The Austin Seminary professor formerly taught many of the educators when she was on the faculty of the Presbyterian School of Christian Education in Richmond.

Lecturing on current theological trends was a professor from Union Seminary of New York, Daniel Day Williams. He called the new theologies a "protest" which indicate there is much "unfinished business" to be handled by the Church.

The professional education specialists also previewed some of the newest films and heard discussions on some of the issues now before the denomination.

Among Sunday afternoon seminars were one on the Consultation on Church Union (COCU or the "Blake-Pike" merger) led by Dr. Henderlite and one on the factions in the Church led by President Charles E. S. Kraemer of the Presbyterian School of Christian Education.

Dr. Kraemer told his seminar that the Fellowship of Concern and Concerned Presbyterians had emerged from the "gap" between the professional leadership of the denomination and "those who just come to church." He suggested that both might be getting too large.

In his four lectures Dr. Williams described himself as a "process" theologian. While rejecting many of the traditional doctrines he also objected to certain facets of the "death of God" theology and situational ethics.

The great "moral issue" of the times is how the "establishment" shall use its resources, the New York professor told the Christian educators. "Into all the world" means political action, he said, with a "problem" arising as to how the Church should be political. ☐

Poverty is not going to be eliminated by spending more money teaching a boy to use simple tools than it would take to send him to Harvard. — WBTV Editorial.

The Charm of Life

WESLEY G. HUBER, S.T.D.

The most interesting portions of life are its crises. They thrill us because there is the element of surprise and of expectancy. What will grow out of these crises? We watch for them in story and drama.

The Scriptures are full of crises. Jesus had just given to His waiting disciples the basis of membership in His kingdom. Many found the requirements too exacting and so they left Him. He turned to those who were closest to Him and said with deep poignancy, "Would you also go away?" And Peter, answering for the group, replied, "Lord, to whom shall we go? Thou hast the words of eternal life" (John 6:68).

Surrounded as we are by conflicting voices of our day which would call us to lives of ease and merry-making, we are prone to slink away from the group of loyal disciples. There are so many competitors. Some are enamored by science and they leave the cross for the test tubes.

Others would substitute for Christianity the reasons of men as crystallized in philosophy or psychology. And then there comes a time of real crisis and we hear Christ still asking the question, "Would you also go away?" And a host of loyal disciples intelligently hold to the best of man's culture and yet reverently say, "Lord, to whom shall we go? Thou hast the words of eternal life!"

Christ Is Ultimate

Herbert Spencer wrote of the Unknowable who is beyond our reach and who therefore means nothing to his creation. And yet there is

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something incurably religious about man. He desires God and searches after Him. Men have built up religions around their longing for God. And each religion says with a kind of vaunting superiority, "Ours is the dominant religion. You must give up yours and accept ours."

It is natural that Christianity should also make the claim that it is ultimate and absolute. But there are those who say the Church is dying or is not relevant; Christ is no longer leader or Lord. There are even those who glibly say, (perhaps from personal experience), "God is dead!" and sometimes they are among our chosen leaders!

Bishop M. S. Hughes noted that in many realms of life we come to an ultimate, and this ultimate is the starting-place for further progress. In mathematics we have discovered that one and one make two. We cannot improve on this. It is fixed. But this does not stop mathematical progress, for on fixed ultimates such as this the vast system of calculations is built up.

"Things equal to the same thing are equal to each other" is an ultimate in geometry. But it does not stop progress, it begins it. In music we are adding no new notes to the scale, but this does not prevent musical progress! It begins it. For out of the fixed scale came the music of Beethoven and Mozart. Compositions still in the minds of musicians will come from it.

In the religion of Jesus we have touched finality. We have indeed come to an ultimate beyond which we cannot go. Christianity must be practical and have social outreach into all the needy world. Those who imagine they can improve what our Lord gave to us make wrecks of religion and of their own faith!

When Christianity went into Greece, culture laughed at it. Not

only the cross but all its philosophy was foolishness. In India the Hindus scorned its simplicity but steadily Christianity forged onward as it did in Greece.

What do we have here in America? A rather polite yawn results when the finality of Christianity is presented. A very shallow doctrine using some of the phrases of Christianity but without the very heart of it is but a childish attempt to get the ears of the people. And some people are as frankly neo-pagan as the neo-Hindu and neo-Platonists in their viewpoint of life.

The Very Least

What is the irreducible minimum of our Christian religion? We would put at the very forefront the fatherhood of God. Harnack said the unique thing in Christianity is "the doctrine of the Father." He is the God and Father of our Lord and Saviour Jesus Christ. But more! He is the sovereign Creator of every last soul born into this world. But in a deeper sense, God is Father of those who have believed in Him in a spiritual manner and who have accepted Him through His Son, Jesus Christ.

Then Christianity sets forth in unmistakable language the fact of the brotherhood of man! For there is one common ancestry. And when God becomes our Father all those in Him necessarily become our brethren.

No man can say he loves the Father if he hates his fellows. It was said of the French Rousseau that he loved humanity in general but he hated men in particular. Jesus in life and teaching revealed His love for the race and for the individual. He has given value to the world of men and worth to the lone person who has fallen among thieves. Let

us make it plain; we are brothers to others only because of our Brother Jesus Christ.

The third emphasis must be placed upon redemption through Jesus Christ our Lord. You may be surprised to know that the name Jesus is one of the names of God according to an ancient Sanskrit book called, "The Thousand Names of God." The four hundred and thirty-seventh name is, "Jesus" and after the name are these words, "the beloved, the perfect one, the Son of God!" But the pity of it is that India has not felt the necessity of putting Him first in religious thinking and living and doing.

To us the religion of Jesus Christ is the final goal and without the belief in the Son of God we can not truly be brothers and sisters. Where may we find the record of that ultimate religion? Our answer is in the New Testament which is the ultimate goal of revelation.

Not Just a Book

Christianity is not primarily the religion of a book as is Mohammedanism. It is the religion of a book plus other very vital and dynamic things. But it is not ashamed to compare the revelation it has of the Infinite Spirit with the books of other religions. Placing the highest of paganism along side of the highest in the Christian Scriptures we find that the Koran teaches the submission of the will to Allah. Human personality is less than nothing. The human will must be negated.

The best the books of Hinduism can give is that one must lose the mind in Brahma. Identity is lost and the sooner it is lost the better. Buddhism says that emotions are to be stifled for they have a way of upsetting one at times.

That is the best that these books can give to us. But the New Testament reveals an eternal life in Christ which may be had *now* by faith. Jesus said unto the Jews who had believed in Him, "If you continue in My word, you are truly My disciples, and you will know the truth and the truth will make you free" (John 8:31,32).

In the Bible there is a progressive revelation. The Old Testament reveals the beginning of man's contacts with God. It is also the record of God's revealing Himself through prophet, priest and king. The Old Testament is the ground

out of which the New Testament springs. It is essential for us to realize that, if we would truly know the New Testament. But the New Testament is especially the revelation of the Redeemer. His life, birth and death are recorded. His resurrection and ascension are revealed. His final victory and glorious return are foretold.

Our great Biblical scholars could find something of eternal value if they humbly sat down with a lowly layman who loved the Lord Jesus Christ in sincerity and truth. Likewise, the hard-headed practical man of business could discover spiritual concepts by listening to a Christian scholar who had learned much at the feet of the Lord Jesus Christ.

Great conferences of Christian scholars might be surprised and aided by having laymen as well. They might add a freshness to the discussion and new insights! And leaders in every walk of life recognize the finality of "this faith once for all delivered unto the saints."

This is not a plea for closed minds! This is a plea for open minds and open hearts and open hands! This is a clarion call to think and feel and work out the Bible in terms of life on the part of clergy and laity.

But we are not satisfied in having the ultimate in a religion or the ultimate revelation in a book. We need both religion and revelation in person.

Goal of Personality

Only a person like our Lord can reveal what God is. God is like Christ. "God was in Christ reconciling the world unto himself" (II Cor. 5:19). There are three questions we want to ask here:

What was Jesus' view of Himself?

He said, "I am the Way, the Truth and the Life. No man cometh to the Father but by me!" (John 14:6). There is no other way to God but by Him! This is not arbitrary. God became available in Christ and only through Christ.

Why doesn't God, the Father, reveal Himself through these other gods? Because, if He did through Rama and Krishna it would fix it in the minds of these devotees that God was like Rama and Krishna, and often they are unspeakably vile.

God in revealing Himself through

a person must do it perfectly through One Who is perfect. And so Jesus said calmly and convincingly, "He that hath seen Me hath seen the Father," (John 14:9) and "I and the Father are One," (John 10:30).

What was the view of His immediate disciples?

Here are the words of Peter, "To whom else can we go? Thou hast the words of eternal life!" You will recall that Thomas said, "Thou art my Lord and my God!" John the Baptist said, "He must increase but I must decrease!" John the Beloved, writing of Jesus Christ in his prologue said, "In the beginning was the Word and the Word was with God!" No need to array in an imposing order a larger group of proof texts. "There is no other name under heaven given among men by which we must be saved" (Acts 4:12 RSV). Here is the ultimate.

What is the view of the modern devotee of the Lord?

Why not examine your own hearts and give your testimony? What do you have to say which is vital to our subject?

Well have you any objection to Christ? If not, then why not voice your positive statement of faith to those who do not know Him? He is more alive in the hearts of great men and mighty movements today than He ever was. He is the life of His religion. He is the life of His ideals. He is the life of Christian character. He is the life of the Church He founded. He is the life of the devotee. He is the life of Christian civilization.

Verily, never before has His statement, "I am the life" been more true than it is today. And men and movements alike are "dead in trespasses and sins" that do not possess the Spirit and power of the Lord Jesus Christ. My friends, there will come times of testing in your lives. We have no promise given to us that after we accept Christ Jesus and the Christian way of living that all will be smoothed out for us. Do not be afraid of meeting the crisis as it comes to you. React with quiet faith and courage as did Peter and the little group of disciples.

Do you want religion in its highest form? Seek it in the religion of our Redeemer. Would you have revelation in its noblest expression? Procure it in sacred Scriptures written by men under the inspiration of the Eternal. And does your soul desire to see the incarnation of re-

ligion and revelation? In all these things there comes to us once more the words of Peter, "Lord, to Whom shall we go? Thou alone hast the words of eternal life."

Buckingham says, "The deeper thought of our time is turning from religion as dogma, as sentiment, as theory, or as ethics, to religion as experience." Jesus expressed this necessity for experience when He said, "Not everyone who says to me, Lord, Lord, shall enter the kingdom of heaven, but he who does the will

of my Father who is in heaven" (Matt. 7:21 RSV). Luke adds still another thought, "But He said to them, My mother and My brothers are those who hear the word of God and do it" (Luke 8:21 RSV).

Our Lord is constantly calling us back to a life of experience. Not only through what Christ did, but through what He is doing now, and what He may do gloriously in us and through us today.

Oh, my Christian friends, have you had an experience with Christ

which has made an impression upon your own thoughts and actions? Is "God in Christ" an ever present reality to you? Do your actions flow from a vital contact with Jesus Christ? Do you know Him and do other people in your home know that you know Him?

From today onward, make Christ the ultimate goal of your life. Show your friends that God is alive because He is alive in you through His Son Jesus Christ. If not, why not? E

If you agree that joy is better than gloom, you'll enjoy reading —

Why I Am a Confident Christian

REV. JACOB J. VELLENGA

The bulletin of a prominent seminary recently contained a sermon entitled, "Why I Am a Christian." The preacher was not a confident Christian at all. He gave the impression that he was a Christian because this was the least objectionable of alternative ways of life.

He was not enthusiastic about being a Christian. There was little indication of happiness or gratitude. He claimed to be a Christian but he certainly was not a victorious one.

His sermon was melancholy. He admitted he was a Christian because of Jesus Christ. He found Him unforgettable. He could not get Christ out of his system. He didn't know how Jesus got there.

Being a Christian had not solved most of his intellectual and moral problems. Often he found greater enjoyment in the company of unbelievers and more in common with them than with many of his fellow Christians.

He had always found prayer the most difficult part of the Christian life, more difficult even than resisting strong temptation. Unlike most Christians he could not reel off a long series of wonderful answers to prayer. He could not accept the in-

"For I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day" (II Timothy 1:12).

fallibility of the Bible, though he did accept its authority, whatever this means.

Crepe Hangers

We are living in a time when *not* to be sure of our faith is considered a quality of scholarship. *Not* to be definite is acceptable among many Biblical scholars. To be a doubter is considered a mark of erudition.

The cautious approach allowed by many theologians toward the Christian faith would not be tolerated in the realm of science, business nor politics. Boldness and adventuresomeness are the way to new discoveries and inventions. Enthusiasm and confidence in one's product results in sales.

The Church at large is sick because most of its theologians are diffident creatures wedded to Giant Despair whom we read about in *Pilgrim's Progress*. This book would be a good cathartic for bilious professors of Christianity.

What makes unhappy believers? What gives them a sad outlook on

life? When they see a glass half full of water, what makes gloomy souls say it is half empty?

When they are not so sick today as yesterday, why do they say they were sick yesterday, still sick today and will be sick tomorrow? It would be more truthful to say, "I am getting better."

When day follows night, why do they say that night follows day? Why do they, when they could claim victory in Christ, confess they have Christ but it makes no difference in their unhappy lot?

The despondency of defeated Christians could be the result of seeking perferment and an unwillingness to be humble servants of Christ in an out-of-the-way station. Perhaps they are paying too much attention to clever voices who might be experts in their chosen field but who are novices in the Christian faith.

They have allowed the world to squeeze them in the world's own mold. Why should they cloud their minds with the mouthings of unbelievers and avoid the simple and bright testimony of happy Christians? Some Christians are unhappy because of unconfessed sin.

This gloomy sermon I read provoked me to prepare this message on "Why I Am a Confident Christian." I am not proud of such as-

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surance, but grateful to God who bestows His grace upon anyone who is willing to bring "every thought to obedience of Christ" (II Cor. 10:5).

A Personal Friend

I am a confident Christian because I know Jesus Christ. I go along with Paul, "I know whom I have believed." I am blessed in knowing Him as a living, personal presence. I don't just know about Him or His teachings, but I know Him, Himself.

John Oxenham expresses this truth beautifully:

"Not What, but Whom, I do believe;
That, in my darkest hour of need,
Hath comfort what no mortal creed
To mortal man may give.

Not What I do believe, but Whom.
Who walks beside me in the
gloom?
Who shares the burden wearisome?
Who all the dim way doth illumine,
And bids me look beyond the tomb
The larger life to live?

Not what I do believe
But Whom!
Not What,
But Whom!"

I am assured that to have Jesus Christ is to have the key, the touchstone, the standard to judge what is true and false, what is right from wrong. In Jesus Christ I am not only able to think but practice "whatever things are true, honest, just, pure, lovely, of good report, virtuous, and praiseworthy" (Phil. 4:8). In Jesus Christ I am more than a conqueror over the evils of life (Rom. 8:37).

I saturate my mind with all that the Bible has to say about Jesus Christ both in the Old Testament and the New. The Old tells about His coming, and the New, His actual coming and His coming again. I am steeped in all that He said and did. Therefore I am not disturbed by strident and raucous voices that ignore, belittle, or doubt the genuineness, the supremacy and infallibility of the Scriptures.

I am a confident Christian because I am a persuaded Christian. "I am persuaded," Paul declared. So am I. Decision makes the difference between a happy and assured Christian and a defeated and

an unhappy one. As important as knowledge of Christ is it is not enough. Persuasion to accept and act upon the knowledge must follow.

One bit of knowledge becomes a conviction. This leads to a stronger faith than to know it all and not be actually convinced to act upon what is known.

The wise men's knowledge of the Star was sufficient to persuade them to undertake an arduous journey to Bethlehem to worship the Christ child. The chief priests and scribes in Jerusalem, on the other hand, having full knowledge stayed in Jerusalem unpersuaded that the Messiah had come.

The blind man was given sight by obedience to the command of Jesus. Told to go wash the clay off his eyes in the pool of Siloam he became a confident believer at the pin-point of conviction: "Once I was blind but now I see" (John 9:25). The learned scholars unpersuaded could only see Jesus as a profaner of the Sabbath and not as "The Light of the World."

A piano tuner was toiling to get the instrument up to pitch on a stage amid the noise and clamor of workmen and stage hands milling around. "How can you tune with all this noise?" someone asked. "It doesn't bother me much," the tuner replied, "but of course I have to know what to listen for."

A confident Christian is one who has learned to distinguish the voice of the Lord amid the clamor and discord of the world. In the Proverbs we read: "Blessed is the man that heareth Me, says the Lord" (8:34).

Shield of Faith

I am a confident Christian because Christ keeps me now and forever. "I am persuaded that He is able to keep that which I've committed unto Him against that day." One has to be a humble person to accept the keeping power of Christ. Proud man is loathe to give up his self-sufficiency. He is afraid in submission to Christ he would lose his self-respect and be pauperized.

As an alcoholic has to admit he needs a power greater than himself to overcome his alcoholism, so every mortal must have a power greater than himself to overcome suffering, sickness, and death.

Death is our last and greatest enemy. The specter of death in-

tensifies all our pains and troubles. We cannot overcome death ourselves. We cannot grasp eternity. The world beyond this one is beyond our comprehension. But the reality of heaven is not beyond Him "in whom we believe and are persuaded that He is able to keep that which we have committed to Him against that day."

Jesus Christ brought life and immortality to light. He is the resurrection and the life. Because He lives we too shall live. "Let not your heart be troubled," He said, "Believe in God, believe also in me . . . I am the Way, the Truth, and the Life." "He that believes in Me, though he were dead, yet shall he live."

These words are beyond all human wisdom. They open an avenue of reality that man in his highest thinking could not formulate. If we simply believe we will affirm St. Paul's ecstatic words:

"Who can separate us from the love of Christ? Can trouble, pain or persecution? Can lack of clothes and food, and danger to life and limb, the threat of force of arms? Indeed some of us know the truth of that ancient text: For Thy sake we are killed all the day long; we were accounted as sheep for the slaughter.

"No, in all these things we win an overwhelming victory through Him who has proved His love for us.

"I have become absolutely convinced that neither death nor life, neither what happens today nor what may happen tomorrow, neither a power from on high nor a power from below, nor anything else in God's whole world has any power to separate us from the Love of God in Christ Jesus our Lord" (Rom. 8:35-38, Phillips).

Only a confident Christian can fulfill the divine imperative to go into all the world and preach the Gospel to every creature (Mark 16:15). Frustrated Christians have nothing to offer the world. Victorious Christians arouse soul hunger in non-Christians. Not only in confidence is our strength but confidence imparts strength to the weary and heavy laden.

I urge with Paul: "Rejoice in the Lord alway: and again I say, Rejoice."

It is not for us to choose our cross; God does that. It is for us to bear it. — *Calvary Baptist Church Bulletin, Covington, Ky.*

There are many admirable men in the Church, in both Presbyterian and other denominations. Sincere men, good men, men of strong persuasive conviction. They are likable men. Highly intelligent and knowledgeable men, capable and talented. Many of them hold impressive degrees.

The men I speak of hold the highest academic honors and rewards of excellence from the very best colleges, seminaries and universities. It is impossible not to like them, to be impressed by them singly and overwhelmed by them collectively.

To say or write anything against their viewpoint is unthinkable. It is almost heresy and abomination . . . in the sight of some.

The only problem is that many such men in the Church — the men I have in mind — by their own admission have never been "born again"! They confess, if you press them, that they do not know the power of God in personal redemption through having personally accepted the sacrifice of Jesus Christ upon the cross. They say such an experience is not necessary to be a Christian.

I have heard them laugh, ridicule and despise all that refers to the Biblical, historical and orthodox faith, humorously singling it out as "that childish, Sunday School faith."

They speak of the Bible as a book of myths and fairy tales, a record of some ancient peoples handed down in many uncertain fashions and often much too emotional in its approach to historical facts.

To these men theology is the description of whatever is expedient in the ever present now. Nothing is believable but that which can be approached empirically (through the senses), man is really the measure of all things and God is merely the good in human relationships.

Who's In Charge Here?

Such men are, indisputably, in charge! Of such is much that influences the Church's life and actions. They have been in charge for a good while. Their influence can be detected in virtually every area of the Church's life — her mission, her message, her instruction,

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There's lots of news, all of it bad, if, but only . . .

If They Are Right

WILLIAM B. KEELING, D.D.

"There is a way which seemeth right into a man, but the end thereof are the ways of death" (Prov. 14:12).

even her hymns.

Try to work up a discussion in any gathering on the subject of "born again." You will be met with a cold curtain of indifference. Try to suggest that people should ask themselves at some point in their experience if they are "saved." You will be met with tacit if not actual rebuke. Speak of your concern that 100,000 people every day go into a Christless eternity. You will be met with a look of incredulity if not a condescending smile.

I have met these men in halls of learning, in books published by the religious press, in Church gatherings, in councils of the cloth.

They seem to be void of any understanding of the reality or real substance of all that God has said. He is and the Bible has revealed about Him. Nor do they show any comprehension of the witness of the Holy Spirit to the heart of believers who thereby know they have become the very children of God.

I often have wondered why such men want to be part of the Church. If they are as convinced as they seem to be that the salvation of mankind lies in the social, economic and political structures of men, why don't they go into sociology, politics and the world of economics? Surely there are many fields open and opportunities available in all these areas. In them these poor, lost, unborn-again ones could ply a constructive trade so much more effectively as the world counts success.

It is my suspicion, however, that in the world of politics, their efforts would be branded as treason. In law, medicine or science they would be thrown out if they attempted to do to those professions what they freely are doing to the Church.

In sociology they would be branded as wild-eyed, radical extremists, were their views as wide of the norm as they are in their chosen field, religion. In the Church such extremism is counted as all right.

Tear down the Church, discard its claims, disclaim its Founder, dishonor its Book! Anything goes, and the more radical the better! If it's never been thought of or done before, it must be divinely inspired for our time!

Yet these are good men. One cannot talk with them without realizing they are conscientious men. As the Church itself counts them they are the best! How can anyone doubt it? They are the men the people listen to.

Jettison the Old

To be sure, if the older understanding of religion is the right one, then multitudes of individual souls are perishing, and perishing eternally, for these men make no pretense of supplying the spiritual ingredients formerly considered necessary to a right relationship with God. What they offer seems so right, so "relevant," so good. It frankly and admittedly includes none of the ingredients previously considered necessary, so somebody could be wrong. Who?

What if they are right? Then we

(Cont. on p. 23, col. 1)



EDITORIALS

Re: Church Strikes and Boycotts

Just about the time you think you have seen everything, something new comes along to give you new shock.

Latest shocking development in the Church scene is the movement to enlist the official support of the Church in boycotts, picketing and other pressures being exerted by the "have nots" against the "haves" in society.

The story of one such demonstration, by Presbyterians against the Eastman Kodak Co., is told by Dr. Bell in his column on the opposite page of this issue. Notice that the people on whose behalf the Church was called to picket were not necessarily Christians. No. The Church merely considered that its mission was to decide between two contending factions in a business dispute, and join the picket lines across the nation against one faction.

The favored faction in the Kodak dispute had been formed through a "community organization" effort of Saul Alinsky, radical organizer of minority groups to wield power in the attainment of social objectives.

This concept of "community organization" has been taken up by the Board of Church Extension of the Presbyterian Church US (Southern). A recent publication of the board (reported in the Jan. 11 *Journal*) suggested that "community organization" might be one phase of the Church's mission. And at Austin Seminary, March 8-10, the board will join in sponsoring a seminar on "community organization" with experts in the field to guide the conferees.

Presumably this may lead in due time to a Southern version of the demonstration against Kodak.

Another organized effort in the

field of boycotts is called "Project Equality." This movement is getting favorable notice in various Church papers, such as the *Cumberland Presbyterian* (Feb. 21 issue), and is recommended to the Presbyterian Church US by the denomination's Council on Church and Society (the old Committee on Christian Action which brought the matter of civil disobedience to the General Assembly). Under "Project Equality," the Church would sponsor an official boycott of business establishments that did not practice "fair employment."

Happily, the first presbytery to consider "Project Equality" (Nashville) turned it down on a 2 to 1 vote (*Journal*, Feb. 1).

For those who see the Church as an organization existing for the purpose of helping achieve certain needed social, economic and political objectives (in much the same way Kiwanis clubs work for the betterment of boys generally) these developments are a logical outgrowth of their concern.

But for those who still hold to the Scriptural mission of the Church, to win men to salvation in the Lord Jesus Christ, these developments must be viewed as radical departures from the assignment given the Church by her Lord.

(At the NCC General Board meeting, reported on p. 4 this issue, a prepared pronouncement approving boycotts was withdrawn by the sponsoring department at the last.)

The WCC's Course

Last summer's World Council of Churches Conference on Church and Society received belated notoriety this winter when *Barron's*, a national business and financial weekly, front-paged a critical analysis of the conference with the headline: "The Gospel of Revolution/That's What the World Council of Churches is Preaching." The article was a reprint of one that appeared originally in the *U. S. A.* magazine, written by Alice Widener, the publisher. That New York periodical's editorial stance was described as "non-sectarian" and "strongly for free enterprise."

What riled the editors of *Barron's* and *U. S. A.* was the fact that the conferees called by the WCC (400 delegates from 87 countries, East and West, communist, socialist, and capitalist, Protestant, Catholic, Or-

Walk by Sight Only?

"The empirical method, based on observable data and open inquiry, has already won the day. . . . If the Church doesn't back up what it says with empirical data, it is doomed. The game is up. And the laity knows it already. I'm not saying this should be so, it is so."

This comment by Bishop James A. Pike during his appearance before the Christian Education assembly of the National Council of Churches in Dallas (*Journal*, March 1) was somewhat typical of the whole meeting. The Church representatives, attending to find out what should be their next direction in "Christian" education, learned that activism and humanism in social concern are the things to be gotten across in Sunday School.

The Bible points out that "we walk by faith, not by sight." Modern churchmen, who seem to have trouble taking the Bible at face value, insist that "guesswork," "prefabricated authority" and "blind faith" have no place in the Church, but rather "observable data and measurable facts." In other words, some feel they must walk by sight

because it is no longer possible to believe.

This is not Christian theology, despite the fact that it seems to be the NCC's line, and that it has become dominant in certain Church circles. A comment by Hubert W. Morrow, reprinted in *Concern* from the *Cumberland Presbyterian* might be appropriate at this point:

"The difference between John Dewey and (modern radical theologians) is that he made no pretense of calling his system Christian theology. Dewey had no objection to religion, provided it was seen as ethical humanism. In fact, he thought that religion aided man in his effort to achieve the good life. In my judgment, he was more intellectually honest in frankly advocating a naturalistic humanism than are the radical theologians in advocating similar views under the strange label of Christian atheism."

It probably would improve the spiritual health of the Church if its agencies could be persuaded to stop their blind following of such leadership as is provided by the National Council of Churches.

thodox, most of them laymen, some not members of any church) took a distinctly anti-free enterprise stance, and seemed to call for a world socialist economic and political revolution to be supported by Christians, even by violent means if necessary.

What chills our blood is not the prospect of world revolution (which is already underway in many parts of the world), but the proposal that organized Christendom be used as a totalitarian economic and political force. Biblical Christians have been laughed at for predicting on the basis of the prophecy of Revelation that one day the organized, apostate Church would link arms with a worldwide political power to accomplish a pagan, anti-God, anti-Christ dictatorship the likes of which the world has never seen. Reading the documents from the WCC conference shows that such a prophecy is not far-fetched.

Granted that the working papers of the conference are not official World Council of Churches dogma, and granted they will be studied by WCC member churches for further action at the WCC's Central Committee meeting this year and the General Assembly in 1968, it still stands out boldly and vividly what the people who were invited by the WCC to Geneva were thinking in their message to the churches. And that message was espoused to the world in the name of Christianity.

Economics and politics aside, the entire effort was thoroughly unBiblical, unspiritual, and unChristian. We reject such pronouncements because they are completely alien to the spirit and the facts of Biblical Christianity. Perhaps the WCC's Church and Society documents will shake dozing Christians who are unaware of what the WCC is doing, and rouse them to repudiate the leaders who have allowed their churches to go along with this kind of thing. If so, the *Barron's* front page salvo will have served a useful purpose. It should at least help professing Christians within the WCC orbit to learn what that body is up to, and how far away from the Head of the Church, our Lord Jesus Christ, it has charted its course. — From *The Sunday Times*. □

• • •
The commission of the Church is not to heal the sick, but to preach the Gospel. — JOHN R. W. STOTT.

A LAYMAN AND HIS CHURCH



Church Activists Have Gone Wild

Dr. L. Nelson Bell

In February United Presbyterians (UPUSA) were called on to join a community organization's "battle against Eastman Kodak, Inc.," by picketing the plants and offices of the company coast to coast.

The call was issued by the United Presbyterian Commission on Religion and Race. It was for a one-day picketing, Feb. 16, in support of FIGHT, a Negro community action organization in Rochester, New York. FIGHT, a Saul Alinsky organization of the "have nots" against the "haves," had "negotiated with the photographic firm in working out a recruitment, training and employment plan, but the plan later was revoked by the company," according to the Church's call.

Scheduled in Detroit, Los Angeles, San Francisco, Atlanta, Buffalo, Cleveland, Chicago and New York, the demonstration plan called for pickets to appear "in front of Kodak outlets or other appropriate locations between noon and 1 p.m."

We do not know how many Presbyterians appeared in response to this call from the Church's national headquarters. But if this is the "Christian" approach to racial and labor problems, then we certainly have misunderstood the Spirit of Christ.

Neither force nor coercion are compatible with the Christian witness. The Christian faith is directed to the hearts and minds of men through the persuasion of the Holy Spirit. It is possible to force men to follow a certain pattern. It is possible to use the power of coercion to secure conformity, but it is *not* the Christian approach.

Here we find an agency of the Church urging a course of action which put it on one side of a labor dispute in a "battle" against a business concern. The action is sure to generate resentment, tension and even strife. Any temporary gain will be offset many times because of the way used to attain the end.

Perhaps the Eastman Kodak Co. has been too slow in making use of

all available labor. On the other hand, some may be demanding "rights" for which they are not equipped. We do believe the Church in its eagerness to promote civil rights may have omitted an even greater duty — the promotion of a sense of responsibility which can only be attained by hard work.

By rushing in to promote picketing and demonstrations where Eastman has plants, it seems to this writer that this Church agency has gone far afield and as a result is in grave danger of losing influence at the point where it is most needed.

Nor is this an isolated incident. In various cities in America "Project Equality" is being pushed by some church leaders. In the Presbyterian Church US (Southern) "Project Equality" is being recommended to the Church's boards by the Council on Church and Society. This movement, in effect, promotes a boycott of those business establishments which do not employ Negroes in a proper racial balance with whites.

Rejecting the word "boycott" the supporters of "Project Equality" say it is "an affirmative use of the hiring and purchasing power of religious institutions to end employment discrimination . . . A preference in purchasing from those firms which offer true employment opportunity is also not necessarily a boycott." (We would like to see that evasive statement evaluated in a court of law.)

Here again we find activists urging the Church to use force and pressure to accomplish a potentially desirable end. Admitting with all our heart that great changes are needed in many places — changes in attitudes, opinions and actions — we believe it utterly unChristian for the Church to seek those ends by duress.

While many may think they advocate a righteous "involvement," many others regard these proposals as a complete misunderstanding of the nature and mission of the Church. □



SUNDAY SCHOOL LESSON

For March 19, 1967:

The Compassionate Saviour

Rev. Wick Broomall

INTRODUCTION. The events recorded in the final chapters of Luke's Gospel closely parallel what is found in Matthew 26-28; Mark 14-16; and John 13-21. However, each of these Gospels has its own unique way of presenting the basic facts of Christ's trial, crucifixion and resurrection. Each Gospel adds material not found in the others but does not contradict it.

I. EVENTS PRECEDING CHRIST'S TRIAL (22:1-65). The annual Passover had arrived. The Sadducees and Pharisees were united in their one determination to destroy Jesus. They had no doubt about the necessity for His destruction. It was the *how* that troubled them, for they feared the people, many of whom were from places beyond Jerusalem and thus not so much under the thumbs of the religious leaders.

Actually, these leaders had no intention of putting Jesus out of action until after the feast had passed and the crowds had dispersed (cf. Matt. 26:4-5). The unexpected treason of Judas precipitated a series of rash actions on their part.

A. The Treachery of Judas (vv. 3-6). Christ describes Judas as His "betrayor" (John 6:64, 71), "the son of perdition" (6:70; 17:12), and "a devil" (6:70). Judas undoubtedly "perished" (17:12; cf. Acts 1:25). He could not call Jesus his "Lord" (Matt. 26:25). The betrayal of Christ was a necessary part of the divine plan; but the betrayer comes under the most awful judgment ever pronounced upon a man (26:24).

Judas afforded the religious leaders the most satisfactory solution of their problem, coming to them with a suggestion as to "how he might deliver Him [Jesus] unto them." Judas, having made a covenant with them, "began seeking a good opportunity to betray Him to them apart from the multitude" (v. 6 NASB).

B. The "Upper Room" Identified (22:7-13). Peter and John, two of Christ's most trusted disciples, are

Background Scripture: Luke 22—23

Key Verses: Luke 22:39-42; 23:33, 34a, 39-46

Devotional Reading: John 17:1-11

Memory Selection: John 10:17-18

dispatched to the house, supernaturally identified by Christ, where Christ is to eat the Passover with His disciples.

1. *The literal Passover.* This was instituted at the exodus from Egypt (Ex. 12) and celebrated annually during the Old Testament age. Jesus attended at least three Passovers during His earthly ministry (John 2:13; 6:4; 11:55), and was crucified at the time of the last of these Passovers.

2. *The spiritual Passover.* This is the "Lord's Supper" which the Lord instituted on the night of His betrayal (Luke 22:14-20; cf. Matt. 26:26-29; Mark 14:22-25; I Cor. 11:23-25). This Supper now supersedes the Old Testament Passover, which was "imposed until a time of reformation" (Heb. 9:10) introduced by the new covenant. Apart from the animal sacrifice, the basic spiritual truths of the Passover are carried over into the Lord's Supper.

3. *The typical Passover.* Christ died on the cross at the time the Jews were observing their Passover. Thus Christ became "the Lamb of God that taketh away the sin of the world" (John 1:19). Typically, therefore, "our passover hath been sacrificed, even Christ" (I Cor. 5:7 ASV).

4. *The apostate Passover.* Those unbelieving Jews who continued to observe the literal sacrifice in the Passover after Christ's death did so in utter unbelief. Their animal sacrifice was a sacrifice unwarranted in view of the fact that Christ's "once-for-all" sacrifice had abolished

forever all animal sacrifices (Heb. 9:24-26).

5. *The eternal Passover.* Christ appears to allude to such a Passover in the statement that He will not partake of it "until it be fulfilled in the kingdom of God" or "until the kingdom of God shall come" (Luke 22:16,18), which would seem to be a reference to the eternal kingdom of God (II Tim. 4:1, 18; Heb. 11:16; 12:22).

C. The Lord's Supper Instituted (22:14-38). It should be remembered that all of John 13-17 comes at this particular time.

1. *The covenant.* This is the transition point where the Old Testament era ends and the New Testament era begins. The "new covenant" announced by Jeremiah (31:31-34; cf. Heb. 8:8-12) is introduced and memorialized in the Lord's Supper. The interpretation of this transition is given in Heb. 9:1-10:25. The new covenant, like the old one on Sinai (Ex. 24:8), is ratified and sealed in blood, even the blood of Christ (Luke 22:20; I Cor. 11:25; Heb. 9:15). However, the Lord's Supper, in contrast to the Passover, uses "the fruit of the vine" instead of the blood of an animal in its memorial feast.

2. *The contention.* While Christ was thinking of His approaching death, the disciples were thinking of their place in the earthly kingdom they thought would soon be realized in Jerusalem. Christ called their attention to the difference between position in the Gentile world and position in His kingdom; the example He set before them as one who serves as a servant; and the spiritual nature of the kingdom that He has appointed for them to serve in (cf. Rom. 14:17).

3. *The denial.* Only Luke records Christ's concern for Peter. Satan attempted to nullify Christ's mission by attacking Judas, whom he conquered; Peter, whom he sought but who was rescued by the intercession of Christ; and Christ, whom

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he sought to overthrow. But Satan was himself overthrown by Christ's resurrection (Mark 3:27; John 12:31; 14:30; 16:11; Heb. 2:14-15).

4. *The change.* It appears that the disciples misunderstood Christ's words of exhortation. He quotes Isa. 53:12 as fulfilled in His being "reckoned with transgressors." Even for a few moments He and His disciples, armed with two swords, would appear as lawless men. But the swords play only a minor part (vv. 49-51) in the drama about to unfold. They would need a more important sword (Eph. 6:17).

D. *The Prayer in Gethsemane* (22:39-46). This took place around midnight, probably accounting for the sleep that fell upon the disciples. This event reminds us of: the weakness of our common human nature (the sleeping disciples); the need of prayer in our Lord's earthly life (cf. Heb. 5:7-10); and our Lord's human weakness as man. The prayer also shows our Lord's utter submission to His Heavenly Father's will, the ministry of angels ("an angel from heaven strengthening him"); the use of symbolism ("remove this cup from me"—the "cup" representing His approaching death); and the need of prayer as a safeguard against temptation.

E. *The Arrest of Christ* (22:47-53). The time of this event is somewhere between midnight and 3 a.m. Judas identifies Jesus with a kiss. Christ identifies Judas as His betrayer. One of Christ's disciples uses his sword to cut off the ear of the servant of the high priest. Christ immediately restores the ear. Christ rebukes the people for coming out against Him as a robber. This significant statement explains the whole transaction: "this is your hour and the power of darkness." It was literally dark and it was spiritually dark in the souls of these people.

F. *Peter's Denial* (22:54-62). Look at Peter in the hours before sunrise: 1) his boastfulness (v. 33); 2) his "following Jesus afar off"; 3) his sitting with Christ's enemies; 4) his threefold denial of Christ; 5) his remembrance of Christ's words when Christ looked at him; 6) his bitter weeping in repentance.

G. *The Mistreatment of Jesus* (22:63-65). These indignities (cf. Matt. 26:67-68; Mark 14:65) were utterly unjustified. Christ had not yet been tried nor found guilty. These brutalities against the person of Jesus expressed the venom and

malice bursting out of the Jewish leaders ("the chief priests . . . and elders," v. 52) in their hatred and vindictiveness against Christ.

II. THE TRIALS (22:66-23:25).

The ecclesiastical trial at sunrise was held in the Council where the Sanhedrin, highest official body among the Jews, met. They wanted to know if Jesus was "the Christ," (Messiah). Christ affirmed the prophecy that He would sit at God's right hand. To their further question whether He was indeed "the son of God," Christ replied "Yes, I am" (NASB). All that was now needed was Pilate's sentence.

At the civil trial, every principle of true jurisprudence was flouted. The Jewish leaders were so insanely determined to get a sentence of death against Jesus from Pilate that they accused Jesus of treason against Caesar and charged Him with sedition. In all this they used passion instead of reason.

Pilate yielded to the Jewish mob after affirming three times that Jesus was innocent and he tried to evade his responsibility by passing Jesus over to Herod. He threatened to chastise Jesus, even though innocent, to appease the Jewish mob. Pilate sentenced Jesus to death and substituted a known murderer for release in the place of the innocent Jesus.

History's verdict on this trial establishes the guilt of the Jewish people (Acts 3:13) and the participating guilt of the Gentile world (Acts 4:25-27). History also shows the perfect innocence of Christ (I Pet. 1:18) and the predestinating plan of God to overrule evil for good (Acts 2:23; 4:28; I Pet. 1:18-20). A murderer was released in place of Christ (Acts 3:14) and the entire affair was lawless (Acts 2:23).

III. *THE CRUCIFIXION* (23:26-49). The most touching scene in all of history is the Son of God being crucified for our sins.

A. *The Journey to Calvary* (23:26-31). Simon of Cyrene is commandeered from the crowd to bear Jesus' cross. Christ reminded the wailing women that they should be weeping for themselves, for great judgments would fall upon them in "the days that are coming"—a direct allusion to Jerusalem's destruction by Titus, A.D. 70.

The reference to "the green tree" in verse 31 probably calls up the

greater destruction that will befall the rebellious nation later.

B. *At Calvary* (23:32-49). One of the two other men crucified with Christ repented and was saved, the other apparently went to hell. Only Luke records this conversation between Christ and the thieves.

Again Luke records the words from the cross. The first expresses forgiveness, the second conveys assurance, the third implies submission.

The rulers and the soldiers were so filled with venom that, even while Christ was dying on the cross, they could not stop their scoffing and jeering.

The inscription on the cross stated that Jesus is "the King of the Jews." This was obnoxious to the Jewish leaders, but Pilate insisted that it remain just as he put it (John 19:21-22).

A supernatural darkness prevailed from noon until 3:00 p.m., emphasizing the darkness of men in sin. The rent veil in the temple symbolically illustrated that the Old Testament period of sacrifices in a literal temple was over. Christ had entered the heavenly sanctuary with His own blood (Heb. 9:23-28).

At the foot of the cross, a Gentile centurion expressed his faith in Jesus Christ as God's Son (cf. Luke 7:2-10). Undoubtedly a large number of people did not participate in putting Jesus to death. Many of these humble believers were women. Faithful women were last at the cross and first at the grave.

IV. *THE BURIAL* (25:50-56). Joseph of Arimathea, a righteous and rich man (Matt. 27:57; cf. Isa. 53:9), requested the body of Jesus. He placed it in a tomb "where never man had yet lain." The women, observing where the tomb was, returned to their homes to prepare spices and ointments. ☐

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YOUTH PROGRAM

For March 19, 1967:

Running the Christian Race

Rev. Robert R. Davis

Scripture: Hebrews 12:1-3

Suggested Hymns:

"Guide Me, O Thou Great
Jehovah"
"He Leadeth Me"
"I Am Thine, O Lord"

PROGRAM LEADER'S INTRODUCTION: In the Book of Hebrews we see the Christian life compared to the marathon race of the Olympic Games. The first readers of this letter were well acquainted with the marathon race and the rigors that went with the training for these gruelling twenty-five mile cross country runs. Reading Paul's words would convince them that the Christian life was not something to be taken lightly, but was in truth a tremendous challenge to live lives pleasing to the Lord.

FIRST SPEAKER: No athlete ever performs his championship skills in private. The marathon runner knew that every eye was upon him and that his every move was being watched. He was surrounded by people who watched and judged his performance. He not only had to do his best to please himself, but also for the fans who came to watch him.

The writer of Hebrews expressed it in this way: "Wherefore seeing we also are compassed about with so great a cloud of witnesses . . ."

Sometimes people say, "I will live my own life. I will do what I want. What I do is no one's business but my own." But can we really live only to ourselves?

The poet wrote, "No man is an island," and the Bible says, "No man liveth unto himself." We who are Christians have a responsibility to

represent the Lord Jesus Christ in our actions. When we become Christians, we become "sons of God"; and with this belonging to God's family comes the responsibility to live worthy of the family name. Just as an athlete has to be fair and honest so that he will not bring discredit to the school or organization that he represents, so we must be Christ-like so we will not bring dishonor to the Lord we represent.

People watch us and judge our conduct. Our lives sometimes influence them toward or away from Christ. This is the Christian's combined burden, responsibility, and opportunity. A poet expressed this thought for us:

"We are the only Bible the careless will ever read;

We are the sinner's gospel, we are the scoffer's creed.

We are the Lord's last message, given in deed and word.

What if the type is crooked?

What if the print is blurred?"

As people watch your life, does it truly reflect Christ?

SECOND SPEAKER: The marathon runner trained in an unusual way. To prepare himself for the rigors of the marathon run, he tied weights to his thighs, back, and arms. He then ran a short distance with these weights and the extra effort helped him to build his wind and endurance for the twenty-five mile race.

But when the big day of the race came all practice weights were removed. The runner would not race burdened down with the unnecessary weights. How foolish it would be for all of the runners to be at their starting blocks, slim and trim

in their uniforms, but with heavy weights holding them down!

The writer of Hebrews says that now the supreme race is on. Therefore, "Let us lay aside every weight and the sin which doth so easily beset us." Many people in that day as well as our own were trying to run the Christian race held down and held back by "weights and sins."

What are the sins that hold a Christian back? They are those things against God that are mentioned in the Bible. Some are sins of commission or sins that are committed by breaking God's law. There are also the sins of omission or those ways we sin by failing to do the good things we should do. The more of these sins and shortcomings we permit or fail to get rid of, the more we will hold back in running the Christian race.

There are other things that can hold us back, the apostle Paul called "weights." "Weights" are those things that may not be specifically mentioned in the Bible, but yet are the things that a conscientious Christian should avoid. These things hinder our Christian testimony and ruin the tendencies of our personal relationship with Christ. We must be willing to rid ourselves of any weight that holds us back in living for Christ.

THIRD SPEAKER: Since the races were over such a long distance, the runners would often get tired and slow down. Often the race was won by a slower runner who had enough endurance to keep running steadily to the very end.

We Christians must have endurance too. "Let us run with patience the race that is set before us," said Paul. The word patience means steadfast endurance or to keep going on regardless of circumstances.

Many times our Christian life gets hard. Often we are ridiculed for the stand we take for Christ. It is not easy to be a steadfast Christian, and sometimes our particular cross becomes heavy. We become

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spiritually weary and would like to give up.

We should never slack off or let down, even at the hardest time. We should, like the runner, keep on going in our Christian life. We should run the Christian race without slowing down or stopping. We must ever keep on going with steadfast endurance.

FOURTH SPEAKER: The marathon races in the early Olympics were often held cross-country. The runners were taken to a starting point and told to get to the finish line, wherever it was, as quickly as possible. This meant that they had to run through forests, ford streams, and sometimes even cross mountains in their twenty-five mile run.

The runners ran with their eyes fixed on some distant landmark such as a mountain or village. They ran straight for this point. This was done so they would not run off

course and waste steps by running in a zig-zag pattern.

We Christians are to run our Christian race of life with our eyes fixed firmly on a goal, too. Paul says we are to run, "Looking unto Jesus the author and finisher of our faith."

Our goal is the Lord Jesus Christ. To fix our eyes on anything else, no matter how noble or great that thing may be, would be to veer off the course that is set for us.

That is why it is so important that we catch a fresh glimpse of Christ daily in our devotions and personal meditations. Our goal should be as Paul's when he said, "That I may know Him, and the power of His resurrection."

PROGRAM LEADER: In this lesson we have compared the runners in a marathon race and Christians in the Christian race of life.

In closing let me challenge you

with this question, "Are you running in the race today?"

Many times young people say, "I am not much of a Christian now; but when I get through school, or when I get to college, or when I get my first job then I will really get into the Christian race and make my life count for the Lord."

If you are a Christian, you are in the race now. When you accepted Christ as your Saviour you entered the race. You do not start living the Christian life in the future: you live for the Lord now.

Remember you are a living testimony for the Lord Jesus Christ; therefore cast aside those weights and sins which hold you back in your Christian life. Catch a new glimpse of the Saviour and His will for your life, and run steadfastly and constantly toward the goal of the high calling of God in Christ Jesus.

Closing Prayer.



WOMEN'S WORK



Supplementary Circle Bible Study *April: A Man Up a Tree* Manford Geo. Gutzke, D.D., Ph.D.

Luke 19:1-10

"And he sought to see Jesus who He was . . ."

This is what Luke tells us about the little man in the crowd who is the subject of our study this month. His story, a perfectly natural one, is the classic example of a man being saved by the Lord Jesus Christ. We want to look at the story with our own salvation in mind.

The story itself is simple and well known. On a certain day the Lord Jesus passed through Jericho on His way to Jerusalem. His disciples were with Him, and a crowd from the city accompanied them through the narrow streets. This man Zacchaeus, who was a competent man in his field, successful in his profession and important in the community, "sought to see Jesus who He was."

Evidently Zacchaeus had heard of Jesus of Nazareth, the Prophet from Galilee. He had heard the testi-

mony of people who knew the Lord Jesus and who had heard Him teach and had seen the miracles He did. We do not know what was passing through the mind of Zacchaeus, but we are told one thing about him: *he was determined to see the Lord Jesus for himself.* I mention this as an important thing, because it is important to what followed. A significant part of the story of Zacchaeus is that he had a persistent desire to know the truth about Jesus Christ personally, for himself.

But Zacchaeus confronted a very practical problem. He could not see the Master because he was short of stature, and he could not get close because the crowd was dense. So he ran ahead of the procession and climbed up into a sycamore tree, from which vantage point he could see. You could certainly say about this man that he was per-

sistent!

How easy it would have been for Zacchaeus to say to himself, "It's just impractical. I would like to see Him, but obviously I cannot. I am short and the crowd is too dense. Oh well, another time."

Have you ever known people who were turned aside from seeking after the Lord Jesus by just such practical considerations? How often some personal difficulty in making arrangements, or some unfavorable circumstances, come between a seeker and salvation! I have heard people say, when invited to hear some evangelist, "I'd be glad to go but it just happens that this week I have some special work at the office that needs to be cleaned up." Or, "Of course I would be glad to go, but I have already made plans to do something else."

How easy it is to make excuses! And the reasons we use for avoiding contact with Jesus Christ are so

very reasonable! After all, we cannot do everything, and there isn't enough time to go everywhere we need to go. What does it add up to? We manage to do what we want to do. It is true that there are only so many hours in a day, but we manage to spend those hours doing *something*, and the things we do are chosen to be done. Thus, when we decide that we will do one thing and will not do another, we are making a "value" decision, deciding that one thing is important and that another is not.

I am dwelling on this point because it is important to our story. As far as Zacchaeus was concerned, the important thing that day was not his business appointments but his desire to "see Jesus who He was." This was the most important thing that day and he let nothing stand in his way.

In our own situation it might frequently be asked, "Do we really want to know?" When we make our excuses for not reading the Bible, do we really want to know? When we say we do not have time to attend those special services, or even the regular services of the church, do we really want to know? When we put off the decision to receive Jesus Christ as our personal

Saviour, do we really want to know Him? Are we not really indicating what we consider to be the important things to us when we indicate we have no special time for Him?

The Lord Knew Him!

The next thing we should notice is that when the Lord Jesus came to the place where Zacchaeus was perched in the limbs of the tree, He stopped, looked up and called him down . . . and by name!

I wonder if we can feel the surprise that must have been in the heart of the publican in that moment? He could not have had the remotest idea that the Teacher would see him there in the tree. But to *know him by name!*

Do you think this was just a chance selection by the Lord Jesus, of someone with whom to have lunch that day? Do you think that He took him by random?

I think not. He who knows what is in the hearts of men knew what was in the heart of Zacchaeus. Knowing his hunger, Jesus Christ called him down and told him that He would eat with him that very day.

It would be a proper deduction to say that the soul that truly wants to know the Lord Jesus Christ will be recognized and will be called in to fellowship with Him.

The Lord knew Zacchaeus, and the Lord knows you just as He knows me. He knew where Zacchaeus was, just as He knows where we are. He knows what Zacchaeus wanted, just as He knows what we want. He acted to accomplish His Father's will with respect to Zacchaeus just as He will act to accomplish His Father's will with respect to us if we want Him.

This Is The Day

He said to the publican, "This day I must abide at thy house." This statement is worth picking up to look at by itself.

"Today." The word calls for an immediate, prompt response. The time of decision is *today*. I am reminded of a fine Mexican layman with whom I was talking on a trip to Mexico several years ago. He was asking when we were planning to begin some program and I replied, "Soon." He looked at me and said, "Don't say, 'soon.'" Then he added,

"Today is the day of the Holy Spirit."

How true! Whenever we reach the point where our spiritual experience *could* begin, that is the point where it *should* begin. To meet the Lord Jesus Christ it isn't necessary to make long preparation and wait for an appointment. He is always waiting and at the moment of decision He comes in. *Right now* He is ready. Is this the day of decision for you?

And then, "I must abide at thy house." How very personal! "I . . . thy." A face to face relationship. Today the Lord Jesus wants to come . . . to you, personally.

Zacchaeus had no idea that he would be noticed. And the thought that the Master would come into *his* house never would have occurred. What a privilege! And the privilege is ours, too, if we will but open to receive Him! As Zacchaeus was immediately obedient, so we, too, must be immediately obedient. When the heart is touched by God, the time becomes *now*. At once. Without delay.

I think that Zacchaeus had no idea how ready he would have been to have such a thing happen to him. Had he even thought of it he would have dismissed it from his mind as quite impractical. But when Christ Jesus spoke the doors of reception flew open and he hastened to welcome Him.

Some Criticized

We don't want to overlook the fact that there were some standing by who criticized the Lord Jesus, saying that He "was gone to be guest with a man who is a sinner." But that was to be expected. Any time the Lord works there will be those to criticize. It is a common human characteristic to belittle anything that one does not want for himself. We are prone to condemn that which is unattractive to us.

When men criticize the Church it is likely because they don't want to become part of it. They criticize Gospel preaching because they don't believe it. They condemn Gospel evangelism because they have no desire to be evangelized.

Criticism may be helpful and just. But criticism is always a sign that you do not approve the thing criticized. Were you critical of those who organized a Bible study in church? It may indicate that you do not per-

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sonally want to study the Bible.

Notice that when the people criticized the Lord Jesus Christ, He answered not again. This is very important. It was characteristic of the Lord Jesus that when He was condemned He "opened not His mouth." And it also was characteristic of those who walked with Him. Remember the story of Mary and Martha and the criticism of Martha because Mary was not as busy as she? Mary did not defend herself. And when Judas criticized Mary for spending all that money on precious ointment to pour over the feet of the Lord Jesus Christ, again she did not defend herself.

We can expect to be criticized when we act in response or obedience to Christ. That is the way of the world. It is the way of those who do not understand, who do not want to know. But the Lord said, "Blessed are the meek . . ." And the meek are those who do not retaliate when they are attacked.

The Fruit of Salvation

In our story the very next thing reported (v. 8) is that Zacchaeus stood and said, "Behold, the half of my goods I give to the poor . . ."

We should not think this was the first thing Zacchaeus said when he got inside the house. Let's give the Lord time. They went to the house to dine. Let's understand that they spent time around the table and there was conversation. What sort of conversation? Surely the sequel to the astonishing events of that day would be that the Lord Jesus would show Zacchaeus the answer to his questioning. He would show him Who He was.

Having met the Lord and understanding the will of God for his life, the response of the publican was the glad response of every believer who has repented and has found forgiveness in the grace of Christ—he showed that regeneration had actually taken place by revealing a new attitude towards the things he possessed.

When regeneration takes place—when we are "born anew" by the power of the Holy Spirit touching our repentant hearts—of a sudden our sense of values changes and a holy desire to live a new life takes over.

It was not Zacchaeus' ordinary procedure to give half of his income to God, or to restore four-fold to

anyone he had injured by his conduct. But this was his firm intention once he had come to a personal knowledge of the Lord Jesus Christ. And we can be sure that in that intention he had the blessing of God and the grace of the Spirit.

We must not miss the fact that Christ Jesus endorsed the intention expressed by the publican. "This day," said the Lord, "salvation is come to this house forasmuch as he also is a son of Abraham." The remark meant to convey not only approval of what Zacchaeus promised to do, but the thought that such a promise could be taken as a firm indication that something precious had happened in his heart. "He also is a son of Abraham" means that such a change put him in the line of the true sons of Abraham, as are all who receive Jesus Christ.

The Son of Man had come to seek and save that which was lost. And what happened in the case of Zacchaeus will happen whenever Christ Jesus deals savingly with any person. That person is changed. Temporally and eternally.

* * * *

Dr. Gutzke is retired professor of Biblical Exposition at Columbia Seminary, Decatur, Ga., and broadcaster of "The Bible for You." This study is available on tape recording, No. 66-2 (April-September lessons), \$4.00 postpaid. Set of two tapes for the year, \$8.00. Write, The Bible for You, Box 15007, Atlanta, Ga., 30333. ☐

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Friends? Yes!

You proved it to us. In a space like this two weeks ago we suggested that you could introduce us to some of your friends who haven't met the Journal yet. And the mail started coming in! Recipients of those new subscriptions wrote to ask why they had not been introduced to us long before.

A good number of friends introduced five of their friends to us (for the special rate of \$12.50). Some sent \$3 to introduce one. We were glad to hear from all of them. But we didn't hear from enough to convince us that we've met all the Presbyterian and Reformed people who want to be introduced to us. Have we heard from you?

The Presbyterian Journal
Weaverville, N. C. 28787



BOOKS

JOHN WESLEY, by Basil Miller. Bethany Fellowship, Inc., Minneapolis, Minn. Paper, 140 pp. \$1.50. Reviewed by the Rev. A. Culver Gordon, pastor, United Presbyterian Church of Paterson, New Jersey.

This is an excellent brief treatment of the life of the founder of Methodism, the man who said, "I look upon the world as my parish." It may be read with profit by any lay or clerical person for it tells how a man found the God of the Bible for himself in a day of social evils and of ecclesiastical torpor. Here is his description of the Methodist movement, "Our main doctrines, which include all the rest, are repentance, faith and holiness. The first of these we account as it were the porch of religion; the next the door; the third, religion itself."

Such a life and work is instructive for us today in tracing his attitudes toward the established church, the social evils, the claims of learning and scholarship, the au-

thority of the Bible ("At any price give the Book of God!") the need of organization, and his central thrust in preaching. "This doctrine of salvation by faith to which the Spirit bears witness," writes Miller, "became the rallying cry of the new movement." (From this came attacks on social evils, e.g. anti-slavery legislation under Wilberforce.) It is this view he shared with Whitefield and which was the source of their strength, and not their opposing views on election.

We commend this book and wish for it a wide reading. ☒

THE SUFFERING SAVIOUR, by F. W. Krummacker. Moody Press, Chicago, Ill. 440 pp. \$4.95. Reviewed by the Rev. George H. Kirker, pastor, Knox Presbyterian Church, Cantonment, Fla.

During the middle of the nineteenth century, the German theologian, F. W. Krummacker, delivered this series of Lenten meditations to

his congregation. He enlarged upon his portraits of the passion, and committed the same to writing, and the first edition in German appeared in 1854. In 1856, the first English translations were offered in Edinburgh bookshops. For over a century now this classic portrayal of our Lord's passion has been regarded highly as it has been republished on several occasions. The present edition is one in the series of Wycliffe Christian classics, and the high place accorded it is obvious to even a casual reader.

The writer tells of the love of Christ for sinful men, and his redemptive work on their behalf. He insists on the love of Christ as he tells how Christ reconciles his Father to the gullible dupes of the Adversary. Krummacker makes clear his devotion to God and his ability as a man in this work. He was regarded by many as the most outstanding preacher of his generation, as he served as court preacher in Berlin over a period of years. His thought is lucid, engaging, and edifying.

The Suffering Saviour offers the redeeming Lord to the hopeful believer who has access to this vol-

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ume on the passion of Christ. The introductory chapter, which is biographical, is written by Wilbur M. Smith. ☐

If—from p. 13

are called to join hands with all others of every faith. You will, however, have some difficulty doing this with some faiths, such as that of the orthodox Jew. He knows what he believes and he is convinced he is right. He discriminates. He simply won't join hands with just anybody.

But join hands with whomsoever will have you. Join with Islam, with the Universalist, with the Scientist, with the Witnesses. If these men are right it would be a blunder *not* to join hands with anyone and everyone. In any case, it could not possibly make any *eternal* difference, one way or the other.

What if they are right? If they are right then move to overthrow the government. Get rid of despised patriotism. Get the Bible and prayers and all other vestiges of "archaic religion" out of public life. Tear down all symbols reminding the people they have a religious heritage. Don't insult one segment of the population by forcing them to reckon their history in unacceptable terms, such as Anno Domini nineteen hundred and sixty seven.

Crash the sledge of destruction against the rock upon which the Church has been built. Embrace everything new, morality, politics, economics. But don't spend too much time on a new theology. That is fluid, changeable, impermanent and the next version will be out just as soon as the reverend doctors finish their new book.

What if they are right? If they are right you might as well throw away your Bible unless you want to keep it for the purpose of scanning it every once in a while to see if it offers any suggestions attractive to you. It's of no authoritative value, of course, as it simply represents the "witness" of an ancient people who saw things in a "primitive" way. You must come up with your own "witness" for your own day and you have the right to determine the value of things, just as they determined the value of things for their time.

What if they are right? If they are right you can quit the church you have been attending. After all,

there are better restaurants down town. There are better places to dance in the clubs. There are better clubs doing better humanitarian work under government auspices. There are better schools teaching better truth based on better science.

What if they are right? If they are right you had better get yourself a good psychiatrist to calm those nagging feelings of guilt, for there is no such thing as sin against a holy God and certainly no "relevant" help in the forgiveness of sins.

What if they are right? If they are right then the Bible is in error. And if the Bible is in error then there is no need to speak of God as dead for He never existed. And it is pure hypocrisy to speak of a Son of God, or a Holy Ghost. Or a Church. Or heaven. Or hell.

But, glory be to God, they are wrong and not right! The Lord God Omnipotent reigneth. He is on His throne, Creator and Sustainer still of all His creation.

Glory be to God, they are not right! We have God's own revelation of Himself, His holy Scriptures, given to us from His hand. They are true and we can bet our lives on them. Line for line, jot for jot, tittle for tittle, God's Word is true.

Glory be to God, they are not right. It still is true, despite their denial, that God so loved the world that whosoever (including me) believeth in His only begotten Son whom He sent into the world will

be saved and have everlasting life. I still may, despite their denials, be born again, regenerated, redeemed, sanctified and glorified through adoption and the work of the Holy Spirit making me more and more like unto the Son.

Jesus Is Lord

Jesus the Christ has ever been God, was God in the flesh, and is God seated on the right hand of the Almighty on high. He died on the cross for my sins, and for the forgiveness of men who put their trust in Him.

The Church is His Body, His called ones out of the world. She will not fall though the very forces of hell batter her from now until Jesus comes again.

Her mission is exactly the same as it was on that day that our Lord Jesus Christ physically and literally ascended, namely, to win the lost to God through faith in the Saviour and through Him alone. Her mission is also to nurture those who have been won and send them out to win others who have not yet been won and who are lost until they have been won.

Glory be to God! "There is a way that seemeth right unto a man, but the end thereof are the ways of death." We know it and we can strive for the way of God which is that of the faith—once for all times delivered unto the saints. ☐



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The Problem Is Doctrinal

The fundamental problem is doctrinal; the question of doctrine must come to the center, where it belongs. We can't lose sight of this when we come together to talk about moral issues, social action, and similar questions. There are some words that are going to have to come back—words like orthodoxy, dogma and heresy. There *is* such a thing as a heretic!

—Stuart P. Garver
in *Christian Heritage*

S. S. LESSON AND YOUTH PROGRAM FOR MARCH 26

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MAILBAG

OPPOSES U.S.-R.C.A. UNION

In the *Journal* for February 1, on page 3, you write of "the Proposed Form of Government for a Presbyterian Reformed Church in America, the book of church order suggested for the Church that *will be formed* out of the merger of the Presbyterian Church US and the Reformed Church in America."

It seems to me that it would have been more in accord with the facts, and have included less of propaganda, if you had said something like, "which is *proposed* to be formed out of . . ." Apparently you have been wishing for some time

that such a merger will take place, but this *may* not be done — I believe that I am only one of a number who hope and pray that it will not be accomplished.

Your thesis has seemed to be that if we would unite with the RCA we could prevent union with the UPUSA. I think this is only conjecture, and not well supported. Our 12 men on the Committee of Twenty-four include men who have a long-time reputation for favoring UPUSA union. Who could believe that they would be promoting RCA union with the idea that it would prevent UPUSA union?

I believe it would be more accurate to say that if our sectional line is ever breached, we will be "soft touches" for almost any and every union that might be proposed. We are concentrated in the southeastern states. The RCA is scattered over 26 states, many of them far separated from our area. What real unity or cooperation could there be for us by uniting with a Church that spreads from Florida to the State of Washington (and into Canada)? It would then be a "national Presbyterian Church" and the ink on such a union as US-RCA would hardly be dry before the advocates of UPUSA union would say, "Now we have two national Presbyterian churches; surely we don't need two; let us give to the world a witness of union in Christ, end the farce of two churches, and get into just one." I note that the proposed Book of Church Order for an RCA union provides that further unions can be voted by 2/3 of the presbyteries (rather than our present 3/4) and many of the 2/3 would be far from our present area.

In the same issue of the *Journal*, page 4, is this: "Churchmen across America have been urged by the President of the NCC . . . to protest the renewal of a \$40 million bank credit to the government of S. Africa. . . . There were 30 signers. . . . Among them were the Rev. Marion de Velder, stated clerk of the RCA, and the general secretary of that denomination's Board of World Missions, the Rev. E. M. Luidens. . . ." Surely, we already have too many ecclesiastical meddlers in our own Church, without linking up with more!

—(Rev.) W. A. Gamble
Jackson, Miss.

the PRESBYTERIAN JOURNAL

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THIS WEEK—

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With the world plunging toward its final moment, each man must decide where to stand. By Rev. Andrew A. Jumper

Adopt 'Project Equality'? 9

A leading layman's analysis of a program that churchmen are being asked to back. By T. H. Mitchell

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THE PRESBYTERIAN JOURNAL, a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered to the saints, published every Wednesday by the Southern Presbyterian Journal Co., Inc., in Weaverville, N. C.

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SATAN IS WORKING

As usual whenever the *Journal* arrives at our home I sit right down and read it from front to back.

I want to thank you for Harry Savacool's article, "When, If No Now," in the February 15th issue. I know how important it is to have Bible verses stored in your mind. Nothing can comfort as well as these.

I went through an experience at a Presbyterian church in Pennsylvania where both my husband and I were teachers in the junior department. I was forbidden by the minister to teach memory work to these youngsters.

For two and one-half months either the minister or his assistant managed to "drop into" my class each Sunday morning. Being a believer and knowing that the children must have this memorization I continued. Well, the summer came and the minister came and told me they had a replacement for me.

All I can say is Satan is really working in our organized religious orders.

—Mrs. John F. Bell
White Oak, Penna.

Amen.—Ed.

THIS AND THAT

Let me add a hearty "Amen!" in response to your editorial, "Needed: Convictions," which appeared in the Feb. 8 *Journal*. It appears that many of our present-day ministers can offer only "confections" in the pulpit when there is need for convictions. What their anemic social gospel needs is a good transfusion of the blood of Jesus Christ instead of the sugar water they've been injecting.

• The youth program in this issue (p. 16) represents something new for the *Journal*: an author serving time behind bars. When we received the program unsolicited from Mr. Simer, we entered into correspondence with him and discovered that his address is the address of the Michigan State Prison. We asked if he would mind this information being shared with our readers. He didn't mind. After being introduced to crime by his own father, Mr. Simer progressed with some degree of success until a \$22,000 check forgery caught up with him. Behind bars his life has taken a turn for the better. He tells us that through his writing of personal-experience stories (mostly about the futility of crime) and articles, he now pays more in income tax than he ever made legitimately in the free world! (His sentence will be up in 1974.)

• Speaking of the wheels of justice, we have been greatly impressed with the reason given by most Representatives for voting to unseat Adam Clayton Powell. Public pressure, they report, was overwhelmingly on the side of putting the Harlem Congressman out. We have wondered what this episode indicates about those church leaders (and the Pres-

I saw the appeal for help in locating certain books. For my own part, any help in locating a copy of *Christ and His Bride*, by Cora H. McClary, would be appreciated.

—Donald M. Green
Decatur, Ga.

MINISTERS

Alfred G. Severin from Overton, Tex., to the First Church, Leveland, Tex.

J. Lem Tittsworth Jr., from Wichita Falls, Tex., to the John Knox church, Dallas, Tex.

Robert Zap from the Reformed Church of America to the Andrews, Tex., church.

Calvin C. Klemt, has been received from the United Church of Christ by the Presbytery of the Southwest to be librarian at Austin Seminary, Austin, Tex.

Stuart H. Salmon from Overland, Mo., to the First Church, Earle, Ark.

Samuel D. McCammon from Norfolk, Va., to Tampa, Fla., as executive secretary of Westminster Presbytery.

Lawrence A. Wood from Saltillo, Miss., to Greenville, Miss., as associate pastor of the First Church.

J. H. Buzhardt (H.R.), from Ninety Six, S. C., to Bradley, S. C.

Sam C. Patterson has resigned as president of French Camp Academy, French Camp, Miss., and will, after June 1, 1967, be engaged in full-time evangelistic work. His address will continue to be French Camp, Miss.

Hugh Bradshaw from West Monroe, La., to the Hewitt Memorial church, Mansfield, La.

DEATH

Kenneth J. Foreman, 75, retired Louisville Seminary faculty member who formerly taught at Davidson College, died at Montreat, N. C., March 3 after a long illness.

ACROSS THE EDITOR'S DESK



bytery of New York) who applied pressure to suggest that the Protestants of America were overwhelmingly in favor of letting Powell keep his seat. (The National Council of Churches was spared public embarrassment when an official resolution in support of Powell was *not* passed by the General Board for lack of a quorum on the last day of its Chicago meeting—*Journal*, March 8.) We rather suspect that all up and down the ladder of ecclesiastical authority you can find, if you look hard enough, church agencies speaking for themselves only and not for anybody else.

• In his impressive article on new trends in the "mission" of the Church (p. 9) T. H. Mitchell wonders if there is any limit to "equality" once it is assumed that in religion there are no inequalities. The *Atlanta Constitution* has raised the same question editorially, while taking notice of the fact that Presbyte-

rian-owned Agnes Scott College recently turned down a Jewish applicant for a faculty position. Under a headline reading, "Tarnish on a Lustrous Name," the *Constitution* said, "All the shining things about Agnes Scott are tarnished by revelation of a musty rule requiring faculty members to be Christians. . . . the rule that recently barred an otherwise qualified Jewish applicant from the faculty contradicts the whole ecumenical thrust of modern Christianity." It appears to us that the editorial says more about a popular understanding of the word "ecumenical" than it does about Presbyterian understanding of what constitutes a Christian college. Replying to the criticism, the college's president, Dr. Wallace Alston, said his institution "does not inquire into the church attendance or denominational affiliation" of job applicants. It does ask "whether they support Christianity." □



Doctrinal Package Clears Presbyteries

PHILADELPHIA, Penna. — More than two-thirds of the presbyteries have now approved the proposed confessional package of the United Presbyterian Church USA. The controversial proposal has thus cleared the next-to-the-last hurdle before it becomes the law of the denomination.

Only enactment by the General Assembly in May remains before it becomes official.

William P. Thompson, stated clerk, said here that as of March 1 the required 126 of the 188 presbyteries had voted in favor of the overture sent down by the 1966 General Assembly.

Included in the package are new ordination vows for ministers and lay officers and a "book of confessions" including the new Confession of 1967. Presbyteries were required to vote on the overture as a

whole, and thus there was no opportunity to accept a part of the package and reject another part.

Although some 40 presbyteries have not yet voted on the proposition, the two-thirds vote approving it sends it directly to the Assembly. A simple majority vote there will thus complete the process of amendment of the Church's basic law.

The Assembly is scheduled May 16-24 in Portland, Oregon.

In commenting on the overwhelmingly favorable response, Dr. Thompson expressed gratitude for the "lengthy and careful study that has gone into the presbyteries' consideration" and for the "fine spirit that has been demonstrated by those who have taken part in the deliberations of the past two years."

Most of the debate has been concerned with the Confession of 1967, so-named because of the hoped-for

year of its adoption. The document does not replace the Westminster Confession of Faith as the official statement of the denomination's doctrine. Instead it joins the Westminster Confession and seven others in the "book of confessions," none of the parts of which will be a binding statement of the Church's faith.

In the new ordination vows officers will not state their acceptance of the confessions. Instead, they will pledge to study them and to perform their duties "under the continuing instruction and guidance" of the documents.

The nine historic statements which in the future will form the supporting background of the Church's activities range from the Apostle's Creed to the Theological Declaration of Barmen, in which a segment of German Protestantism in 1936 rejected Nazi control of the Church.

In addition to the Westminster Confession of Faith, the "book of confessions" also includes another product of the Westminster divines, the Shorter Catechism. But their Larger Catechism is not in the package approved by the presbyteries even though it has been one of the doctrinal standards of American Presbyterianism since the documents were adopted by the first American Presbytery early in the 18th Century.

Even though the confessional proposal was born in the UPUSA Church, that denomination will not be the first to officially adopt it. In its organizational assembly in January the new Presbyterian Reformed Church of Cuba adopted the proposal as its doctrinal basis.

(Editor's note: So the United Presbyterian Church USA is about to leave the family of Churches subscribing to Westminster, and in no longer being bound to any particular creed it, in effect, drops out of the family of confessional Churches. Logically, the action would seem to indicate that the time has come for the Presbyterian Church US to revoke that constitutional provision which has permitted "union" congregations with this body.)



THE CHURCH OVERSEAS

MEXICO — Four Presbyterian US missionaries were seated as "fraternal members" of the Presbytery of the South in the National Presbyterian Church of Mexico, during its winter meeting.

The new relationship between missionaries and the national Church includes all the responsibilities and privileges of membership in the presbytery with the exception of voting. It was placed in force at the request of the Cooperative Committee, a joint body composed of missionaries and nationals which has responsibility for oversight of mission work.

The four missionaries are, the Rev. J. Gary Campbell, the Rev. W. Rion Dixon, the Rev. Jimmie R. Hollandsworth, and the Rev. Edward H. Smith.

Two lay missionaries, Adger S. McKay and Edson Johnson Jr., were enrolled by the presbytery as "hon-

orary members."

This action marks another step in the direction of transferring total responsibility for mission work from the mission organization to the national Church.

JAPAN — A week of prayer service in Tokushima was jointly sponsored by Roman Catholics and Protestants from four denominations. Some fifty Christians gathered for each of the services, held in the Tokushima Christian Center, the Tokushima Catholic Church and the Immanuel Church of the Japan Episcopal Church.

The meetings were led by five ministers of the United Church of Christ in Japan (Kyodan), four ministers of the Japan Episcopal Church, two Roman Catholic priests and one minister of the Baptist Church.

High Churchmen Blast Claims of COCU

PELHAM MANOR, N.Y.—Claims that the united Church to be produced by the Consultation on Church Union (COCU or the "Blake-Pike" merger) will be "truly catholic, truly reformed and truly evangelical" are without basis, an independent Episcopal paper charged here.

Reporting on a study made by 30 Anglo-Catholic priests of the various parts of the COCU *Principles of Church Union*, the paper took strong issue with the "truly catholic" claim. With the largest circulation of the unofficial Episcopal monthlies, *The American Church News* is the periodical of the organization of "high church" advocates, the American Church Union.

COCU will not be "truly catholic" because its principles represent an almost complete departure

from Catholic and Orthodox fundamentals, the publication said.

"One of the necessary things for a Church to be a true part of the Holy Catholic Church is that it accepts the decisions of the ancient ecumenical councils, which include the Apostles' and Nicene Creeds, and that these be not only optional doctrinal statements accepted corporately, but that they be the statement of faith which every member of the Church is individually committed to believe," the COCU analysis contended.

The same failure to adopt the ancient creeds also leaves the proposed super denomination less than "evangelical" also, according to the analysis. It continued: "In the absence of a definite standard of beliefs for teaching, it is not likely that the new COCU Church would have much evangelistic force in its efforts to reach out for conversions.

Another reason for not qualifying for the "truly catholic" label, the paper contended, is that COCU worship services will not always include the Lord's Supper. Said the report by the Anglo-Catholics: "The Eucharist constitutes the Church and we cannot talk of forms of worship apart from the Eucharistic context."

It also took issue with the COCU view of the ministry and suggested that the "corporate act" in which clergymen would be committed to the new ministry would have little meaning.

Attacking the label, "truly reformed," the paper said it comes short of this because it represents "an almost entire break with the past and a new start."

The article published in the *News* is an abridgment of a "Guidelines" booklet on COCU which American Church Publications, 60 Rockledge Drive, Pelham Manor, N. Y. 10803 is selling for \$1 per copy. ☐

CME Church Becomes 10th COCU Participant

NEW YORK (RNS) — The Christian Methodist Episcopal Church, a 500,000-member denomination, has become the tenth Church to join the Consultation on Church Union (COCU).

Dr. David Colwell, chairman of COCU and pastor of the First Congregational Church, Washington, D. C., announced that a delegation from the CME Church would participate in the next meeting of the Consultation at the Episcopal Theological School, Cambridge, Mass., May 1-4.

The CME Church was formed in 1870 as the Colored Methodist Episcopal Church, but changed its name in 1956. Recently the Church has had merger talks with two other Negro denominations — the African Methodist Episcopal and the African Methodist Episcopal Zion Churches. Both are members of COCU.

Other participants in the Consultation are the United Presbyterian, Methodist, Episcopal, Evangelical United Brethren and Presbyterian US Churches; the Christian Churches (Disciples of Christ) and the United Church of Christ. ☐

THE CHURCH AT HOME



Education Board Aids Delta Ministry

RICHMOND, Va. — Recommendations of the new Presbyterian US Council on Church and Society regarding the controversial Delta Ministry (of the National Council of Churches) were adopted by the denomination's Board of Christian Education here.

In becoming the first agency of the General Assembly to give concrete support to the Mississippi project of the NCC, the board took three actions. It: 1) Contributed \$500 to the DM; 2) Instructed its Division of Church and Society to "interpret" DM to the Church; and 3) Directed the division to suggest ways in which local churches might participate in the work of the DM.

In a parallel action the division announced that it was contributing an additional \$2,500 to the DM from special funds given to it last year by the Fellowship of Concern

to support programs for racial justice and reconciliation.

Another major action of the board at its winter meeting was the decision to request the denomination's General Council to undertake a research project on declining Sunday School enrollment and other trends.

The request will go to the General Assembly as a recommendation that it direct such a study. The project would check into "trends in our society and denomination affecting the Church's ministries and participation in them — the study to be undertaken by an independent research organization."

Over the past five years there has been a 10.3 per cent decline in Sunday School enrollment in the Presbyterian Church US. Most other major denominations have had similar decreases. ☐

Negotiate in Hanoi, RCA Unit Tells LBJ

NEW YORK (RNS) — The Reformed Church in America has urged President Johnson to visit Hanoi, or to send a representative there, to discuss with North Viet Nam government leaders "ways and means" to end the Vietnamese war.

In a message to the White House, the denomination's Christian Action Commission and the Commission on Race referred to reports that President Ho Chi Minh has suggested that President Johnson go to Hanoi for peace talks.

"All we ask," said the message to President Johnson, "is that you heed the request of a head of state who wants to be recognized as an equal and whose only alternative seems to be to fight until death."

The Christian Action Commission also sent a message to Speaker of the House John McCormack protesting the removal of Rep. Adam Clayton Powell as chairman of the House Education and Labor Committee.

It said that the protest "is not to be construed as an endorsement of the morality of Mr. Powell — it is rather to be seen as a judgment of the unequal application of the arbitrary ethical standards, which in this instance has specific racist implications."

In another message to New York State Assembly Speaker Anthony J. Travia, the commission called on him to provide the leadership necessary to secure passage of the pending bill to liberalize abortion legislation.

It said the commission was asking all 281 Reformed churches in the state to support efforts to reform the abortion statute.

(Editor's note: See Editorial, "Whither the U.S.-R.C.A.?" p. 12.)

Pension Benefit Boosts Recommended by Board

ATLANTA, Ga. — Recommendations going to the Presbyterian US General Assembly from its Board of Annuities and Relief call for increased benefits for members of the ministers' and employees' annuity funds.

Approved at the board's winter meeting here, the recommendations include a seven per cent "good ex-

perience credit" for minister members and a four per cent credit for employee members. Effective date would be next Jan. 1.

The board learned that 1966 designated gifts for ministerial relief were the largest in history: \$738,763. It increased the formula for regular monthly assistance from \$2,000 to \$2,400, all income considered, for individuals, and from \$3,000 to \$3,600, all income considered, for couples.

Eligible beneficiaries for the relief funds got more from the board in 1966 than living donors gave, board members were told.

Social Action Agency Launches Publication

RICHMOND, Va. — *Church and Society Memo*, the latest in a series of new publications produced by agencies of the Presbyterian Church US, has made its appearance. Sent to all ministers of the denomination, the first issue announced that future editions will go to all interested persons who request it.

The mimeographed paper, edited by George Chauncey of the Board of Christian Education's Division of Church and Society, reviews social action matters being sent to the next General Assembly by the new Council on Church and Society.

Sent with the initial mailing was the first issue of *Church and Society Opinion*, described as an occasional paper providing background information and Christian opinion on basic issues facing the Church and Society. The first opinion paper, "Viet Nam — the Clergyman's Dilemma," was prepared by the New York-based Executive Committee of Clergy and Laymen Concerned About Viet Nam which recently staged a Washington demonstration.

Two other opinion papers, both by editor Chauncey, are offered in the initial *Memo*.

Joins Belhaven Staff

JACKSON, Miss. — The Rev. Knox Chamblin has joined the Belhaven College faculty as assistant professor of Bible. The graduate of Wheaton College and Columbia Seminary recently returned from five years of study at Cambridge University in England, where he is a candidate for the Ph.D. degree.

Women's Board Names Officers, Lay Plans

ATLANTA, Ga. (PN) — The Presbyterian US Board of Women's Work, at its February meeting in Atlanta, voted for its executive secretary to attend a General Conference of the women of the Presbyterian Church of Congo, approved recommendations to go before the 1967 General Assembly, and elected officers.

Dr. Evelyn L. Green, the board's executive, will leave July 28 for four weeks in the Congo. She has been invited to attend the Presbyterian women's general conference, after which she will travel into other areas of Congo to visit and consult with women of local churches.

Among recommendations headed for the 107th General Assembly is one asking that women of the General Assembly be called upon to continue with the whole Church to follow up the Witness Season of study on poverty with definite plans for action as individuals, families and church groups.

Another urges that a designated committee or group in local churches develop a plan through which to express concern and active interest in military personnel and military families.

One recommendation to the Assembly asks that adults in churches provide younger members with a "clearer witness to the Christian faith by accepting them, listening to them, believing in them, and revising our ministry as may be indicated."

Circle Bible study for 1969-70 will be II Corinthians, following an adopted recommendation coming out of the program committee. The 1967-68 study will be entitled "The Holy Spirit at Work." The 1968-69 study is on the Gospel of Luke.

Mrs. Graves H. Thompson of Hampden-Sydney, Va., was re-elected chairman of the board; Mrs. Harry G. Goodykoontz, of Louisville, Ky., vice-chairman; and Mrs. John W. Eakes, Jackson, Miss., was re-elected secretary.

The Women's Advisory Council met with the board two days but earlier elected its own officers, with Mrs. Raymond C. Robinson, Virginia Beach, Va., as chairman; Mrs. H. G. Rose Jr., New Orleans, vice-chairman; and Mrs. Harry Meyer, Louisville, Ky., secretary.

Fire Upon the Earth

REV. ANDREW A. JUMPER

In the 12th Chapter of Luke the Lord Jesus is quoted as saying that one result of His coming was that men would be compelled to align themselves either for or against Him.

This saying was uttered in the context of a series of parables which had as their theme "watchfulness and faithfulness." In them, Jesus Christ was saying to His disciples, and to us, that those who followed Him must be faithful, they must be watchful, they must be prepared at all times.

He said, "Let your loins be girded and your lamps burning, and be like men who are waiting for their master to come home from the marriage feast."

Then He said, "The reason you should be ready and prepared is because I came to cast fire upon the earth." That is, I have come to force men to make a decision about me — either for me, or against me.

Our Lord became quite specific about the divisions that would come as men made their decision for Him or against Him. He said: "Do you think that I have come to give peace on earth? No, I tell you, but rather division; for henceforth in one house there will be five divided, three against two and two against three; they will be divided father against son and son against father, mother against daughter and daughter against mother . . ."

In Him, said Christ Jesus, God was doing something in His world and men must decide about God right then. The decisive event of

"I am come to cast fire upon the earth; and would that it were already kindled!" (Luke 12:49).

human history was occurring and anyone who could read the signs of the times ought to recognize that something tremendous was about to occur.

If men could look at the signs and interpret the weather, said the Lord Jesus, surely they could look at the signs in the world and tell that spiritual clouds were gathering and a storm was about to break.

So he said to his followers, "Be prepared!"

Danger Signals

Today we live in another age when the signs of the times point to tremendous events about to occur. Never before have there been as many spiritual signs as there seem to be today.

Billy Graham's remarkable book, *World Aflame*, points out some of these spiritual signs. We are a generation destined to live in the midst of crisis, danger, fear and death — what are some of the spiritual danger signs of our age?

First there is a population explosion which baffles our finest minds. In just 30 years, they tell us, the number of people on the earth will likely make life almost intolerable.

Second, there is lawlessness. Youth rebel against parents, students against administration, one race against another, one nation against another. In our land there prevails a widespread disrespect for law and order and crime is the biggest business of all.

Third, there is racial tension. Red China's premier has said, "The colored people of the world outnumber

the white 12 to 1. Let's wipe them out." Racial unrest runs the gauntlet from the Ku Klux Klan to the Black Muslims.

Fourth, there is the Red menace. Not only are we locked in a cold war in Europe, we are engaged in a hot war in Viet Nam. With China possessor of the atomic bomb and already claiming to have a delivery capability, we can but gloomily guess what the future holds.

A fifth sign of the time is the misuse of science. Science has given us so much — the airplane, television, computer, new drugs — but unless our morality matches our intellectuality what science has achieved will lie prone and helpless before the greater moral problems of life.

A sixth world crisis is created by the political situation. Shortly before his death, Dag Hammarskjöld said, "I see no hope for permanent world peace. We have tried so hard and we have failed so miserably." He added, "Unless the world has a spiritual rebirth within the next few years, civilization is doomed."

In the light of these signs of our time, these storm clouds gathering on the horizon of our world, we have — you and I — the solemn and pressing obligation not only to point out to men the dangers they face, but especially to point them to Jesus Christ.

We have as our duty the job of helping men to be reconciled to God before the spiritual clouds break and the storm of God's wrath sweeps across our world. We have as our responsibility the task, the critical job, of leading men to Jesus, to help them become reconciled to God before it is too late and they stand before the Judge. If we take seriously the fact that a man

This message was preached to the author's congregation in the First Presbyterian Church, Lubbock, Tex., and is published with his permission.

is lost without Jesus Christ, and if we take seriously the fact that our world is hastening on to that final moment of eternal judgment, then we must take seriously our task of leading lost men and women to Jesus.

Two Wrongs

The Church is making two mistakes today as it faces its momentous responsibility to witness to Christ. The first mistake is being made by many of our modern theologians and our Church leaders — the mistake of saying that the primary task of the Church is to change the structures of society.

The secretary of evangelism of one of the great American denominations said recently, "The redemption of the world is not dependent upon the souls we win for Christ . . . there cannot be individual salvation . . . Salvation has more to do with the whole society than with the individual soul . . . We must not be satisfied to win people one by one . . . Contemporary evangelism is moving away from winning souls one by one to the evangelization of the structures of society."

Dr. Eugene Carson Blake, former stated clerk of the United Presbyterian Church and now secretary of the World Council of Churches has said that unless the Church combats current problems of poverty and affluence, it cannot carry out its mission. Let us confess that the Gospel has tremendous social obligations. But let us never make the mistake of saying that the primary or first task of the Church is changing the structures of society.

In the closing verses of three of the four Gospels and in the first chapter of Acts, our Lord makes it indisputably clear that the primary task and the first thrust of the Christian and of the Church is the winning of men to a personal relationship to Jesus Christ. In the International Missionary Council at Madras in 1938 this still valid definition of evangelism was given:

"Evangelism . . . must so present Christ in the power of the Holy Spirit, that men shall come to put their trust in God through Him, to accept Him as their Saviour and serve Him as their Lord in the fellowship of His Church."

More and more I am becoming convinced that many of us are being led astray in thinking that the Church can evangelize the structures of society and save the world itself. But I personally have never known a single soul who was brought to Jesus Christ and regenerated by economic pronouncements or political actions.

Let me make it clear that I think the Church and the individual Christian have a social responsibility.

This We Can Do

In Lubbock we have shown what can be done. The full-scale medical clinic for indigent adults we initiated after our study of our mission as an inner-city church operates in one of the poorest Negro sections of the city, treating poverty stricken Negroes, Anglo-American and Latin American patients. We have only one paid person on the staff. Our ten physicians and 70 women are volunteers — our equipment, from filing cabinets to examination tables, has all been donated.

When the idea of a clinic originated, Messiah Church, a Negro UPUSA congregation, was invited to participate. They gave us the use of their building and utilities. Now all the Presbyterian churches in Lubbock are contributing ideas or personnel. In answer to requests from the unemployed, plans are afoot for a training course and placement service. Within the next year or so, we hope to move into fourteen other projects.

But I am still convinced that the *main* task of the Church is the proclaiming of the Gospel and getting people converted to Jesus Christ. That in itself will have a far greater impact on the social, moral and psychological needs of men than anything else we can do. As a matter of fact, the greatest social movements of history have come about as the result of men being converted to Jesus Christ.

You see, there is no need to exhort men to love one another until through a spiritual rebirth they receive from God the capacity to love. Social betterment can advance only in an environment where hearts have been touched by Jesus Christ.

If we take seriously the fact that a man is lost without Jesus Christ, and if we take seriously the fact that our world is hastening on to that

final moment of eternal judgment, then we must take seriously our task of leading lost men and women to Jesus.

This We Must Do

If the first mistake in accomplishing this has been made by many of our leaders and theologians, the second mistake has been made by those who sit in the pews of the churches — the mistake of not making a positive, verbal witness to Jesus Christ.

Many laymen have felt misled by their leaders, for they believe that the primary task of the Church is not direct involvement in political pressures, endorsement of legislation, advocacy of specific military positions, or the effort to sell socialism as a Christian economic philosophy.

Yet in rejecting this mission of the Church, they have not at the same time moved positively to fulfill the true mission of the Church which is to win men to Jesus Christ.

Why has this been so? It has been so because basically we have not been willing to declare our testimony of what Jesus means to us. Somehow we have gotten the outrageous idea that a verbal witness is somehow evil or presumptuous.

But the attitude of "I don't need to preach; I just let my life speak" is insufferably self-righteous. Why? Because my life doesn't speak very well. At the end of the day I am still imperfect and unworthy.

Besides, in letting my life speak for me, I am saying who and what I am, rather than *whose* I am. As Dr. Elton Trueblood put it, "There is no possibility of a genuine renewal of the life of the Church in our time unless the principle of universal witness is accepted without reservation."

Ultimately, the only significant thing I can say is, "This is what happened to me . . . this is the Saviour who has come into my life." And the crying need of the world today is for men who can say with the blind man who was healed by Jesus, "One thing I know, that, whereas I was blind, now I see . . ." (John 9:25).

In our Scripture Jesus said first that His followers should be prepared, second that He had come and men must make a decision about Him. Third, the time for that decision was *then*, for men ought to be able to read the spiritual signs of the time. And fourth, men ought

therefore to be reconciled to God before it was too late.

In the light of this, if we believe that a man is lost without Jesus Christ, and if we believe that our world is hastening on to that final moment of eternal judgment, then we as a Church and as Christian individuals cannot escape taking seriously our task of leading lost men and women to Jesus.

We make a mistake if we think we can lead them to Jesus by changing the social structures, although we must always be socially responsible.

But we also make a mistake if we think we can lead them to Jesus if

we never make a witness of our own faith, of our relationship to Christ — if we never share with another, "This is what happened to me . . . This is the Saviour that has come into my life."

Let every one of us deepen his spiritual life, renew his relation to Jesus Christ, come into a new experience of his Saviour and then, in turn, witness, share, tell others, reach another life by saying out of his own life, "Whereas I was blind, now I see."

Each of us has only one story that is worth telling, and that one story is, "This is what happened to me. This is the Saviour that has come

into my life."

For those of you who have not accepted Jesus as your Saviour, who have not opened your lives to the infilling of the Holy Spirit, who have delayed involving yourselves in the life of a community of fellow-believers, I would call to your attention the spiritual signs of the time.

Jesus has come and you must decide about Him for He has set a fire upon the earth. The world is plunging onward to that final moment of history. I urge you, I beseech you for Christ's sake, be reconciled to God. We shall all stand before that Great Judge. ☐

Does Christ ask us to boycott businesses for Him? —

Adopt 'Project Equality'?

T. H. MITCHELL

At the January meeting of the Nashville Presbytery, the Christian Action Committee of the presbytery recommended that the presbytery become a participant in a "community organization" program called "Project Equality." The recommendation was rejected by a vote of 36-20.

In reporting this action the *Presbyterian Survey* for March described Project Equality as "a means of utilizing the buying power of the churches to encourage and foster equal employment opportunity. . . . Participating churches would receive a 'buying guide' listing firms which had signed, and churches would be 'encouraged' to use this guide in business dealings."

It was not stated in so many words, but one could logically infer that the churches also would be "encouraged" not to patronize those firms whose names did not appear on the approved list.

Went on the *Survey*: "Opponents termed it 'boycott,' 'coercion,' and

The author is a Nashville, Tenn., businessman, an elder in the Presbyterian Church. For 18 years he was a member of the Presbyterian Church US Board of World Missions.

'using financial resources of the Church as a club against business men.'"

Since the Nashville action it has been revealed that the General Assembly's Council on Church and Society (the old Committee on Christian Action) has commended Project Equality to the boards of the Church and will recommend the program to the next (1967) General Assembly.

It seems to me that there are at least five reasons why the Church should not participate in a project of this character.

First, it is not necessary. Anyone engaged in business knows that business concerns now are regulated and regimented by federal, state, county and city governments in almost every conceivable fashion. Congress has passed laws against racial discrimination in employment. It also has established in Washington an Equal Employment Opportunity Commission which today has 275 people on its staff and has received a federal appropriation for 1967 of \$5,200,000.

The Church would be undertaking to duplicate the activities of existing government agencies.

Second, the chances for success of such a project are limited. The

Church cannot penalize those business firms who fail to follow its guide-lines and instructions. Congress gave the Equal Employment Opportunity Commission only the power to investigate charges of discrimination, determine whether discrimination has occurred, and attempt voluntary settlement. The efforts of EEOC have met with little observable success because the Act gave it no powers of enforcement.

Project Equality, if it should try to establish "boycotts" in order to enforce its "guide-lines," almost certainly will find the membership of the churches unwilling to cooperate. A great amount of irritation would be aroused with few compensating benefits.

It Would Confuse

Third, the program would tend to create confusion. The buying guide would be prepared by human beings who are subject to human frailties. Eligible firms might well be omitted from the list of the elect because the firm had been inadvertently omitted, or because someone had antagonized the preparer of the list.

It will be recalled that the Rev. Martin Luther King once declared

in a moment of deep feeling that he would call on the people of the nation to refrain from buying anything made in Alabama. He was angry at the time and his announcement reflected more feeling than dispassionate judgment.

About the time Dr. King made this statement the Hammermill Paper Company announced that it would build a \$30,000,000 plant at Selma, Alabama. So far as is known no one before then had, nor since then has, charged this company with racial discrimination. Yet the mere announcement that an industry of this size would be located in Selma so infuriated the late Dr. Robert W. Spike, then executive director of the National Council of Churches' Commission on Religion and Race, that he said, according to the *Wall Street Journal* (April 1, 1965), "he would urge some 30 national church groups to re-examine their purchasing policies in relation to Hammermill products."

One cannot expect the persons preparing the "buying guide" of Project Equality always to be men of dispassionate judgment. They might not even be men of the high caliber of a Dr. King or a Dr. Spike. If less wise in their decisions great confusion might result.

Then there is the possibility that a "buying guide" might lead to more stringent measures.

Recently, a sister denomination, following through in a program associated with "community organiza-

tion," called on its members to picket a business concern against which a "civil rights" group had made charges.

Under date of February 15, 1967, the United (UPUSA) Presbyterian Commission on Religion and Race issued a call to Presbyterians across the country to join a series of demonstrations "in support of a Negro group's battle against Eastman Kodak, Inc."

Originating in Rochester, N. Y., the dispute was between a Negro group and the firm which the group claimed was discriminating in its employment practices. The company — and Kodak is an honorable concern — denied it. However, the UPUSA Church's commission urged its local or area representatives to support demonstrations in Detroit, Los Angeles, San Francisco, Atlanta, Buffalo, Cleveland, Chicago and New York.

Now I happen to know that in June, 1964, the Board of World Missions owned some Eastman Kodak Company stock, the value of which has more than doubled in the short time since then. What should the board do in the light of the call of the UPUSA Church's commission?

But that is another denomination, you say. True. But at its April meeting the board will be asked to "endorse in principle the purpose of Project Equality." If the board approves the recommendation of our denomination's Council on Church and Society and endorses Project

Equality, could not the board logically conclude it should sell this profitable investment because racial charges have been brought against the company, even though the charges have not been proved?

How Far is 'Equal'?

As I write this it has just been disclosed that the faculty of Agnes Scott College, an Atlanta school with Presbyterian connections, does not include among its members a Jew. This came to light when the *Atlanta Constitution* broke the story and editorially opined that this "tarnished" the school's "lustrous name." Could Project Equality afford to close its eyes to such "discrimination" as that?

One further illustration. In the March *Survey* it further is reported that "thirty prominent Protestant leaders" (including the president of Union Theological Seminary of New York) have called upon the First National City Bank of New York to discontinue extending credit to the Republic of South Africa. Will it develop that we soon shall find the Church itself telling a bank to whom it should and should not extend credit?

The Board of World Missions also owns stock in this particular bank. Unless the bank accedes to their request it is probable the "thirty prominent Protestant leaders" will pronounce it as their judgment that to own this stock is "immoral."

Fourth, there is the question of the Church's own house and its order. Before the Church approaches any business concerns to tell them they must have a certain racial balance among their employees it would be in order to raise the question of the racial proportions to be found in the Church itself. Could a congregation in which the proportion of Negroes to whites within its membership is only one in ten properly complain that the proportion of Negroes to whites in a certain business is no higher than one in ten?

Fifth and finally, many thoughtful people believe that the duties, obligations and privileges enjoyed by the Church in no way includes the duty, obligation or privilege of compiling lists of names with which its members may do business or with which they may not do business. Those who so believe are convinced the Church has a higher calling, a greater mission. ☐

They Live in Gross Sin

Our churches stand here in the middle of this whole immoral mess. Sometimes it looks like a tidal wave threatening to sweep us away. It even gets into the churches. Unrepentant sinners are permitted to belong to the church and sit in its pews and partake of its sacraments, even though everybody knows they are living in gross sin — and loving to, too.

You can be sure that one reason why this has happened to the churches is that they have not dared to condemn the corruption of contemporary culture. Too many of them have gone along with the trend, winking at the sins of their members and even supporting the

sophisticated notions of modern psychology which contends that religion has put too many moral taboos upon the free expression of sex, thus giving people a guilt complex when they were really doing nothing wrong.

You will hear religious leaders today who talk about bringing the Church up to date by accommodating it to the prevailing moral pattern. Indeed, this is considered to be a sign of progress, which will make the church more relevant, more acceptable to the age in which we live — which is to say, in effect, that because you cannot change the world, you better change the Church to fit the world. — PETER ELDERSVELD in *Torch and Trumpet*. ☐



**What you give
in your
Easter Offering
is a matter of
life instead of
death.**

**It's as simple as
that.**

Presbyterian U. S. Board of World Missions, Box 330, Nashville, Tennessee 37202



EDITORIALS

Whither the U.S.-R.C.A.?

The latest gyrations of the Reformed Church in America's Christian Action Commission and Race Commission (see p. 6) raise a question that has been coming to us in the mail for some time now: Which way will a united Presbyterian and Reformed Church go if union should take place between the Presbyterian Church US and the Reformed Church in America?

News from agencies of the RCA indicates that they are just as "progressive" as those of the US Church. Some agencies, such as the Board of World Missions, seem to be even more so.

It is understood that the committee charged by the last RCA General Synod to decide whether that Church should join COCU will rec-

ommend to the next meeting of the General Synod that the Reformed brethren should become full participating members. Some of the RCA's agencies are already reported as joining in agency meetings sponsored by COCU participants. If the enthusiasm generated in Bristol in June is anything like that which we saw in Holland last year, a vote to join COCU would seem to be almost certain.

What, then, is to be derived from a Presbyterian-Reformed merger?

Nothing, say many in both Churches, except more rapid disintegration. (See, for instance, the Mailbag in this issue of the *Journal*.)

Generally, supporters of Presbyte-

rian-Reformed union have had one of two objectives in mind. On the one hand there are those who hope such a merger will provide the occasion — the opportunity for bringing together a nation-wide Presbyterian and Reformed witness which would attract other evangelical and conservative bodies into a vital and dynamic organization ultimately much greater than the sum of its parts.

On the other hand, there are those who hope such a merger will provide a firm and convenient stepping-stone to larger "ecumenical" connections — making it easier to unite with the United Presbyterians and to bring about the objectives of COCU.

Which of these expectations will be fulfilled remains to be seen. Partly it will depend on who controls the sub-committees now working on parts of the plan of union — and whether constructive changes can be made in such documents as the proposed Form of Government now under consideration.

But the future direction to be taken by the United Church will also depend on which group within each of the Churches decides the issues are not worth working and fighting for . . . and rather picks up its marbles and goes home.

If (and this is a big "if") the reactionaries who want nothing to do with the whole business, and the I'm-interested-but-I-don't-want-to-get-involved ones withdraw from the field leaving it entirely in the hands of the progressives (who now dominate the agencies of both Churches as reported here), and the two denominations follow the full "ecumenical" route, there will remain one final possibility to be explored.

Perhaps, at some future date, when all the trends converge and the leaders of the three largest Presbyterian-type bodies take their denominational structures out of the Presbyterian and Reformed stream — perhaps the shock of such an end will jolt sufficient numbers of faithful Christians at the grass roots to give them the courage needed to reconstitute the Scriptural Church on Biblical grounds on a united basis. ☐

Is Truth Boring?

An editorial in *The Cumberland Presbyterian* recently argued that everyone's opinion should be held valuable in church, for "life would be extremely boring" if "all our associates agreed with us in theology, philosophy, politics, economics."

"Let all the flowers bloom," continued the editorial appeal to "hear the Word of God from whatever source." This means "malodorous marigolds, sweet smelling roses, and sweet-sweet honeysuckle."

By way of illustration the editorial commended both Billy Graham and his all-out critic, Willis E. Elliott; both Martin Luther King Jr., and Pope Paul; "or whoever."

Presumably the "whoever" would embrace Harvey Cox, Bishop Pike, Howard Moody, and the Reverend Adam Clayton Powell.

But we wonder if this universally accepted principle, on the strength of which Christians are fed critical theology, dubious scholarship, salacious fiction, immoral films and pornographic plays, as well as radical political, economic and social views, is really a valid principle.

"We must listen to the Word of

God from whatever quarter," says *The Cumberland Presbyterian*. But how can you know it is the Word of God? "Life would be extremely boring" if everyone agreed on everything, argued the editorial. But is Truth boring? And if the unchanging sameness of Truth is boring, is the antidote to run in a few untruths for variety's sake?

Let's take up a concrete example. The Mohammedan believes God allows him four wives at a time. The Hollywood star thinks he can take as many wives as he pleases, so long as he can afford the cost and takes them seriatim. The medieval priest sometimes lived openly with a concubine, but professed horror at the idea of marriage. A notorious modern preacher is married, but separated, and has been off to the Bahamas with first this beauty queen then that one. The advocate of free love preaches total sexual license.

Take the Word of God from whatever quarter? Let all the flowers bloom regardless how they smell? Life would be boring if everyone agreed?

Doesn't this lead to a total relativism with no chance of ever determining Truth? ☐

What Is The Church?

We were sitting in the little church nestled back in a mountain cove, listening to the joyous singing



A LAYMAN AND HIS CHURCH

Spiritual Poverty

Dr. L. Nelson Bell

of Gospel hymns, the "home made" anthem by a mixed trio of uncertain talent. These were salt-of-the-earth mountain people, still somewhat removed from the madness of civilization despite the new paved road to the "outside" and the TV antennas sprouting from every chimney in the cove.

Neighbors all, and friends most of the time (except when they might not be speaking), they had put on their Sunday finery and come together in the building they had built themselves, earnestly to sweeten their souls with heavenly nectar in the worship of Almighty God.

Then it seemed to us that here might be the answer to the modern question, What is the Church?

Would not this worshipping community constitute an answer to the perennial inquiry, "How can we be the Church?" Would it not be a rebuke to those who look for answers in the existential situation rather than the Word of God and come up with the conclusion that the Church cannot be a group of people gathered in a building but rather must be a militant task force, loose in the world with no fixed abiding place?

According to the Scriptures the Church is the company of the "called out" ones, preoccupied with growth in grace and with calling out others.

The Church has a mission (or more than one mission) but the essence of the Church is not defined by describing its mission — unless it be in terms of "calling out."

You have to be "in mission" in order to be a faithful Church, but it is a fallacy to say that you have to be "in mission" in order to be the Church.

The Scriptural way of looking at the Church sees the Church as existing in order to add certain new relationships to human experience, a relationship with God and a relationship with one's fellow men. An unscriptural way of looking at it sees the Church as existing in order to perform certain services to mankind, of a social nature.

The Scriptural Christian solves the problem of what the Church is before he takes up his social assignment. The Church is the home of his salvation, where he meets his new relationship to God and to his fellow men. It is the fellowship within which he worships a new Father, to Whom he has become a

The duty of Christians to share their material blessings with the less fortunate—particularly other Christians (Gal. 6:10) — is so obvious that for any to neglect it is sin. The Apostle James writes of the hypocrisy of those who see a brother in need and say, "Go in peace, be warmed and filled," without making any actual provision for him.

Poverty and affluence are much in the news these days. And we all need to be reminded of our duty as Christians. But there is a spiritual poverty which is far more deadly than any physical want.

The risen Christ, sending messages to the churches through John, speaks of the spiritual blindness and poverty of the Church at Laodicea: "For you say, I am rich, I have prospered, and I need nothing." But Jesus said of them, "You are wretched, pitiable, poor, blind and naked" (Rev. 3:14-18).

As faith in the full integrity and authority of the Holy Scriptures has waned in pulpit and pew, spiritual poverty has developed, with accompanying conformity to worldly beliefs and practices. New standards of morality (actually, immorality) are being openly advocated. Satanic shifts from absolute to situational ethical concepts are being taught by some within the Church. For the eternal Gospel there is being substituted a philosophy of this world with its primary concern on the present and ignoring of the eternal.

With an impaired faith and a rusted and bent Sword we find ourselves helpless against the onslaughts of Satan. Actually, for many, Satan is the son by adoption. It is the shelter from which he goes out to serve. ☐

NOTICE — By prearrangement all the Presbyterian church papers are simultaneously publishing the statement which we are printing as a courtesy on p. 20 of this issue. Editorial comment will appear next week.

does not exist, nor is there any hell.

Our spiritual poverty is reflected in increased activity and emphasis on, at best, peripheral matters while the issues of eternal import receive scant notice.

We are not being pessimistic but realistic. The average Christian is but a shadow of what he should be as a new creation in Christ.

I say this to myself, as well as to others: Are we truly putting God and His kingdom first in our daily living? How important do we think it is to ascertain and carry out God's will in every area of our lives every day that we live? How much love for the souls of men do we show in our personal contacts with them?

Think honestly — what comes first with us, the things of this world or the things of eternity? Are we feeding our minds on literary filth, or on the Word of God? Are we living in the conscious presence of the Eternal so that we can and do talk to Him any time, any where? Is the Holy Spirit merely a name, or is He an indwelling presence?

These are some questions to which the answers have eternal import. Sophisticated and affluent, we may be in dire jeopardy. Will God spew us out of His mouth because of our spiritual lukewarmness?

This is no trivial matter. How different are we from the unbelieving world around us? Conformity to the world's standards, ethics and behavior is deadly and deadening for the Christian.

Awareness of the poor is our duty. True Christians maintain this awareness. But spiritual poverty is infinitely more important and doing something about it is the basic concern of the Church. Helping relieve temporal poverty is right, but secondary. Such concern flows as a natural result of Christian love and compassion. ☐

Christians for whom the bitterness of Romans 7 seems meaningless agony know nothing of the blessedness of Romans 8—VANCE HAVNER.



SUNDAY SCHOOL LESSON

For March 26, 1967:

Proclaiming the Resurrection

Rev. Wick Broomall

INTRODUCTION. Luke holds a unique position among New Testament writers as the only one who, after giving us one of the four Gospels, carries on his work in another book, *The Acts of the Apostles*. In this he relates the history of early Christianity. The last chapter of Luke's Gospel is a natural transition from the life of Christ, now consummated in the resurrection and the ascension, to the life of the early Church, now prepared to carry on the work for which Christ came into this world.

I. THE EMPTY TOMB (24:1-12). The initial evidence confirming Christ's resurrection is presented dramatically by the historian Luke (cf. 1:1-4).

A. The Evidence Presented to the Women (vv. 1-10). This evidence may be detailed thus:

1. The stone rolled away. Luke has not mentioned the stone; but it is noted in the other Gospels (Matt. 28:1-10; Mark 15:46) and described as "very great" (Mark 16:4). The removal of this "immense" stone (Weymouth) was itself an evidence of supernatural activity operating miraculously to confirm Christ's resurrection.

2. The empty tomb. The dead body of the Lord Jesus was not found in the tomb (cf. John 20:1-10). It would have been quite simple for the Jews to bring forth the corpse of Christ, if such had existed, to refute the claims of the early Christians that Christ had risen from the grave (Acts 2:24, 32; 3:15, 26; etc.). The evidence is irrefutable that on the third day the tomb which held the crucified body of Christ (cf. John 19:38-42) was now empty. This is one of the strongest links in the chain of facts supporting Christ's resurrection from the dead.

3. The testimony of the angels. Two men in "dazzling apparel" (NASB) informed the women that Christ was now risen. The testi-

Background Scripture: Luke 24
Key Verses: Luke 24:1-9, 44-49
Devotional Reading: I Corinthians 15:12-22
Memory Selection: Luke 24:47

mony of these angels was a rebuke ("Why seek the Living among the dead?") — (cf. Rev. 1:18); a reality affirmed ("He is not here, but is risen"); and a reminder ("remember how now he spake unto you when he was yet in Galilee,") etc. — (ASV).

B. The Response of the Women. Four reactions may be noted:

1. They were much perplexed (v. 4). The word translated "perplexed" indicates a mental state in which one does not "know which way to turn" (Thayer) and it is used in Mark 6:20; II Cor. 4:4; Gal. 4:20. These women at the tomb were indeed "utterly at a loss" (NEB) to account for the disappearance of Christ's body.

2. They were "afraid" (v. 5). The word "afraid" is perhaps better rendered as "terrified" (NASB; NEB; Montgomery). These women were "terrified" at the sight of these two angels who unexpectedly stood at their side "in dazzling clothing."

3. They "remembered" (v. 8). The words that these women recalled, as cited by the angels, are found throughout the recorded sayings of our Lord (Matt. 12:40; 16:21; 17:22-23; 20:18-19). These women heard these words directly from our Lord or they were related to them by one or more of the Twelve. This is one of many cases where words spoken by our Lord are later recalled to the memory (cf. John 2:22; II Pet. 3:2).

4. They "told all these things" to the Apostles (v. 9). These wom-

en reported faithfully to the Apostles all that they had seen and heard. We can be certain that these women reported their account with faithfulness and joy.

C. The Reaction of the Eleven (vv. 11-12). In general, they considered the news as "idle tales." The Greek word used here is variously rendered as "nonsense" (Verkuyll), "sheer imagination" (Phillips), etc. It is almost unbelievable that eleven men could use such a term as "nonsense" to describe the report of these faithful women. But why were the Eleven so incredulous?

They were incredulous because this report came from women. It must have been a shock to masculine pride for the first news of Christ's resurrection to come from women. However, women were the last ones at the foot of the cross. Did not our Lord reward their fidelity by appearing to them first?

And they were incredulous because the evidence thus far presented to them seemed inadequate to substantiate the resurrection of Christ. There was a strong element of unbelief among them. The word "unbelief" may be translated "they would not believe them" (NASB; NEB; Moffatt). Even stronger is the "they could not believe the women" in Weymouth's translation.

Peter made a personal investigation. Compare the record here with John 20:2-10. Paul cites the appearance to Peter as first in his list (I Cor. 15:5; cf. Luke 24:34). Peter's hasty action agrees with his known characteristics; "after all he at last thought there might be something in the women's story" (A. B. Bruce). The investigation, however, left Peter in a state of bewilderment.

II. JESUS CONFRONTS TWO MEN ON THE WAY TO EMMANUS (24:13-24). This portion, found only in Luke, constitutes "one of the most beautiful and felicitous narratives in his Gospel" (A. B.

The International Sunday School Lesson Outlines are copyrighted by The International Council of Religious Education.

Bruce).

A. *The Two Men* (vv. 13-14). Of Cleopas nothing more is known. Who his companion was on the walk to Emmaus only God knows. Their conversation together centered on one theme: "all these things that had taken place" (NASB) — that is, the crucifixion of Jesus of Nazareth in Jerusalem. Actual historical events are indicated by "had taken place" (cf. the same Greek verb *sumbaino* in Mark 10:33; Acts 20:19; I Cor. 10:11; II Pet. 2:22). The Christian faith is not built on "cunningly devised fables" (1:16 ASV).

B. *Christ Incognito* (vv. 15-24). Their conversation with Christ reveals the immature and inadequate faith of these men and of the disciples in general:

1. *Their spiritual blindness* (v. 16). "But their eyes were being prevented from recognizing Him" (NASB margin). It is uncertain whether this restraint issued from their own spiritual blindness (cf. John 12:38-40) or from some mysterious divine influence (cf. II Thess. 2:6-7). The verb "recognize" (*epiginosko*) indicates "full and complete knowledge" (cf. its use in I Cor. 15:12 NASB — "then shall I fully know just as I also have been fully known").

2. *Their knowledge only factual* (vv. 18-20). These two men, with an air of rebuke, could easily cite to their unknown companion all the facts regarding the recent tragic events in Jerusalem. It was surprising to them that this stranger had not heard of them.

3. *Their faith imperfect* (v. 19). This "Jesus of Nazareth" was to them only "a prophet mighty in deed and in word before God and all the people." Such a faith hardly surpasses that which Nicodemus had (John 3:1-2).

4. *Their earthly hope* (v. 21). The hope of national deliverance was still alive in them: "But we were hoping that it was He who was going to redeem Israel" (NASB). This hope still persisted at the time of the ascension (Acts 1:6-7). It may be, however, that this hope had in it some knowledge of spiritual redemption (cf. Luke 1:68, 74; Acts 3:17-26).

5. *Their fears only partly relieved* (vv. 19-24). These two men recalled that Christ had announced His resurrection "on the third day" (Luke 9:22; 13:32; 18:33; cf. 24:46). The

only evidence that could now sustain them was found in the report of certain women who had visited the tomb and found it empty and the confirming report of others (cf. v. 12) who had visited the tomb and also found it empty.

III. *CHRIST CONFIRMS HIS RESURRECTION* (24:25-45). This is done in the following ways:

A. *By Rebuking Their Unbelief* (v. 25). "O dull-witted men, He replied, with minds so slow to believe all that the Prophets have spoken!" (Weymouth). "Fools" (KJV) is too strong a word; "'stupid' might be a good colloquial equivalent for it here" (A. B. Bruce). These men had believed some (that part concerning Israel's greatness) but not all (the part concerning the Messiah's death; Isa. 53) of what the prophets declared.

B. *By Pointing to the Moral Rightness of the Divine Plan* (v. 26). This plan moved according to the divine decree. Compare I Pet. 1:10-12. The "glory" that Christ entered is the glorification that began with His resurrection and is consummated with His second advent (cf. Acts 2:33; 3:13; Heb. 2:9; I Pet. 1:21).

C. *By Expounding the Messianic Prophecies* (v. 27). Christ definitely confirms the Messianic character of the Old Testament in passages from Genesis, Numbers, Deuteronomy, Psalms, Isaiah, etc.

D. *By Opening Their Eyes* (vv. 28-35). Up to this point their eyes had been under some kind of restraint so that they could not recognize Him (cf. v. 16). The word "open" in verse 31 is an intensive form which means "to open thoroughly." Now the disciples clearly "recognized" Christ in His real nature. Since this "recognition" took place while they were eating together, the query is pertinent: Is this what Christ referred to in Luke 22:16, 18?

E. *By Confirming His Physical Resurrection* (vv. 36-43). Three points confirm Christ's physical resurrection: His voice; His physical form ("my hands and my feet"); His eating physical food. The fact that the disciples touched the body of Jesus is recalled at a much later date (I John 1:1-2), as was His eating with them (Acts 10:41). Those who reject the physical resurrection of Christ reject a clearly revealed

fact of God's Word.

F. *By Proving His Complete Fulfillment of Scripture* (v. 44). Christ here shows that "all things" written in the entire Old Testament "must be fulfilled" in those things spoken "concerning [Him]." Since "the Scripture cannot be broken" (John 10:35), it "must be fulfilled" (cf. Luke 22:37). The death and resurrection of Christ fulfill the mission which Christ came to accomplish (cf. John 17:4; 19:30).

G. *By Opening the Scriptures to His Disciples* (v. 45). "Then He opened their minds to understand the Scriptures" (NASB). Christ is the great Exegete (John 1:18) of the Father and the great Interpreter of Scripture. Their minds were now clearly conversant with the meaning of the Old Testament Scriptures. The word "understand" means to set or join certain things together in the mind — to understand the relationship of certain facts (cf. its use in Matt. 16:12; 17:13; Luke 18:34).

IV. *CHRIST COMMISSIONS HIS DISCIPLES* (24:46-49). There is here a threefold commission:

A. *To Preach the Gospel* (vv. 46-47). This Gospel is based upon the redemptive work of Christ on the cross (cf. I Cor. 15:1-4) and concerns "repentance and the remission of sins" (cf. Acts 2:38; 3:26; 5:31; 13:38), to be proclaimed to the whole world (cf. Matt. 24:14; 28:19; Acts 1:8).

B. *To Be Christ's Witnesses* (v. 48). The disciples of Christ always considered themselves as His witnesses (cf. Acts 1:8, 22; 10:39, 41).

C. *To Be Endowed with the Holy Spirit* (v. 49). This promise of the Old Testament (Joel 2:28) is now fulfilled in the sending of the Spirit promised by Christ (John 14:16).

V. *CHRIST'S ASCENSION AND THE EARLY CHURCH* (24:50-53). Jesus Christ, while blessing His disciples, is carried up to heaven. He is received with joy (Psa. 24:7-10) as the disciples return to Jerusalem with joy (cf. Acts 2:46-47). ■ ■ ■

Temptation is the stuff of which Christians are made. If the devil never tempts you, you can't develop your resistance to sin.—BILLY SUN-
DAY.



YOUTH PROGRAM

For March 26, 1967:

An Easter Challenge

Pete Simer

Scripture: I Corinthians 15:12-20
Suggested Hymns:

"Fairest Lord Jesus"
"All Hail the Power of Jesus'
Name"
"Christ the Lord Is Risen
Today"

PROGRAM LEADER'S INTRODUCTION: (See that the young people are provided with Bibles, paper, and pencils.)

Here are some verses from the Easter story, as it found in the Gospel of Mark. Each has a missing word which you are challenged to fill in. Beginning with the first verse of Mark 14 the verses are in order, skipping some here and there. As I read the verse leaving out the missing word, you are to find the verse I am reading and write out the missing word on your paper.

PART ONE

1. After — — — days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death.

2. But they said, Not on the feast day, lest there be an — — — — — of the people.

3. She hath done what she could: she is come aforehand to — — — — — my body to the burying.

4. And — — — — — Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

5. And when they heard it, they were glad, and promised to give him money. And he — — — — — how he might conveniently betray him.

6. And he sendeth forth two of

his disciples, and saith unto them, Go ye into the city, and there shall meet — — — a man bearing a pitcher of water: follow him.

7. And as they sat and did eat, Jesus said, Verily I say unto you, — — — of you which eateth with me shall betray me.

8. And as they did — — —, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.

9. And he said unto them, This is my blood of the new testament, which is — — — — — for many.

10. And Jesus saith unto them, All ye shall be — — — — — because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

11. But after that I am — — — — —, I will go before you into Galilee.

12. And Jesus said unto him, Verily I say unto thee, That this day, — — — — — in this night, before the cock crow twice, thou shalt deny me thrice.

PART TWO

1. And he saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and — — — — —.

2. And he cometh, and findeth them — — — — —, and saith unto Peter, Simon, sleepest thou? Couldst not thou watch one hour?

3. Rise up, let us go; lo, — — — that betrayeth me is at hand.

4. And immediately, while yet he spake, cometh Judas, one of the

twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the — — — — —.

5. And he that betrayed him had given them a token, saying Whomsoever I shall kiss, that same is he; take him, and lead him away — — — — —.

6. And they — — — forsook him, and fled.

7. But he held his peace, and answered nothing. Again the high priest asked him, and said — — — — — him, Art thou the Christ, the Son of the Blessed?

8. And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming — — — the clouds of heaven.

9. Ye have heard the blasphemy: what think — — —? And they all condemned him to be guilty of death.

10. Then Pilate said unto them, Why, what evil hath he done? And they cried — — — — — the more exceedingly, Crucify him.

PART THREE

1. And they clothed him with purple, and platted a crown of thorns, and put it — — — — — his head.

2. And they began to salute him, Hail, King of the — — — — —!

3. And they smote him on the head with a — — — — —, and did spit upon him, and bowing their knees worshipped him.

4. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and — — — him out to crucify him.

5. And they compel — — — Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

6. And when they had crucified him, they parted his garments, casting lots — — — — — them, what every man should take.

7. And the Scripture was fulfilled, which saith, And he was — — — — — with the transgressors.

PART FOUR

1. And they that passed by — — — — — on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, Save thyself and come down from the cross.

2. Likewise also the chief priests mocking said — — — — — themselves with the scribes, He saved others; himself he cannot save.

3. Let Christ the King of — — — — — descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

4. And when the — — — — — hour was come, there was darkness over the whole land until the ninth hour.

5. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, — — — — —, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken

me?

6. And the veil of the temple was — — — — — in twain from the top to the bottom.

7. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, — — — — — this man was the Son of God.

8. And he — — — — — fine linen, and took him down and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

9. And very — — — — — in the morning of the first day they came

unto the sepulchre at the rising of the sun.

10. And entering the sepulchre, they saw a — — — — — man sitting on the right side, clothed in a long white garment; and they were affrighted.

11. And he saith unto them, Be not affrighted: Ye seek Jesus of — — — — —, which was crucified: he is risen; he is not here: behold the place where they laid him.

12. But go your way, tell his disciples and — — — — — that he goeth before you into Galilee: there shall ye see him, as he said unto you. E

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BOOKS

APPOINTMENT CONGO, by Virginia Law. Rand McNally & Co., New York. 289 pp. \$3.95. Reviewed by Olin Coleman, missionary to Brazil.

The author's husband, whose conversion to Christ was one of the great realities of his life, was shot in 1964 by a rebel Congolese soldier after he landed his plane near a Congo village in an effort to evacuate fellow missionaries. He knew the danger to his life was great.

His concern for the Congolese, born out of love for Christ, was evident to them as he worked as an industrial missionary, flying a plane, building hospitals and churches, repairing light planes and cars and thus facilitating the work of other missionaries. He saw the primary need of spiritual rebirth and was active in preaching as well as personally witnessing to his fellow Congolese workers.

On his grave marker John 15:13 is quoted: "Greater love has no man than this, that he lay down his life

for his friends."

This book would be especially useful for one to understand the daily rigors of missionary life as well as the joys and rewards. □

FINNEY, by Basil Miller. Bethany Fellowship, Inc., Minneapolis, Minn. Paper, 137 pp. \$1.50. Reviewed by the Rev. A. Culver Gordon, pastor, United Presbyterian Church of Paterson, New Jersey.

This is the official biography of the Charles G. Finney sesquicentennial in 1942 now issued in paperback. "The story of Charles G. Finney can be told in one word. . . . revivals. This is the key that unlocks the treasures of his marvelous life," so Miller begins this book. Finney was not the organizer that Wesley proved to be and his influence may be compared more to that of Whitefield as a shining and burning light.

Miller does not offer much in the way of criticism of his subjects, and

this is a weakness in his treatment of both Finney and Wesley. He does not deal with Finney's confrontation with Bushnell, the man who opposed the whole idea of revivalism, nor with Finney's alteration of the historic Presbyterian view of the inability of the will.

We commend this book as racy history of an important American preacher and educator. □

THE CHURCH'S WORLDWIDE MISSION, edited by Harold Lindsell. Word Books, Waco, Tex. 295 pp. \$3.95. Reviewed by Dr. Daniel Iversen, retired Presbyterian US minister, Asheville, N. C.

This book has to do with the Congress of World Wide Missions held in Wheaton, Ill., April 9-16, 1966.

There were 222 organizations registered. There were a few of the smaller denominations but a great number of independent and inter-church missionary groups officially represented. Those registered represented 13,000 missionaries. This exceeds the number overseas represented in the National Council by 6,000.

This was the largest congress on

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world missions ever held on the North American Continent. In this day of revolution, we, who are denominationalists, must realize that this growing army of God is playing no small part in holding up the mission work of the Church of Jesus Christ. They are as much the Church as any of the more "ecumenical" enthusiasts.

After much prayer for guidance, this congress first declared its faith in the Bible as the Word of God and the only infallible rule of faith and practice. They also re-affirmed their faith in Jesus Christ as the Incarnate Word, promised in the Word, confirmed in the record of His person and work as revealed in the Gospels and proven by the countless millions who have been saved by the blood of Christ.

The congress confirmed its belief in the divine commission and a moving dedication was witnessed when the entire assembly bowed in obedience to it.

It was also necessary for the congress to discuss the errors that have crept into the Church. These errors are not new. Just dressed up in robes rather than plain suits. Very able papers were read on Syn-

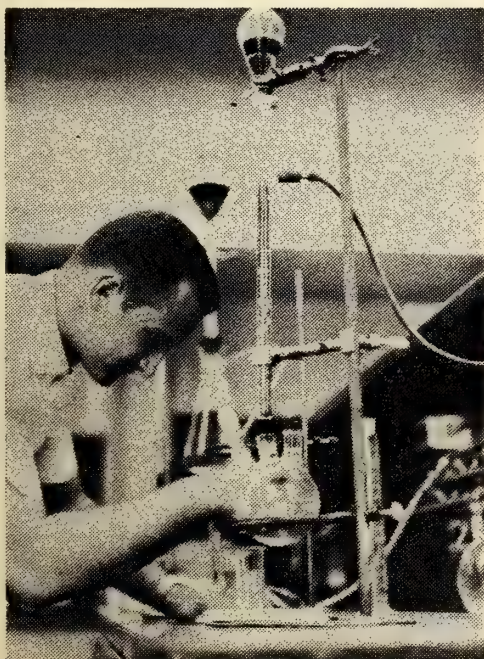
cretism, Neo-Universalism, Proselytism and several other subjects pertinent to the cause of Christ. The movements working in error must seek some Bible authority because they know they cannot survive without a vehicle for expression. Unfortunately many in the Church, because of lack of Bible study, do not know the difference between exegesis and eisegesis (what the Book really says and what we want it to say).

God is not dead. Read the reports from these missions from all over the world. God is the same. God's Word is the same. The message and mission is the same. He is truly honoring faithfulness as much as ever.

We would recommend this book for mission study. It would contribute much to the interest in missions. If you have mission classes, add this one for comparative study. Put it in the church library. Buy one for your home. ☩

• • •

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AN OPEN LETTER TO THE CHURCH

Dear fellow Christians,

We have been moved to come together as individual ministers and ruling elders of the Presbyterian Church, US to consider informally and prayerfully a disturbing situation in the Church which we love and through which we seek to proclaim the Gospel of Christ. The existence in our denomination of widely divergent views and growing tensions born of social, political, and theological conflicts is a fact which cannot be ignored. Our Church is affected today by pressures from within and from without which in a very real sense characterize all of Christendom. We list the following as illustrations of the problem:

- There are in our denomination two dedicated and active groups, each well organized, and each generally represented by a publication which urges its viewpoint, and each moving in a different direction. We believe that the overwhelming majority of our people stand somewhere between these two positions but they are largely without a voice, and are earnestly longing for leadership which represents their convictions.

- Unless present tendencies are checked, our Church seems to be headed toward some sort of division or fragmentation. We deplore this fact, feeling that such a development is unnecessary, that it would be disastrous to our Church's witness at home and abroad, and that it would involve loss and injury to the church universal.

- There is a widening breach between clergy and laity which is a denial of one of the basic principles of Presbyterianism. Communication is breaking down not only between ministry and laity but also between minister and minister. Suspicion and distrust of one another are on the increase while our real adversaries appear to be forgotten. Too often we seem not to seek together to find the will of God for His Church, but rather to separate into competing camps, each so convinced that it represents the correct point of view that it tends to be intolerant of those who differ.

- Individual ministers and laymen are more and more being labeled or classified, most often unjustly, and thereby their usefulness to the Church is greatly diminished.

- There is a deepening and serious difference of opinion concerning the nature and mission of the Church, especially as it relates to evangelism.

Loving members of both groups as brethren, we appreciate the concern and zeal which has prompted them to band together to keep certain views before the Church. Nevertheless, we view as serious the tendency to fragment our Communion into diverse organizations, which tendency is destructive to the life and witness of the whole Christian Church. We recognize and value the contribution of both groups. We are grateful to those who turn our thoughts to the absolute necessity for personal conversion and salvation as basic to everything the Church

is called upon to do in the world today. We are also grateful to those who keep reminding our denomination of her responsibilities in the area of human relationships as a real part of the total mission of the Church. We believe, however, that neither of these emphases, standing by itself, truly represents "the whole counsel of God" as set forth in the Scriptures. Both are important aspects of the truth and neither is complete without the other.

To some degree, also, the two groups are marked respectively by emphasis upon the "purity" of the Church and upon the necessity in our day for the Church to manifest its unity to the world through the ecumenical movement. We share deeply in both concerns. True "purity," however, cannot exist apart from love. Neither can the cause of real Christian unity be advanced by strife, nor by the further fragmentation of the Body of Christ with which we are threatened. In mutual sympathy and love we must work and pray to find a better way.

WE THEREFORE HAVE COVENANTED AMONG OURSELVES

- (1) To become more responsible individual churchmen working properly through the courts of the Church in accordance with our ordination vows and not through pressure groups or organizations which work outside the framework of the courts of the Church.
- (2) To emphasize the oneness in Christ which belongs to all in the Church, by seeking to draw closer to our fellow presbyters in love, and by seeking to resolve our differences through communication marked by respect, understanding, and trust among persons who are all alike committed to the service of our Lord and Savior.
- (3) To engage daily in earnest intercession for all our Christian brethren, and in prayer for the whole Church that she may find the will of God in the issues before us in these days.

Acknowledging our lack of wisdom and righteousness, we invite all who share our convictions, of whatever viewpoint or concern, to join in this covenant. No organization is contemplated and no further meetings of the group are planned. The acceptance of this covenant does not require the sending of any money or the signing of one's name. Rather, let us all unite in practicing the spirit of this covenant in our local congregations and in all the Courts of the Church.

We have one task: it is so to know and serve the Christ who is made known to us in the Scriptures that we may witness effectively for Him as the Lord of all of life and the Savior of those who put their trust in Him. He is "the way, the truth and the life" apart from whom no man comes unto the Father. With our differing emphases but with common loyalty to Him, and in consideration one for another, let us seek by attitude, word, and action to declare His love and His will for the world.

Hal Baird, New Orleans
Rev. Andrew R. Bird Jr., Norfolk
Rev. Vernon S. Broyles Jr., Atlanta
Andrew Edington, Kerrville
Rev. Wm. M. Elliott Jr., Dallas
Rev. Harry A. Fifield, Atlanta
John A. Fulton, Louisville
Rev. Arthur V. Gibson, Atlanta
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WHAT'S NEXT?

Many times I have wanted to write and say a word of thanks for your work in the *Journal*. There have been hearty "Amens" coming from this quarter. It is clear to my mind that you do fill a very real and vital place in the situation that

confronts us in the Presbyterian Church today.

I have never been very happy or even slightly enthused about denominational papers that have a very limited ability to accept anything but their own viewpoint and exclude anything but the "party doc-

trine that is in power." I would not want to be quoted on this other than anonymously . . . but the fact is I have tried to contribute some articles to *Presbyterian Life* that have been published elsewhere but openly refused by my own Church. This kind of thing is a sad situation and is of course dishonest and very much contrary to our Reformed tradition.

It was a most unfortunate day when the denomination took over and started controlling the kind of criticism they would tolerate. Of course I understand the full meaning of all this and therefore am not overly surprised at the turn of events with the Confession of '67. The next question is where do we turn now to honor the Lord with our life and in what direction do we move to not fail Him? For the moment I am not certain about all this, but I do wonder if there is not going to be a reshuffling across denominational lines rather than a sweeping union . . . or perhaps both. At any rate it is quite a day to be alive and striving for the Gospel once delivered.

—Washington

After the new confession becomes official and the confessional vows are dropped, we believe a suit to secure (or retain) property on the grounds that the Church has left its heritage could be won.—Ed.

TIME FOR CONCERN

The lead editorial in the Feb. 15 *Journal* should awaken much concern on the part of thoughtful Presbyterians. When you see a great nation or a great Church fall sick and go into decline you know it will eventually die unless the trend is reversed.

As goes the Church so goes the nation. For our nation, too, is sick, is in decline. Look at its crime rate (way up), its morals (way down), its newspaper headlines, if you need proof.

There surely is no doubt about the reason for the spiritual sickness we observe. The Bible is no longer infallible to many but is rather considered only the writings of men. Universalism is rampant with many people saying all men are brothers even though Jesus branded some as being "of your father the devil." Liberalism and unbelief permeates the ministry and the Church. Seminaries are too often cemeteries of the Word.

Like Elijah, under the juniper

the PRESBYTERIAN JOURNAL

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THIS WEEK—

Vol. XXV, No. 47, March 22, 1967

Father, Forgive Them 7

In the light of Christ's example of forgiveness, His followers should re-examine their attitudes. By Rev. Paul A. Snider

And They Crucified Him 8

A simple retelling of the old story of God's sacrifice for the sins of men. By Mrs. Dudley Starnes

How Saving Faith Comes 10

Trust and commitment are essential elements, and then the by-products follow. By Dr. Robert Strong

The Message of Easter 11

By Rev. Sam S. Cappel

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THE PRESBYTERIAN JOURNAL, a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered to the saints, published every Wednesday by the Southern Presbyterian Journal Co., Inc., in Weaverville, N. C.

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tree, we sometimes may think that all is lost. But in the darkest hours there always is encouragement. And in our dark hours there is joyful news, encouragement for the saints. I speak of the strong, virile, true-to-the-Word movements that have arisen in the Church, holding high the banners of loyalty to the inerrant Bible and to the historic Presbyterian standards:

1. There is this paper, the *Journal*, a true and penetrating ministry in the contemporary Church scene.

2. There is "Concerned Presbyterians" with the 50,000 and more laymen on the mailing list who are organizing to resist the "liberalization" of theology and the destruction of the Church through absorption by the frankenstein COCU (or "Blake-Pike" plan of union).

3. There is the Reformed Theological Seminary of Jackson, Miss., which came into being to teach candidates for the ministry the pure, unadulterated Word of God and

Reformed theology.

4. There is the Presbyterian Evangelistic Fellowship, a dynamic organization of full-time evangelists, recovering in our time the almost forgotten arts of true evangelism and revival.

The very existence of these four movements constitutes a strong and potent protest against the "liberalism" of the Church.

Yes, thank God, there are many more than seven thousand who have not bowed the knee to Baal.

—Roy LeCraw
Atlanta, Ga.

MINISTERS

William C. Hughes from Weir, Miss., to the First Church, Indianola, Miss., eff. May 1.

Robert Woodville Tabscott from Bristol, Tenn., to the Covenant church, Jackson, Miss.

E. C. Scott (H.R.) from Bainbridge, Ga., to Atlanta, Ga.

Robert L. Temple from St. Matthews, S. C., to the Bluff church, Wade, N. C., eff. April 1.

Robert M. Grant Jr. from Greer, S. C., to the Cane Creek church, Carlisle, S. C.

M. Ralph Weedon from Homer, La., to be director of Christian Service Ministry of Guerrant Presbytery, a social service experimental ministry with offices in Hazard, Ky.

Claude McIntosh from Cayce, S. C., to the Lebanon church, Winnsboro, S. C.

William T. Price from Branson, Mo., to the Faith church, Pasadena, Tex.

William L. Holshouser Jr. from graduate work to an experimental ministry of the Board of Church Extension at Little Rock, Ark.

James A. Cogswell, staff member of the Board of World Missions, has accepted the call of the First Church, Franklin, Tenn.

• Easter is a joyous season because it is a reminder, ever fresh and new, of Christ's victory over death. It is the proof, written in sacred history and on human hearts, that all who believe in Jesus Christ shall live, though they were dead; and that all who live and trust in Him shall never die. Is there any more basic concern than that of life vs. death? To this concern the Gospel speaks. For this concern the Church exists. To offer life to dying people is the matchless privilege of the Christian. May God never let us compromise that privilege with any conflicting preoccupation.

• Today, unfortunately, Christians seem to have other preoccupations. In the area where these words are being written, the voters have just (surprisingly) turned down comfortably a proposed "urban renewal" project. Just a couple of years ago a similar project was handily approved. This time the pressure for passage was heavy, with some 20 civic groups urging a favorable vote. In the middle of the pressure was the local ministerial

ACROSS THE EDITOR'S DESK



association which made of the issue a prime crusade objective. The Sunday before the vote many of the local ministers preached on "Urban Renewal." They now shake their heads in bewilderment at the "irresponsibility" of the voters. But several voters have told us that the measure might have passed if the preachers had not made urban renewal the mission of the Church.

• Ever think of making your contributions to your church on a credit card? The Rev. Royald V. Caldwell of the First Congregational Church of Portland, Ore., is one of several who have thought it would be a good idea to let worshippers sign some sort of chit which would then be transferred to their credit card account. He believes it might have the effect of encouraging mem-

bers to give more freely. The Bank Americard, however, a subsidiary of the Bank of America, was a bit cool toward the idea. "We would want to wait until a real market demand develops," they said.

• Bringing our Shorter Catechism awards up to date, the following have been given copies of the beautiful King James Award Bible for a perfect recitation of this vital teaching aid: Karen Frazier of the First Church, Alexandria, La.; Frank O. Horton Jr., and Pat De Young, of the Mt. Salus church, Clinton, Miss.; Beth McCullough of the First Church, Tupelo, Miss. Congratulations!

• Don't miss the story of the first "community organization" seminar in the Presbyterian Church US, which you will find on p. 5. □



Delta Project's Northern 'Twin' To Start

AUSTIN, Tex. — Approved by the National Council of Churches General Board in 1964, the Northern "twin" of the Mississippi Delta Ministry may get started by the summer of 1967.

In an interview between his lectures at Austin Seminary here, Dr. Edgar H. S. Chandler of the Church Federation of Greater Chicago said "Open City" project will start on a small scale in the next few months. It will be operated by the federation, of which he is executive director, in cooperation with the National Council of Churches and the World Council of Churches.

A principal reason why it has not started sooner is that until now all three of the sponsoring agencies have not been ready at any given time to begin the work, he said.

It was explained to the NCC board when it voted initial approval that Chicago was selected for a

Northern counterpart to the controversial Delta Ministry because it had an interchurch organization with ample leadership to undertake such a venture. Dr. Chandler's previous experience as a staff member of the WCC was also cited as an asset.

The Delta Ministry, in contrast, was a project of the NCC, with WCC help but without a comparable local federation assisting.

Dr. Chandler said three persons from overseas are coming to Chicago to start the project there. Others will follow them. He added that the Taizé Protestant monks who the federation recently helped bring from France will probably have a part in the new ministry to minorities.

Among the agencies of the federation which will be helping will be the Ecumenical Institute, an experimental venture headed by the Rev. Joe Mathews and others formerly

associated with Austin's much-publicized Christian Faith and Life Community. ☐

Officials of NAE Slate First Visit to Troops

MINNEAPOLIS, Minn. — Officials of the National Association of Evangelicals will pay their first Holy Week visit to American combat troops this year when Dr. Arnold T. Olson of Minneapolis leads a preaching mission to Viet Nam.

Dr. Olson, president of the Evangelical Free Church of America and first vice-president of the NAE, will be accompanied by Floyd Robertson, executive secretary of the NAE Commission on Chaplains, and Henry Brandt of Detroit, president of the Christian Leadership Institute.

Also in the Far East during the Easter season will be a similar delegation from the National Council of Churches, which for several years has been sponsoring such visits. This year the NCC first vice-president, Dr. Edwin Tuller of Valley Forge, Penna., will lead the group. His itinerary includes Viet Nam and Okinawa.

NAE has been active in the affairs of chaplains and military personnel since early in its history. Some 100 chaplains from 14 NAE members denominations are presently on active duty. ☐

New Catholic Guidelines Will Change Bible Story

PHILADELPHIA (RNS)—A new set of guidelines on Judeo-Catholic relations in which Roman Catholics will be advised "to take the initiative" in fostering better understanding has been prepared for distribution to U. S. Catholic bishops.

According to Msgr. George G. Higgins, director of the Social Action Department of the U. S. Catholic Conference, the guidelines were prepared by the Bishops' Committee for Ecumenical and Inter-religious Affairs.

An important aspect of Judeo-

THE CHURCH OVERSEAS

INDONESIA — Increases as large as 100% or more in new churches and congregations are reported by the Indonesian Bible Society, Djakarta.

Events in this country are now dated as before or after the attempted Communist coup of October, 1965. Before that time, at least three rural areas distant from the organized Church were turning to Jesus Christ in unusually large numbers. Since then, most Church leaders agree that this is an exceptional opportunity for the Christian message. In central and east Java there have been some 65,000 new converts and missionary organizations have been swamped with requests from hundreds of villages for someone to come preach the Gospel.

In west Java, large evangelistic meetings have brought a rediscovery of their religious convictions to

thousands. Bible study and prayer groups composed especially of young people have carried the evangelistic effort to Djakarta's prisons.

In North Sumatra 8,000 are now receiving catechism lessons prior to being baptized and missionaries believe the present great movement is the beginning of an even greater one in the near future. Plans are underway to print locally some 60,000 Scriptures in the Karo language to relieve the demand for the Word of God.

In Borneo, the Celebes, from Sumba and Timor, the lesser Sunda islands, hundreds of people flock to the churches to hand over idols and seek Christian instruction.

Throughout the area, the reports depict the churches in vigorous growth on a scale and at a pace without parallel in recent times. ☐

Catholic relations mentioned in the guidelines will be Catholic textbooks, Msgr. Higgins said. Many aspects of Church history and dogma will be taught to Catholics in a manner less offensive to Jewish sensibilities, he said.

Catholic textbooks of the future will include "a frank and honest treatment of the history of anti-Semitism" in the Church, he said.

Study of the life of Jesus will be presented within the context of Jewish life in the First Century, and the Judaism of Christ's day no longer will be portrayed as "decadent formalism and hypocrisy."

The presentation of the crucifixion, he added, will no longer "implicate the Jews in deicide."

"The guidelines are not going to change the world overnight," he said, but they represent a long step in the right direction, he added.

(Editor's note: We will await with interest the new Roman Catholic version of the crucifixion story.) ☩

Lutheran Body OKs Civil Disobedience

ST. LOUIS (RNS) — Civil disobedience as a last resort in efforts to change unjust laws was approved here by the Commission on Theology and Church Relations of the Lutheran Church-Missouri Synod.

A commission report sent to pastors, men teachers in the parochial schools and congregations of the Church authorized such forms of protest when civil law conflicts with a "clear precept of God." But the commission urged restraint in the use of civil disobedience lest it lead to encouragement of lawlessness.

The Christian undertaking civil disobedience was admonished to "guard against identifying himself with groups and individuals who may be protesting the same law from apparently wrong motives and who may be seeking to capture a movement for their own improper ends."

Drawing on traditional Lutheran theology, the statement asserted: "God has instituted civil government as His minister to use for good, for the punishment of evil-doers, and for the praise of them

that do well. Therefore Christians should respect and obey civil authority and be actively engaged in promoting the common good."

Nevertheless, the statement continued, in the case of unjust laws or inadequate enforcement of just laws, "Christians have the right and duty to work for the repeal of unjust laws and the proper enforcement of laws through due process of law. In the evident failure of due process a Christian may in good

AUSTIN, Tex. — There are gaps between East and West, between the law and those experiencing the penalties of the law, between extremists of the left and extremists of the right, and between a variety of other classifications of people. And it is the business of the Church to close these gaps.

So said Dr. Edgar H. S. Chandler of Chicago, a featured speaker at the first Church-sponsored seminar on community organization in the South. The United Church of Christ minister who is executive director of the Church Federation of Greater Chicago labelled as "a pretty unrealistic dream" the doctrine that society is best changed through the conversion of individuals to Christ.

Sharing the platform with Dr. Chandler and lecturing on the sociology of "gap closing" was Dr. Merrill Jackson, a new member of Dr. Chandler's staff and until recently a faculty member at the University of Michigan.

Attending the three-day meeting at Austin Seminary were some 160 persons, mostly from the Presbyterian Church US, with others from the United Presbyterian Church USA and the Cumberland Presbyterian Church. Sponsors were the UPUSA Board of National Missions, the Cumberland Synodic Boards of Mission and Christian Education,

conscience participate in public demonstrations designed to dramatize the injustice."

Christians must at all times obey God, "recognizing that the will of the Lord is a higher law than that of civil authority."

(Editor's note: Here is a dramatic example of how, through the channel of social action, the virus of radical theological novelty is beginning to infect even the most conservative denominations.) ☩

THE CHURCH AT HOME



Church as an 'Organizer' Is Advocated

and the Presbyterian US Board of Church Extension.

The particular "gap" emphasized in most of the seminar discussion was that described by Dr. Jackson as the gap existing between the dispossessed and those with many possessions. For Dr. Chandler it was just the gap between the rich and the poor.

How is the gap closed? Communication is one way, the speakers acknowledged. But Dr. Jackson, who has made a special study of the radical Negro organizations, contended that communication might first require a period of separation for the dispossessed.

During this time of separation, the sociologist explained, the leaderless people might better develop their own indigenous leadership.

Whether through separatism or otherwise, development of leadership for organizations of the dispossessed was seen as an important goal. Both speakers told of community organizations they had observed in Northern cities. During an evening presentation a pair of social workers from Houston told how they had helped build a community organization in a large housing project.

Where does the Church fit in? In its role as servant, Dr. Chandler said. In helping to organize the poverty stricken so that they can

obtain more of the world's wealth it is taking "good news to the poor," he claimed.

The top executive of the Chicago federation gave as one example of "serving" his own organization's loaning of a staff member to another organization for the purpose of helping to set up a union of welfare recipients.

While those who appear to be powerless need to be helped in their efforts to get power, the ultimate need is to work out ministries that will help all divided peoples to "become community," Dr. Chandler said.

Relief goods sent overseas by American Christians should not have American flags printed on the containers, the former director of World Council of Churches refugee affairs contended. He said all such gifts should be sent through the WCC without any national labels so that they will be "truly international" and more "human."

Dr. Chandler stressed the "ecumenical" possibilities in community organization work. He said "more happens ecumenically as we work together in the community as servant" than in the many organized dialogues between denominations and in the more formal inter-Church projects.

Dr. Jackson, who has just become a research specialist in the federation's department of planning, called the Church "unique — but often not the way it says it is." Its role in relation to the community is threefold, he suggested.

The sociologist said one of its jobs is proclamation that is "unbargainable." Another is to help others without getting credit or benefit from that help. The third, Dr. Jackson explained, is being a com-

munity in itself.

In assuming this role the Church faces three major pitfalls, he added. One is to get "wrapped up in structure;" another is to get "wrapped up in a current statement of truth (creed);" and the last is to "get wrapped up in its own mystique."

The commentary on the Church's role was made by Dr. Jackson from the position of one who is "sympathetic" but not connected with it "in an institutional way." Along with the radical groups and the student protestors the Church is one of his principal areas of interest and study, he explained.

Describing himself as one who formerly was a "fundamentalist," he said he was born in Viet Nam of missionary parents. His present religious outlook was partially shaped by his youth in the culture of Indo-China, with its French and Buddhist influences, and partially by the great Jewish thinkers in sociology. He is now a mystic with a very literal belief about Jesus, he told the *Journal*.

The emphasis on "ecumenical" community organization work was picked up by seminar participants in small discussion groups and plenary question and answer periods. Some conferees asked that denominational headquarters provide more assistance in setting up Church-sponsored organizations across denominational lines.

The Rev. John Robert Smith, a Board of Church Extension executive who was a co-director of the seminar, suggested that a potential source of help was a recently-organized combination of Southern Church executives from all the major denominations. This new unit might sponsor a "floating" training center for urban workers, he explained.

The seminar was a successor to the "town and country church institutes" formerly sponsored at the seminary by the denominational boards. Co-director was the Rev. Henry Quinius of the seminary faculty.

Start \$2 Million Job

HAMPDEN-SYDNEY, Va. — Contracts have been signed between Hampden-Sydney College and the Mottley Construction Company of Farmville for construction of a \$2,017,000 science building on the campus of the 192-year-old Virginia educational institution.

New Capital Campaign Planned by Montreat

MONTREAT, N. C. — Appointment of steering committees to lead capital funds campaigns for Montreat-Anderson College's proposed library and science building was authorized at a trustees meeting here.

With an anticipated 1967-68 enrollment of 480, a college budget of \$859,585 was approved for the next academic year. Included is a 14.7 per cent salary increase for full-time teachers.

At a companion meeting the board of the Mountain Retreat Association heard that the \$800,000 renovation of Assembly Inn was nearly complete. Noting this step, the trustees authorized architects to go ahead with plans for the convocation hall which is to be built adjacent to the inn with a \$100,000 anonymous grant upon completion of the inn's remodeling.

Presbyterian Minister One of Nine Recognized

VALLEY FORGE, Penna.—A Presbyterian US minister was among nine ministers from across the country to win cash awards from the Freedoms Foundation here for patriotic sermons delivered during 1966.

The Rev. Warren N. Wardlaw, pastor of the First Presbyterian Church, Darlington, S. C., received a \$100 cash award and the Washington Honor Medal.

Twenty-two other clergymen received medals, without cash awards, for sermons on patriotic themes.

Davidson Adds Staffers

DAVIDSON, N. C. — Earl W. Lawrimore, a 1966 graduate of Davidson College and a former reporter for *The Charlotte Observer*, has become Davidson College's assistant to the director of public information.

DAVIDSON, N. C. — William B. Armstrong, a 1961 graduate of Davidson College who recently completed a tour of duty with the U. S. Army in Germany, has been named Davidson College's acting director of alumni activities.

Lectures at Princeton

PRINCETON, N. J. — Roy Wilkins, Executive Director of the National Association for the Advancement of Colored People, was scheduled to deliver the second annual James J. Reeb Memorial Lecture of Princeton Seminary. The Reeb lecture series was established last year in memory of the Unitarian Princeton alumnus who died from injuries received during a 1965 "civil rights" demonstration in Selma, Alabama. The series was inaugurated a year ago with an address by Eugene Carson Blake.

Father, Forgive Them

REV. PAUL A. SNIDER

They had just pounded huge nails into His hands and feet. But even before the echo of the hammer died, Jesus Christ prayed, "Father, forgive them; for they know not what they do!" (Luke 23:34).

The echo of that prayer has not died. It rings through the centuries, and as we stand silently submissive before the awesome reality of our own sin, that prayer of the dying Redeemer whispers peace to our hearts and shatters the chains with which Satan binds our lives.

The mockery of His trial had been completed. The clamor for His blood had subsided; only an evil murmur of satisfaction rumbled through the crowd. They led Him, weak and bleeding from scourging, out of the city toward the Hill of the Skull, Golgotha. They had traded their Messiah for a murderer. The fatal choice had been made but they did not quiver with doubt as they led Him away. They were smugly content with the decision which destroyed the One who loved them, even unto death.

The horror of what took place then is beyond my imagination. But in my mind's eye I can see in part that weird and ghastly procession which slowly moved to the place of execution. The mob of wailing women, the jumbled mass of the curious, the religious hirelings, and the Roman soldiers do not come clear to my imagination — but the Lord Jesus, with His crown of thorns spilling blood into His great warm eyes of love, bent beneath the weight of the cross, is as vivid as the recollection of the hideousness of my own sin. My heart would cry anew, "Must Jesus bear the cross

alone and all the world go free. . . ?"

The soldiers, not so much out of mercy, but out of expediency, when the Lord of Life stumbled beneath the weight of the cross, commanded Simon, a Cyrenian, to bear the cross after Jesus (Luke 23:26).

Weep for Yourself

To those who bewailed and lamented Him, Jesus said, "Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children." "For the days are coming when they shall say, Blessed are the barren. . . . Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us" (Luke 23:28-30).

We can imagine that as He spoke the procession momentarily ceased its movement toward the hill. The wailing and lamenting ceased. For a brief moment as they sought to grasp the significance of His comment the multitude stood in astonished silence. Then an order is barked and Jesus and the two thieves, the soldiers, the curious, the religious hypocrites, and the wailing women move

They Cannot Bury Him

Nineteen hundred years ago men tried to bury Jesus Christ and found they could not. Now they are attempting to bury His Father. Our hope is that at this Easter season the light will shine so dazzlingly into the minds and hearts of our generation that wild, dense talk about death will be dissolved altogether in the sheer glory of the resurrection. — SHERWOOD E. WIRT in *Decision*.

on north of the city to the place of execution.

"And when they were come to the place, which is called Calvary, there they crucified Him, and the malefactors, one on the right hand and the other on the left" (Luke 23:33).

They had not simply "wounded His pride;" they were murdering Him. His feelings were not hurt; His life was dripping silently to the ground. There would be no room for later apology; He was dying. He could not recoil from the shock of the nails biting into His flesh and glancing off the bones of His hands and feet; there was no place for Him to go. But still no bitter words of denunciation passed those tense lips.

He prayed, "Father, forgive them; for they know not what they do."

The Prayer Speaks to Us

That prayer of the crucified Lord should convince us (1) that even our sins may be forgiven, and (2) that even we may be forgiving persons.

In the first place, surely "God sent not His Son into the world to condemn the world but that the world through Him might be saved" (John 3:17). And, "If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1:9). For "the blood of Jesus Christ cleanseth from all sin" (1 John 1:7). "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins and not for ours only, but for the sins of the whole world" (1 John 2:1-2).

We have been redeemed, not with "corruptible things, as silver and gold, . . . but with the precious blood of Christ, as of a lamb with-

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out blemish and without spot" (1 Pet. 1:18-19). Thanks be to God that even as the blood was shed upon the cross, Jesus prayed out of His broken heart, "Father, forgive them; for they know not what they do!"

How long has it been since you stared your sin in the face, knew it for what it was, a violation of God's will, a rebellious heart? How long has it been since the Holy Spirit of God stirred your heart with the tenderness of His love Who died for you? How long has it been since you considered the consequences of your sin in the lives of your children, your mother and father, your loved ones? How long has it been since you recognized that it is of God's mercies that we are not consumed?

If God were to grant you a vision of tomorrow, would you be so flip-pant in your disregard for His will for you as you are? Would you be so casual in your sensuous living? Would it be so easy for you to break His commandments, desecrate your home, and damn His holy name?

Down that broad way that leads to destruction thousands of people merrily drift along, caught in the traffic jam of the damned. But above the din of sin there sounds the glorious invitation of the Sav-

ior, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28).

"O, for the wonderful love He has promised,
Promised for you and for me;
Though we have sinned He has mercy and pardon,
Pardon for you and for me."

"Just as I am, Thy love unknown
Has broken every barrier down.
Now to be Thine, yea Thine alone,
O Lamb of God, I come."

Jesus prayed, "Father, forgive them; for they know not what they do." And even as we turn to Him in repentance and faith we may be forgiven and redeemed.

In the second place, not only should this prayer of Jesus convince us that even our sins may be forgiven, but it should also indicate to us that even we may be forgiving persons.

Can We Not Forgive Too?

If the Lord could forgive those who murdered Him, can we not forgive, through the grace granted to us by His Spirit, those who tear

our feelings to shreds with thoughtless words and unkind deeds? Has God forgiven you? Then you must be forgiving!

One of the earliest verses of Scripture we teach our children is the statement made by Paul, "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32). Perhaps we even learned that verse as a small child, but it is one thing to learn it and another thing to live it. Paul in effect says, "If God for Christ's sake hath forgiven you, then you must be a forgiving person."

In a heart filled with the love of God there is no room for a real or imagined grudge. Jesus taught His disciples to pray, "Forgive us our debts as we forgive our debtors" (Matt. 6:12). If Jesus could pray, "Father forgive them" even as they cast dice at His feet, surely by the grace of God we can be forgiving persons.

You can settle that grudge with God right now! Act upon His Spirit's prompting!

"O dearly, dearly has He loved,
And we must love Him too,
And trust in His redeeming blood,
And try His works to do." ☩

The simple story of our Lord's death —

And They Crucified Him

MRS. DUDLEY STARNES

On a dark night, almost 2,000 years ago, a group of men were sitting about an upper room. They had been associates for some three years, living together, working together, traveling together. There were thirteen of them. One was the leader, the others His disciples. One was the leader's best friend; one was His betrayer. Here was the Son of God, here was His enemy, here were His friends.

After they had assembled, Jesus

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took a basin of water and a towel and washed His disciples' feet.

Later Judas, the traitor — the enemy — left the little group and went out to perform the darkest deed the world has ever known. Better for him had he never been born, said the Scripture of it.

After he had gone, the Lord instituted one of the two sacraments that we keep to this day. He took bread, blessed it, broke it and gave it to the disciples and said, "Take, eat, this is My body." Then He took the cup, gave thanks and served it to them saying, "Drink ye all of it, for

this is My blood of the New Testament which is shed for many for the remission of sins." After this, they sang a hymn, left the upper room and went for a walk on the Mount of Olives.

To the Garden

Their walk took them to the Garden of Gethsemane, which was one of Jesus' favorite resting places. On the way, Jesus spoke of many things. There was the discourse on the vine and the branches: "I am the vine, ye are the branches." He had

warned the disciples of persecution to come: "These things have I spoken unto you. I have yet many things to say, but ye cannot bear them. But when the Spirit of Truth is come, He will guide you into all truth." Then He prayed the beautiful intercessory prayer: "Father, I will that they also whom Thou hast given Me, be with Me where I am."

When they arrived at the garden, the other disciples stopped and Jesus, Peter, James and John went further into the garden. Jesus was sad and He said to the three, "Wait here and watch with Me." Then He went a little further alone and fell down on His face and cried, "O My Father, if it be possible let this cup pass from Me, nevertheless not as I will but as Thou wilt."

They Seized Him

Returning to His friends, His best friends, He found them fast asleep! In His hour of agony while one of His fold was even now bargaining with His enemies, His dearest friends, His closest companions, slept. Three times, Jesus prayed, and three times He returned to find His disciples asleep.

Then came the soldiers and the guards as thieves in the night with Judas showing them the way. And Judas identified Jesus. How? With a kiss. His lips which had moved with words of bargaining a few minutes before now planted a kiss on that holy cheek.

Impetuous Peter, awake at last, drew his sword and cut off the ear of the high priest's servant. But Jesus rebuked him, saying, "Put your sword away," and He reached out and healed the servant's ear.

What happened to that servant? Did he see the thing through to the end? Did he slink away and say, "Truly this is the Son of God?" Did he one day kneel at the foot of the Cross? What happened to the last man who felt the healing touch of Jesus' hand?

We don't know. As for the disciples, the Bible says they all forsook Him and fled. The boldest, Peter and John, followed to the home of the high priest, but here John fades from the picture temporarily and Peter, Jesus' strong man, denied Him three times. He denied Him, wept bitterly, ran away, and Jesus stood alone, surrounded by His enemies.

He was taken to the home of the high priest. He was shuttled back and forth between Herod's palace and Pilate's court. He was humiliated, insulted. They stripped Him of His clothes and put a purple robe and a crown of thorns on Him. But that wasn't all. They scourged Him, gave Him lashes with a whip on His back. This gentle Man who had loved and healed and comforted everyone was whipped like the lowest criminal.

Anyone could have struck out at his accusers, anyone could have cursed them, but it took a *man* to stand there and take it: "And He answered not a word."

When morning came, they put Jesus' own clothes back on Him and began the long walk to Calvary, the place of the Skull. They gave Him a heavy cross to carry. But He was weak after His ordeal. The cross was too heavy for Him, so they gave it to Simon of Cyrene and he

Just One Point

Christianity begins where religion ends, with the resurrection. — UNKNOWN.

became the first man to take up the cross and follow Jesus.

The crowd reached Calvary and the soldiers nailed Jesus to the cross. That day, He endured not only the agony of the cross but also the chilling cold of the early morning and the torturing heat of noonday.

At 12:00 — high noon — the day turned pitch dark. One writer says the earth turned dark. At 12:00 — in the middle of the day — it was as dark as midnight. Why? Because God turned His back on His beloved Son. Why? Because at that hour, Jesus was made to be sin. The Sinless One — the Perfect One — The One who had been tempted by Satan and had resisted all evil, who had lived on this earth 33 years without committing a sin, took on Himself the sins of the world.

Every sin that you and I have ever committed was placed on Jesus in that moment. God could not look on His Son while He suffered this torture, and He would not permit man to see Him. The physical suffering that Jesus endured, the pain, the humiliation were nothing

— they did not even count, compared to those three hours when our ugly sins were heaped upon His stainless, sacred soul. From 12:00 until 3:00, the earth lay in darkness. This was the blackest hour in history.

At 3:00, Jesus died. Now when an ordinary person dies, everyone is subdued and quiet. Not so when Jesus died. The veil of the temple was rent in twain, split from top to bottom. There was a great earthquake. So awe-inspiring was the spectacle that even a Roman army officer became convinced that "this was the Son of God!"

Now, the Jews had a law that would not permit a man to hang on the cross on a Holy Day and the Day of Preparation started at 6:00 that evening. So some of them went to Pilate and received permission to break the legs and thus hurry the deaths of the two thieves and Jesus. The soldiers broke the legs of one thief, then the other, but when they came to Jesus, he was already dead. Even Pilate marveled at how quickly He had died.

Why had He died so soon? There are two possible reasons: (1) He gave up His life of His own free will. No one took it from Him. He gave it up Himself. (2) God had said not a bone of Him should be broken. But they pierced His side with a spear and water and blood gushed out. But not a bone of Him was broken.

What was the effect of Jesus' death on those who knew Him? Those who had followed Him openly ran away. But Joseph of Arimathea, a rich man, and Nicodemus, both of whom had been secret disciples, were bold enough to go to Pilate, the Roman governor, and request permission to remove the body and bury it. Pilate granted them permission and they prepared the body and buried it in Joseph's own tomb.

And so the Scripture was fulfilled which had said, "He was numbered with the transgressors" and "He made his grave with the rich." The grave was hewn out of rock, and the Jews put a great stone over the opening, sealed it and set a guard.

Vainly they watch His bed,
Jesus, My Saviour;
Vainly they seal the dead,
Jesus, My Lord . . .

(Cont. on p. 18 col. 2)

How Saving Faith Comes

ROBERT STRONG, S.T.D.

This is the evangelism season throughout the denomination. What better time than the time when we celebrate the Lord's death, His resurrection, the time of the great events which made salvation come to pass!

The text is evangelistic — it should be part of our stock of Biblical information and knowledge. As it comes out of the original Greek the message is clear: Faith comes by a report, or a message; and the report, or the message, comes from the revelation of God.

Paul insists on the first importance of faith. As Peter is called the apostle of hope and John is called the apostle of love, Paul is termed the apostle of faith. There is no exclusiveness about it — they are all hopeful, they are all full of love, they are all believing, but each apostle does have his own emphasis.

You remember that Paul wrote to the Corinthians, "Now abideth faith, hope and love, these three, but the greatest of these is love." Love is greatest, but faith is first. Paul is the great apostle of faith and here he is talking about the priority of faith.

In the 20th Century

We are all thrilled about our achievements in space, and full of interest and praise for what the Russians have done, too. On television we watched the cosmonaut outside the capsule where the cold was nearly 400° degrees below zero Fahrenheit, joined to the ship only by a thick cord, turning somersaults. We were astounded. If the slightest hole were made in his suit, his body would explode and he would be dead in a trice.

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"So then faith cometh by hearing, and hearing by the Word of God (Rom. 10:17)."

How do men nerve themselves to do these things? By a sort of faith. They have faith in the calculations that have been made. They have faith in the technological application of those calculations to rocket and capsule and suit and to re-entry plans and parachutes for letting the capsule come down when its re-entry has been accomplished. They have amazing faith.

Everybody understands what faith is in general — confidence, trust. Those astronauts have faith.

In every aspect of life faith is the most important thing.

You can't have a good marriage without faith. A man trusting a woman, a woman trusting a man, that is faith.

You can't have business without faith. An employee trusts his employer to fulfill the promise of a certain amount of pay. Businessmen have faith that each will do what he has promised. There is, of course, recourse to the law, but this does not come often, because it is not often necessary.

Faith is the foundation of life, mutual confidence is the foundation of society. So are we not ready to understand the priority of faith in divine things?

Most people seem to realize that faith, at least, is a most desirable thing. Many a man who doesn't have faith in the Biblical sense wishes he did. When the person of the world sees one who has Christian convictions, he is envious. He wishes that he, too, had faith. Why not? For the Christian, faith gives purpose, gives a sense of destiny and goal, gives fearlessness in the presence of the many fears that life

thrusts at us.

And faith is such a practical thing.

In the *Reader's Digest* a story appeared about an English minister assigned to a parish with only a corrugated iron building, the "tin cathedral" they called it. He saw his expanding work needed better quarters so he got the church authorities to give him a bombed-out church structure. In the shadow of that building he said, "In the faith of Jesus Christ be removed."

And he moved that big church. He put up scaffolding and moved the eighty foot tower. He caved in the walls, over one hundred thirty feet long. Practically by himself he loaded this material into a borrowed truck and moved it 17 miles to the new site.

He learned sixteen new skills in order to rebuild the new church from old materials. He built trusses, poured concrete, laid bricks. A little man, only five feet three, this minister had the faith that moves mountains.

Our Lord said, "If you have faith as a grain of mustard seed, you can say to this mountain be removed to yonder place, and it will happen." Our Lord often used hyperbole, exaggeration to make a point vivid. And does faith make things happen? Yes, it does. It is important. It has priority.

In Religion

Now, says the apostle, faith is first in religion. You know why, don't you? Who can please God by his works? Who can please God by his character? We can't do it. We are sinners and we have come short of His glory. Every single one of us has come short of the glory of God. In religion our efforts are

not first. The necessary thing in religion is God moving out to us. So what is our first response? Faith. It couldn't be otherwise. Trust and commitment to God, that is faith.

That is why our Lord, too, was always talking about faith. A woman of the street, touched by Jesus' message, came to the dinner that Simon, the Pharisee, had prepared for Jesus. She wept in penitence, bathed His feet with her tears and wiped them with her hair. She anointed them with oil.

Simon didn't understand why Jesus permitted this until Jesus explained that the person appreciates most who has received most. Then He said to Simon, "I entered into thine house, thou gavest Me no water for My feet: but she hath washed My feet with her tears, and wiped them with the hairs of her head. My head with oil thou didst not anoint: but this woman hath anointed My feet with ointment. Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little." To make the point clear that it wasn't love that had saved the woman, He said, "Go in peace, thy faith has saved thee."

Faith is first, then comes love. That is the Pauline emphasis, as that is our Lord's emphasis. That is the Biblical emphasis. It is response to God first. Trust in God must be first. Commitment to God is first. That is the priority.

On Witnessing

There will always be someone who is trying to work his way to heaven. Quit. You can't be perfect and you must be if you want to go by your own efforts. Listen instead to the Gospel. It is by faith, first and indispensable, faith in the God of the Bible.

In the next place, faith cometh by a report or a message. Here is man's place in the Gospel scheme of things. The minister can stand before the people, the teacher before his Sunday School class; the personal worker, the individual Christian,

Joseph's tomb wasn't a tomb at all. It was a room for a transient. Jesus just stopped there a night or two on His way back to glory. — HERBERT BOOTH SMITH.

comes before his friends and gives God's message. That is God's plan, witness bearing. That is our duty and privilege, giving the report about Jesus' saving work.

I think this word "witness" has been prostituted lately. A corruption of this honorable term describing evangelism has occurred. Some theologians even say that better "witness" is given in street demonstrations than from the pulpit. I protest this as a minister of the Gospel, as a minister of the Church. I am embarrassed for the Church that so much prominence has been achieved by these meddling preachers. The work of a minister is the preaching of the Gospel of salvation, not street demonstrations on any sociological matter.

This street business isn't the witness the Bible is talking about. Those engaged in it are misguided, though they mean well.

But the Biblical work of witnessing is that which induces faith, which seeks to bring men to God. And it is that which seeks to bring

men into a personal relation to Christ.

Divine Origin

Faith, says the apostle, is a divinely originated experience. It comes not only from the witness, faith comes from God's own revelation. That is what the Greek phrase means — God's own revelation.

There is a great deal of discussion in theological circles today about revelation. Some innovators define it in terms of the divine encounter with you personally. That is when God reveals Himself, they say. The result is a subjectivism which would cast us adrift upon a sea of argumentation.

The Biblical and Presbyterian position as outlined in the Confession is that God has spoken objectively, God has had His revelation set down as an objective word, Holy Writ. The Bible reports what God has said and done. It is senseless to talk about the mighty acts of God
(Cont. on p. 16, col. 3)

The Message of Easter

REV. SAM S. CAPPEL

it and with painstaking care copied it.

"IN MEMORY OF ALICE JANE
daughter of

Henderson and Margaret Scott
Born December 26, 1851 — Died
July 2, 1852

If death is by sin, she sinned,
because she's here;
If Heaven is by works,
In Heaven she can't appear;
Revere the Bible's sacred page;
The knot's untied!
She died, for Adam sinned;
She lives, for Jesus died."

To me this is the message of Easter — a message of hope and joy. "For I know that my Redeemer liveth and that He shall stand at the latter day upon the earth" (Job 19: 25). Because He lives, I, too, shall live. ☐

The author is pastor of the Cedar Springs church, Knoxville, Tenn.



EDITORIALS

To The 'Now' Generation

Writing in *Eternity* magazine, Joseph T. Bayly had some penetrating things to say to the Younger Generation which has nothing but reproach and rebuke for the older generation and the phony, materialistic, hypocritical world they have been given to live in.

Said Mr. Bayly: "This year, 1967, you're riding high on the hog, a hog you've tended and fattened for you.

"Strangely, you've accepted the hog but rejected us . . .

"I'll agree with the Under Twenty-fives (and their) incisive comments today. We're hypocrites, my generation. We strain at gnats and swallow camels. We've fallen short of the absolutes we try to pass on to you.

"We're a mess.

"But what hurts the most is this: So are you. And I suspect that's why you're so bitter about us. You hate to see the mess perpetuated in yourselves. You see your generation going down the same hypocritical path.

"You can reject our hair styles,

our conformity, our tacky-tacky houses, crummy bourgeois tendencies, moral absolutes, music.

"Deep down, don't you wish you could reject the hog as well, that 13 billion-dollars-a-year slice you personally spend? The soft living, plush houses, fast cars you like as much as we do?

"But that would involve sacrifice, poverty, which are things to sing about, not things to do.

"Empty words.

"Do as I sing, not do as I do."

Mr. Bayly has put his finger painfully on the hypocrisy of us all, chiefly reflected in our ability to condemn evil in general but invariably to make excuses for evil in particular; to make "society," "the ghetto," "poverty," "inequality" and a thousand other intangibles the scapegoats for human depravity; to blame everyone else including the government for our own sins.

But it was for even such a world as ours that Jesus Christ died, and rose again. ☐

That 'Open Letter'

One would be uncaring indeed not to feel a strong sympathy for the concern expressed by the ministers and laymen who signed that "open letter" which appeared in all Presbyterian US church papers last week.

The letter recognized the existence of "two groups" within the Church. It noted that the groups are headed in opposite directions and expressed the fear that the Church may be pulled apart. It suggested that if a zeal for purity were controlled by love and by the determination to work through the established courts and agencies of the Church rather than through "outside" organizations, peace and harmony might be restored to the Church.

As we said, one cannot help but feel a strong attraction to such a proposal. Wouldn't it be wonder-

ful if we were all of one mind and heart, equally regarding one another, equally willing to give place to one another, equally obedient to the Word of God, equally submissive to the will of God, equally committed to the same objectives, equally content with the significant conclusions reached by church courts in which we have participated as a debating member?

Those brethren must feel a bit like Gamaliel when he tried to solve the crisis in Jerusalem produced by a group of Galileans preaching new doctrine and a council threatening severe punishment if

The Gospels do not explain the resurrection; the resurrection explains the Gospels. — JOHN S. WHITE.

they didn't stop.

They must feel like Cardinal Sadolet when he addressed his letter to the Geneva Council in the days of Calvin, asking if there were not some way the Protestants could be reconciled to Mother Church.

Theirs must be a feeling like that of a President trying to run a bipartisan domestic policy — after all, we're all Americans aren't we? So why must some of us be Democrats and why some of us Republicans? Wouldn't there be more harmony in Congress if all served their country through committee chairmanships, cabinet positions, court appointments without regard to party affiliation?

Theirs must be the frustration of a Clark Kerr with twenty-five thousand students on his hands on the campus of the University of California. After all, we're all in school for the same purpose of getting and giving an education, aren't we? Cannot we all express ourselves as we feel we must, without disrupting mutual respect and esteem?

In a sense, the brethren who wrote that letter represent a *third* party, after all, in addition to the two they mentioned as tearing the Church apart. They have sought to obtain *their* objective in a way *they* have determined upon. They had to get together for several meetings and make more than one effort before they were able to come up with their letter. And they did not disband *their* group until their objective had been attained. Was the letter brought to fruition through the established courts of the Church?

Here, in our opinion, is the sum of the matter: Crises do not produce divisions, it is divisions that produce crises. The Church is not disturbed by the fact that its members are going in opposite directions, it is disturbed by the differences that send its members in opposite directions. It is not that common objectives fail of realization because we do not pull together, it is rather that we do not pull together because we do not have common objectives.

In other words, the brethren are asking an impossibility. They want incompatibles to become compatible. They want day and night to meet, black and white to look alike, left and right to come to center, hot and cold to come together.

Theirs is the fundamental uto-

pian dream of the ecumenists — in an ideal situation all Christ's followers should pull together. Right. But we don't live in an ideal situation and our differences of opinion (which began in the Church when Paul and Barnabas found it impossible to work together — Acts 15: 39) will continue to pull us in different directions.

Meanwhile, until the Lord returns, we are not to bury our assignments but to "occupy 'til He comes" in fidelity to conviction. ☒

Apostate Babblings

An Anglican clergyman, Ernest Harrison, has written a book titled, "A Church Without God." In this book the Christian faith is repudiated in favor of a man-made religion with "love" as the "only commandment."

The nature of this "love" is made clear by the author's assertion that if love is satisfied, then adultery is not wrong.

Such books will appear in increasing numbers as men who respect Christianity find a growing market for their apostate babblings.

What does disturb, though, is that of those quoted by the publishers in criticism of Mr. Harrison and his book, all speak of his offense against the Church and his ordination vows, but not one speaks of his offense against Christ and the Word of God!

In recent years there has been a growing tendency to exalt the Church above her Head, the bride above the Bridegroom and actions and pronouncements of Church courts above the written Word of God.

All need to realize the significance of this shift in emphasis. When we study the New Testament it is clear the early Church sought honor, glory and power for its risen Lord. We must not do less!—L.N.B. ☒

He Does Not Promote Error

Some even go so far as to claim that the trends of the time are a movement of the Holy Spirit. To this claim I would reply that the Holy Spirit is the Spirit of truth and insofar as error creeps in, it cannot be and never will be a movement of the Holy Spirit. — GEORGE B. DUNCAN.

A LAYMAN AND HIS CHURCH



Spiritual Suicide

Dr. L. Nelson Bell

Suicide is the voluntary and intentional taking of one's own life, often as the direct result of a deranged mind. It is an act of which one hears with sadness, regret and a longing that the individual so deranged might have had the mental, moral and spiritual resources to rise above the circumstances which prompted it in the first place.

But how many millions in our own beloved America are committing spiritual suicide or its equivalent. With the way of salvation free to all; with its proclamation to be heard from the pulpit, over the radio, on the television screen and on the printed page, how many there are who refuse the one thing which can give them eternal life!

But spiritual tragedy is also present in many lives among those who know Christ as Saviour and who are therefore Christians. We are speaking of the spiritual anemia which characterizes the lives of so many of us. It is to the cause and cure of this common disease that this editorial is directed.

There are probably many cases of spiritual anemia but certainly the three most common are starvation, poison and rebellion.

Many Christians are spiritually anemic because they are starving their spiritual lives. God has provided spiritual food in His Word, in the exercise of prayer and in the daily application of Christian living for the good of others and the glory of His Name. How many Christians are anemic because they do not read and study their Bibles!

The ignorance of many on the things of the Spirit is appalling. There is no short-cut to such truth. Salvation is free but an understanding of God's Word means time and study, both directed by the Holy Spirit, and wonderfully rewarding. But it takes work and too many Christians neglect the privilege and the obligation which is theirs, a privilege and an obligation to study that which God has revealed to man in

the Scriptures.

Spiritual starvation is also the failure to use prayer, that great source of help, strength and wisdom. In the quietness of one's home, in the silence of the night, in the midst of the daily problems and crises of life there is a way of immediate access to God and His help — communion with Him. To neglect this provision of His mercy and grace is to insure for ourselves spirits and lives which are starved and withering, because we are neglecting the blessings which He infuses into our lives through prayer.

Secondly, many Christians show the unmistakable signs of spiritual anemia because they are daily absorbing poison into their system. They daily condone sin and accept it instead of righteousness. Our pictures, books, magazines and some amusements are the constant purveyors of poison and we lack discernment of and reaction against these poisons, with the inevitable result that compromise and world-conformity leaves us weak and helpless against these deliberate and designed plans of Satan.

Slow poison can be as deadly in its ultimate effect as another form which acts more quickly. The Church, her leaders and the average Christian are slow in these days to recognize impurity, self-indulgence, pride and avarice and a thousand other sins for what they are and to lift up a standard against them. As a result we have spiritual anemia where there should be robustness of faith and practice.

Thirdly, nothing is more calculated to produce spiritual anemia than a defiance of God's will. He has a plan for each life, an ideal which it is His will that we should fulfill. But we have other plans, other desires; we wish to be the masters of our own lives, the designers of our own destinies. God may permit us to have the desire of our hearts but with it comes leanness in-

(Cont. on p. 17, col. 1)



SUNDAY SCHOOL LESSON

For April 2, 1967:

Christ's Commission and Ascension

Rev. Jack B. Scott

INTRODUCTION: The opening words of the Book of Acts immediately remind us of the Gospel according to Luke. Both the style and the person addressed indicate one author.

Earliest tradition in the Church identifies this author as Luke, the well-educated physician and traveler with Paul. The same careful research and attention to detail which we found in the Gospel of Luke (Luke 1:1-4) are seen here, too.

We see from the first verse of Acts Luke's intent in the Gospel to record all that Jesus began to do and to teach.

Note two things: 1) He summarized the Gospel as a treatise on the deeds and teachings of Jesus. Attention was focused there. It was an orderly account, a careful history of what Jesus did and what Jesus taught. It would behoove any Christian to become an authority on these two matters. How little of each we know!

2) Luke speaks of the Gospel as an account of what Jesus *began* to do and teach. This implies that what he now writes is to be a continuation of that record. Acts, then, will be a continuing record of the work and teaching of our Lord. We can expect to see in our studies of the Book of Acts our Lord's work continued.

One other thing we should note by way of introduction. Luke states that during the forty days of Jesus' living with His disciples after the resurrection, he showed many proofs that He was alive and He spoke to them of the things concerning the Kingdom of God.

Luke 24 records various proofs of His resurrection (Luke 24:30, 31, 36-43) and instructions in God's plan and purpose concerning Himself and His Kingdom from the Scriptures (Luke 24:27, 32, 44-49).

Jesus' own summary of Scripture concerning the Kingdom is found in Luke 24:46-47, "Thus it is written, that the Christ should suffer, and

Background Scripture: Acts 1
Key Verses: Acts 1:1-11
Devotional Reading: Eph. 4:4-16
Memory Selection: Acts 1:8

rise again from the dead the third day, and that repentance and remission of sins should be preached in His name unto all the nations, beginning from Jerusalem."

In the rest of the Book of Acts, this doctrine became the chief theme of the messages of all His apostles and witnesses, namely: His death, His resurrection, repentance from sin and remission only through His name.

In this lesson we shall give our attention to those things commanded the Church prior to and during Christ's ascension.

I. WAIT FOR THE PROMISE (Acts 1:4). Jesus called this the promise of the Father. Later, Peter at Pentecost recalls the Old Testament promise from God concerning the Holy Spirit, quoting from Joel 2:28ff (Acts 2:17ff). But Jesus reminds them here that they had heard of the promise from Him.

John records the promise mentioned by Jesus in John 16:7-15. There Jesus spoke of the Comforter who would come when Jesus departed. The Holy Spirit would convict the world of sin, righteousness and judgment. Without the work of the Holy Spirit, then, the world would not be convicted and men could not be saved.

Jesus also says (John 16:12-15) that the Holy Spirit would complete the revelation begun by Jesus, guiding the apostles into all the truth which Jesus has for His Church.

This is why the Book of Acts is rightly a *continuation* of all Jesus began to do and teach. It is a record of those years when, through

the work of the Holy Spirit, Jesus finished His revelation in the form of the written Word, inspired by the Holy Spirit, and established His Church on earth as a witness to all the world until He returns.

Jesus, in Acts One, compares the baptism of John with water with His own baptism with the Holy Spirit. Here we have clear evidence that the one was but a sign of the other. John's baptism pointed to the need for the Holy Spirit's work. Jesus' baptism with the Holy Spirit was the need met.

Present baptism in the church is a *seal* of what is already accomplished, namely the coming of the Holy Spirit on the convert at rebirth, but John's baptism was a sign pointing to the *need* for the coming of the Holy Spirit. We are today baptized, not after the manner of John, but after the manner of the Holy Spirit who came down from above. "You must be born from above."

II. BE MY WITNESSES (Acts 1:8). The disciples were full of questions about the Kingdom, reflecting the prevalent Jewish idea that the Kingdom would be given to the nation of Israel. They wanted to know the time schedule of God also. Jesus answered them by setting their minds on what would be the *primary concern* of the Church, to be Jesus' witnesses everywhere.

The kind of power the Jews expected and hoped for was such as would make them supreme in the world and make all nations subject to the Kingdom of Israel. But Jesus spoke of another power, power to transform weak men into mighty witnesses for Christ.

The latter power was far greater for it involved the transformation of lives, an inward change greater than that any nation or army can accomplish. Only the Holy Spirit could do this.

True, nations would fall, as did the whole Roman Empire before

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this greater power, not human power but by God's Spirit (Zech. 4:6).

The word Jesus used for "witness" is that from which our word "martyr" comes. It is no wonder that the term used to describe a witness for Christ would soon be synonymous with the term used for one who laid down his life for that witness. From the time of Stephen, multitudes would pay for this testimony for Christ with their lives. Yet Jesus promised power that would be unleashed against the world in the form of a faithful testimony. The legions of Rome could not withstand that kind of power.

III. EXPECT MY RETURN (Acts 1:11). The promise of Christ's return, given by the angels, became the hope of the Church. With eager expectation the early Church looked for His return.

A. To Finish the Work of Salvation (Heb. 9:28). Jesus would return to complete all He had promised both in the Old Testament and the New Testament. The saints would be like Him in that day (I John 3:2), blameless (I Cor. 1:8).

They would also receive a crown of glory (I Pet. 5:4) and reign with Christ forever (II Tim. 2:12; Rev.

22:5).

B. To Bring To Light The Hidden Things of Darkness (I Cor. 4:5). The prince of this world, Satan, rules in a kingdom of darkness (Eph. 6:12). That darkness causes man to stumble in sin (John 12:35, I John 2:11). Men then desire to cover up their sins in darkness, away from God's truth. For this reason men love the darkness because their deeds are evil (John 3:19).

The standards of this world and of sinful men are standards of darkness and the Christian is a stranger in the world. But God will bring to light the hidden things of darkness and ultimately expose all sin to the light. Until that day the Christian must be patient.

C. To Judge (II Tim. 4:1). Christ will come and judge the world. In that day none shall escape who is a sinner. All who have not trusted in Christ will burn in the lake of fire (Rev. 20:15).

The Christians, having the hope of His return, both rejoiced (Rev. 5:2) and labored hard in witness, knowing what that return meant for the unbelievers (II Cor. 5:11).

We see the great Christian strength in the Book of Acts as the

followers of Jesus continually looked to the promise of the Holy Spirit to guide them and to supply them with all they needed to be good witnesses for Christ (Acts 19:2-6).

Receiving the promise they had but one purpose, to glorify their Lord through being His witnesses to the ends of the earth. And always before them was the eager expectation of His return, a living hope for which they longed and labored (Titus 2:12-14).

Here is a challenge to us. We live in the same era with these Christians of the Book of Acts, between Christ's two comings. Do we look to the Holy Spirit and depend on Him to teach us God's Word, the Bible? Do we find being Christ's witnesses the primary purpose of our being in this world? Do we eagerly look for the coming of our Lord again, at the same time realizing the awfulness of that day for unbelievers?

Much of the zeal of the Church has been lost because we have lost what these early Christians had. May God grant that through these studies in Acts we may return to that kind of zeal and service in Christ's Kingdom. ☩

YOUTH PROGRAM



For April 2, 1967:

Knowing and Doing the Will of God

Rev. B. Hoyt Evans

Scripture: I John 2:1-17

Suggested Hymns:

"Wonderful Words of Life"

"Trust and Obey"

"Jesus, Keep Me Near the Cross"

PROGRAM LEADER'S INTRODUCTION: G. Campbell Morgan was a well loved English preacher and Bible teacher. On the walls of his study in London hung a motto, and these were its words: "The will of God — Nothing more. Nothing less."

I believe most of us could agree,

at least in theory, that the most important thing we can do in life is the will of God. If we can come to this conclusion honestly, we shall have gone a long way toward real wisdom.

We must recognize, however, that there are some very real problems connected with knowing and doing the will of God. There are times when it is not easy to know exactly what He would have us do. These are times of honest uncertainty. There are other times when it is even harder to resign ourselves to doing what we are persuaded is His will for us. Someone has said that

we don't know as much as we should and that we still know far better than we do.

In this program we are thinking first about how we can better know God's will for our lives, and then we shall consider how to do His will more faithfully.

FIRST SPEAKER: How do we know God's will? We know it first of all in the Scriptures. No one who is truly concerned about finding the will of God for his life can afford to ignore the Bible. This Book is literally filled with statements as to what God wants us to do.

Here are some examples: "For this is the will of God, even your sanctification." "In everything give thanks, for this is the will of God in Christ Jesus concerning you." God wants us to believe in Christ, to pray, to know the truth, to love Him, to love one another, to tell the truth, and to be pure.

There is no excuse for being ignorant about a multitude of the things God wants us to do. They are clearly spelled out in the Bible, and when they are not explicitly stated, there are clear principles to guide us in our decisions.

We know God's will through the instruction of the Holy Spirit. There are many people, even well educated people, who find the Bible very confusing. There are others, some of them quite limited in formal schooling, who find it a great source of inspiration, comfort and instruction.

What makes the difference? Some do not have the illumination of the the Holy Spirit and others do. The same Spirit who inspired the writing of the Bible is ready and willing to aid us in the understanding of it when we read and study the Scriptures.

Jesus said: "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Again, He said: "Howbeit when He, the Spirit of truth is come, He will guide you into all truth."

The gift of the Spirit is not reserved for a select few, but His enlightenment is available to all who seek it. "If ye then, being evil, know

how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"

You can know the will of God for your life if you will faithfully study the Bible, if you will ask for the enlightenment of the Holy Spirit, and if you are honestly willing to go in the way you are led. God does not reveal His will simply to satisfy our curiosities, but if we are serious about walking in His ways, He will make those ways known to us.

SECOND SPEAKER: How do we actually do the will of God? The most obvious way is by being obedient. When God says, for instance, "Thou shalt not bear false witness against thy neighbor," He means just that. Nothing short of full obedience will be satisfactory. The only problem here is our own stubbornness.

Following God's will means a willingness to do what you do not want to do. It means putting God's will first. We can be sure that Jesus did not actually want the agony of the cross. He said so, but He also said, "Not My will but Thine be done." To Him, what the Father wanted was more important than what He wanted, and so the Father's will became His own.

This means giving up what you want to be in order to become what God wants you to be. It means a willingness to be separated from someone who is very dear in order to do God's will.

Doing the will of God means letting God work in you. There are times when we find it hard, even impossible, to do the very things which we know we ought to do. Paul said at one time: "To will is present with me; but how to perform that which is good I find

not. For the good that I would, I do not: but the evil which I would not, that I do."

This is the experience of every one of us when we try to live a righteous life in our own strength, but it is not necessary to do it on our own. God comes to us, and lives in us, and makes us able to do those things which are pleasing to Him. "It is God which worketh in you both to will and to do of His good pleasure."

PROGRAM LEADER: You would certainly say that Jesus Christ had a successful career, wouldn't you? His enemies and even His friends were not impressed at the time of His death, but He was satisfied, and the Father was satisfied, and history has given glad agreement.

What was the secret of Christ's success? It is found in His own words: "For I came not down from heaven to do Mine own will, but the will of Him that sent Me." He accepted what was painful, shameful, and distasteful, but it was the will of God and the way to glory. The way of God's will may sometimes be painful for us, but it too will be the way to satisfaction and success — the only way.

Closing Prayer.



Saving Faith—from p. 11

without the mighty words of God which explain His acts.

Faith, this all important thing, comes by hearing a report, it comes by a message received. That message is from God's own revelation. What a minister must do, or he should be excluded from the pulpit, is to preach the Bible, be true to the Bible revelation from God.

We want young people as they go to college to hold to and understand that the Bible is God's Word. Reject all who speak contrarily. This Book has stood the test; all attacks on it have been and can be answered. The Bible is true. Faith comes out of this Book, for God has spoken this Word. And God

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says in it that He wants you now and forever.

The beautiful British actress, Joan Winmill, was successful but lonely, even thinking of suicide with the desperate loneliness of the frustrated, confused person. A friend suggested that they go to hear Billy Graham who was then preaching at Harringay. She went that night and the truth reached her heart. She went forward and her counselor was Ruth Bell Graham. Ruth led her to faith in the Lord Jesus by using the Word of God.

God's Gift

Now Joan Winmill Brown is married to a preacher and happy to be in the work of God with him.

Why will some hold back, why will some say, "I can do it by myself, I am sufficient, I am better than others. God won't cast me out, for I am so much better than many others."

Say instead, "Here is His gift, I take it. Here is His Son, I believe in Him. Here is salvation, I receive it."

Accept the testimony of God. Accept the revelation of God. Have faith in His Son; have faith unto eternal life. ☩

Layman—from p. 13

to our souls.

With the inward consciousness that we have denied God's rightful dominance of our wills and lives there comes in time a sense of frustration. The ambition fulfilled may wither and become dross and ashes when finally we grasp it.

But for spiritual starvation God offers the banquet of His grace. For poison He offers the antidote of the cleansing blood of the Christ of Calvary and the healing presence of His Spirit. For rebellion He will give for the asking a broken and a contrite heart.

Why not turn to Him today? ☩

• • •

We preach not one advent only of Christ, but a second also, far more glorious than the former. For the former gave to view His patience but the latter will bring with it the Crown of the divine kingdom. — ST. CYRIL OF JERUSALEM, C. 350.

THE ART OF BEING A SINNER, by John M. Krumm. The Seabury Press, New York. 128 pp. \$3.50. Reviewed by Dr. James Sprunt, pastor, Bethel Presbyterian Church, Staunton, Va.

This Seabury Lenten Book for 1967 can be gladly commended to the thoughtful reader for use during the supposedly spiritually reflective days before Easter, or at any other season. It deals with a subject which is never out of date, sin and its forgiveness, however unpopular it may be in our time.

The title of this book is somewhat misleading. It does not tell how to sin, nor how to become more adept therein — we need no encouragement or direction — but how to realize the enormity of it, the necessity for penitence, and the full acceptance of a transforming forgiveness. It speaks in contemporary terms. It recognizes and makes use of the controversial issues of modern theological thought. But it also sets forth the Biblical concept of

sin, acknowledges Jesus Christ as the divine Son of God, holds up the cross as the hope of rescue, and extends the assurance of the power of God to change the life of the one who accepts His forgiveness.

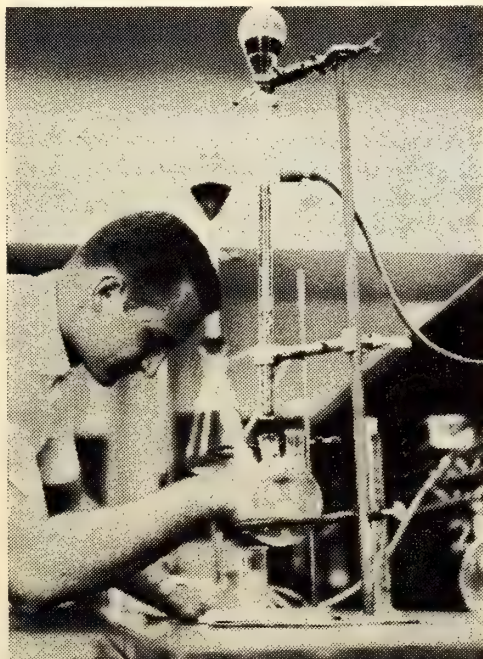
Its chapter headings reveal its progress of thought: "Sin in the Sixties," "The God to Whom We Confess," "The Grandeur and Misery of Sin," "How Sinful are We?" "The Hopefulness of Being Sorry," "Who Shall Deliver Me?" "Rescued by a Cross," "New Life Beyond Forgiveness."

A few quotations will indicate the style and something of the thought of the author.

"To confess one's sins presupposes the reality of a God, and indeed of a rather special kind of God. The Christian experience of penitence for sin is in itself a hint that God lives after all — despite the reports of His demise."

"The only way we can justly estimate the reality of the sin of man is to understand the depths of the (Cont. on next page)

BOOKS



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Howard J. Cleland, President

love of God."

"So the forgiveness of the cross has never been understood to be "an invitation to sentimentality about sin. On the contrary, it has been a way of reminding men of what their sins cost and how catastrophic seemingly trivial shortcomings can turn out to be . . . At the same moment that the cross offers forgiveness, it sharpens the outlines of sin in human life and lights up its appalling consequences."

"Easter is as much about sin as it is about death, as much about the new life beyond forgiveness as it is about the new life beyond the tomb."

"Human existence is strewn with the wreckage of sin. Despite it — on the basis of it — new life can arise, begotten by the divine mercy, nourished by human penitence, crowned and fulfilled by the gifts which man can trust God finally to bestow. This is the Christian faith and the Christian hope by which Christian charity gains its strength and resiliency and power. This is the secret of the art of being a sinner."

The author is rector of the Episcopal Church of the Ascension in New York City. He formerly served



"My name is Smedley. You should know your parishioners. This is the third Easter in a row that I have been to church."

for thirteen years as the chaplain of Columbia University.

Crucified—from p. 9

For very early on Sunday morning, Mary Magdalene and the other Mary came to the tomb where He

had been laid and the angel of the Lord met them and said unto them: "He is not here—He is risen!"

Up from the grave He arose
With a mighty triumph
o'er His foes
He arose a victor from the
dark domain
And He lives forever with
His saints to reign.
He arose! He arose! Hal-
lelujah! Christ arose!

He was not in the tomb, He had risen. Jesus had conquered every enemy, even the last enemy — death.

After His resurrection, He was seen by many people for 40 days. And then the everlasting portals were opened wide to receive the King. He ascended into Heaven, where God crowned Him with glory.

He sat down on the right hand of God where He reigns today, making constant intercession for His own.

The angel had asked the women, "Why seek ye the living among the dead?" Yes, He lives, He *lives* and because He lives, we, too, shall live.

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Presbyterian 'Confession' Wins Two-Thirds Approval

William P. Thompson, chief executive officer of the denomination, said yesterday that two-thirds of the church's 188 presbyteries — whose membership totals 3.3 million — have ratified the proposed creedal statement.



'You are still first, my love!'

Do You Think The "CONFESSION OF 1967" Is No Affair Of Yours?

THINK AGAIN

Theology is all of a piece, whatever your denomination. The same truths are ever at war with the same heresies. But in the Twentieth Century, theology makes tough reading for the ordinary layman, who easily loses his way in the multitude of big and slippery words. Recently, the United Presbyterian Church has debated the adoption of the "Confession of 1967." One reason this struggle is so important to all Christians is that in this document, theologians were forced to state their basic beliefs in a mere 4200 words. A careful analysis of this "Confession" will reveal the thinking of their colleagues in many another denomination.

Dr. G. Aiken Taylor, Editor of the
Presbyterian Journal,
writes, (Mar. 23, 1966):

"If you are any kind of a concerned Presbyterian at all there is nothing we can think of that would be more likely to have a constructive effect in your local situation than to give a copy of this book to every officer of your church — in fact, to every friend on your mailing list!

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Freeway to Babylon is the book to read about modern theology as expressed in the **Confession of 1967**. It is written by a United Presbyterian minister with more than a decade of experience as a missionary in the Sudan, Africa. Though he is now a college teacher, he has written for laymen in plain and readable language. **Freeway to Babylon** will help you get a firm grasp on the great issues of theology today. The book will show you what you can do to stop your church from abandoning the Scriptures and embarking on the Freeway to Babylon.

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Two Views of Evangelism

Scarcely could it be made more obvious, in contrast to recent deviant views of evangelism that have gained favor and prestige in the National Council of Churches and World Council of Churches, that (a) the *evangel* is God's offer of individual forgiveness and of new spiritual life on the ground of the atoning death and resurrection of Jesus Christ; (b) *evangelism* is the proclamation of this gracious offer of reconciliation to persons; (c) salvation requires personal faith in Jesus Christ, the only Redeemer; (d) the Church's ultimate hope is eschatological, that is in the personal return of Jesus Christ in glory; (e) the Church, by the personal devotion of its members to those revealed standards of righteousness by which God will judge the world, is to be the penetrating, preserving salt of society.

Stated negatively, (a) the Gospel is not reducible to social idealism; (b) social structures cannot be objects of evangelism; (c) men do not share automatically in Christ's redemptive work; (d) the Kingdom of God cannot be equated with the highest potentialities of secular history; (e) the Church as a corporate body must not rely on Caesar's sword or on legislative compulsion to advance sectarian practices.

—Carl F. H. Henry
in *Evangelicals on the Brink of Crisis*
(See pp. 11, 17)

S. S. LESSON AND YOUTH PROGRAM FOR APRIL 9

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MAILBAG

PROPERTY WILL BE TAKEN

As an elder, I have just received a copy of the "First Draft" of the "Proposed Form of Government for a Presbyterian Reformed Church in America."

While there are no doubt parts of this plan of union between the Presbyterian Church and the Reformed Church in America that need to be discussed and perhaps changed, one thing immediately struck me as being objectionable,

and that is the provisions of Sections 7-1 and 7-6, which, as I understand them, would make it impossible for a congregation to withdraw its property from the new Church. Though I know that this property question is not definitely settled in our own denomination's present constitution, there is certainly nothing in it that goes to the length now proposed.

It is true that under Article 13 of the proposed "Agreements be-

tween the Two Churches" (page 104) provision would be made whereby a congregation might withdraw itself with its property from the new Church "within six months after the date of the consummation of the union." But, as far as I am concerned, that wouldn't solve anything; for, to the best of my understanding, I favor the union with RCA, but would be unalterably opposed to the COCU plan of union.

While I fully realize that property isn't the most important thing in the world (much less the next), I do fear that the proposed provisions could, in the event we are submerged under COCU, prove a serious obstacle to the preservation of any substantial part of our present body in our historic faith.

—John J. Jones

Waynesboro, Ga.

Under the present form of the proposed Form of Government local congregations would control their own property only as long as they "behaved."—Ed.

the PRESBYTERIAN JOURNAL

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THE PRESBYTERIAN JOURNAL, a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered to the saints, published every Wednesday by the Southern Presbyterian Journal Co., Inc., in Weaverville, N. C.

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REAL SEX EDUCATION

No doubt you have noticed that the youth of most churches in a curiously coordinated way seem to be getting a concentrated dose of sex education in their church programs.

I certainly have nothing against sex education, although I deplore the fact that in too many instances the need is used as an excuse to introduce new moral standards without reference to Scripture, without reference to Christ, without absolutes and based only upon the demands of "love," whatever that might mean to the kids.

Personally I think my Dad's method was much better. He would point his finger at me, as I went out, and say, "You behave yourself tonight!" The look in his eye spoke all that I needed to know. I knew what he meant, and he knew that I knew what he meant. And I knew what would happen if I didn't behave.

—Ross Anthis

Louisville, Ky.

THIS AND THAT

Your editorial on "Needed Convictions" is true. We have too many "moderately conservative" ministers who believe what they preach but lack the fire to convince people.

What a thrill it is to preach the Word with conviction and watch the faces of the people warm up and

respond. And people do respond. The reason people go to church is because they want to hear the Word of God and hear the Name of Jesus exalted and presented as the only Lord and Saviour. When ministers do this they can always gather a group of ardent defenders who will form a ring about him and see that he is protected.

The battle could be won overnight if we ministers would stand up fearlessly and preach the Gospel with stern determination. We can win.

—(Rev.) John R. Stevenson
Sterling, Kan.

MINISTERS

Bernard K. Bangley from Ararat, Va., to the Bethesda church, Rockbridge Baths, Va.

G. S. Calhoun from Concord, N. C., to the Thyatira church, Salisbury, N. C.

R. Grady Love from Wetumpka, Ala., to the Brainerd church,

Chattanooga, Tenn., as minister of youth, eff. Apr. 1.

H. Carroll Cash from West Palm Beach, Fla., to the First Church, Tampa, Fla., as minister of education.

George R. Cheney from West End, N. C., to the Highland church, Fayetteville, N. C., as administrative assistant to the pastor.

James R. Faucette from Richmond, Va., to the State Reformatory, LaGrange, Ky., as industrial chaplain.

William C. Head from Memphis, Tenn., to the First Church, Jackson, Tenn., as minister of education.

Robert Lee Hyatt from Mt. Pleasant, Tenn., to the First Church, Longview, Tex., as associate pastor.

William A. McWeeny from Clarkton, Mo., to the Bolivar, Stanton, and Dandyville churches, Bolivar, Tenn.

William H. Morrison from Havana, Fla., to the Sunnyside church, Fayetteville, N. C.

T. O. Perrin Jr., San Antonio, Tex., has become pastor of the newly organized John Calvin church, San Antonio.

J. W. Stork (H.R.) from Clayton, Ala., to Albemarle, N. C.

James Henry Nash, received from the Baptist Church to the Calvary church, Smyrna, Ga.

Richard L. White, received from the Reformed Episcopal Church, to the Meadow Creek and New Ebenezer churches, Greeneville, Tenn.

Mariano DiGangi from Philadelphia, Penna., to Toronto as Canadian director of the Bible and Medical Missionary Fellowship.

DEATH

Mrs. William C. Buchanan, missionary to Japan from 1923 to 1935, died on March 4 in Colonial Heights, Va.

• Bad news this week. After holding the line for ten years while prices skyrocketed and the number of subscriptions multiplied three times over, we finally have been forced to make a change in the *Journal's* subscription prices.

Have you checked up on the cost of the weekly magazines that come into your home, particularly the news and opinion magazines? *That's* what it costs to publish these days. But the *Journal* has never even remotely covered the cost of publishing with its subscription prices. We have always operated under a heavy deficit — even as we expect to continue operating under a heavy deficit with the new price schedule.

Why operate under a deficit? So people who cannot afford expensive magazines can have the *Journal*. So missionaries of the Church can have the *Journal* without cost. So students in Presbyterian seminaries all over America can have the benefit of evangelical views to balance what they may be getting in their classes. So evangelical books can be sold at a discount to people who need good literature in their witnessing. So

ACROSS THE EDITOR'S DESK



young ministers starting out in the pastorate can have at least a year of the *Journal* to help them in the period of their beginning ministry. So circle Bible leaders can have extra copies for use in the Bible study. So congregations can put every family on the mailing list at minimal rates. All these and many more constitute the reason why we will continue to offer the *Journal* at less than it costs to publish, expecting friends and supporters to continue feeling that this is a worthy objective for the use of the Lord's tithes.

We are grateful for the great response recently received to appeals published in our pages. You are helping us to meet a very real financial crisis. But even with your continuing support (without which we could not publish at all) it still

will be necessary to increase our rates.

Consequently, after May 1 (when our 26th year of publication begins), the regular price of the *Journal* will go up to \$4.00. The Club rates (five or more subscriptions that can be handled in one billing, as for officers of a church) will be \$3.50. And Every-Family Plan churches will be asked to continue at the new rate of \$3.00.

Between now and May 1, any subscription arrangements you have now in force, whether an individual subscription, a Club subscription or an Every-Family Plan subscription, can be renewed at the old rates. Isn't that a bargain?

Even at the new rates we believe that you will get as much for your money as is possible today. ☐



WCC Parley Sees Truth in Other Faiths

KANDY, Ceylon (RNS) — Christians everywhere were advised to live "in dialogue" with men of other faiths in an attitude of openness to the truths that God may reveal in other religions. The outcome of such dialogue should be left "to the work of the Spirit."

This advice was contained in a statement developed by a group of Protestant, Roman Catholic, Eastern Orthodox and Anglican leaders attending a consultation here on the Christian approach to other faiths. The consultation was organized by the World Council of Churches. Catholic participants were selected by the Vatican Secretariat for Non-Christians.

Major thrust of the statement, entitled "Christians in Dialogue with Men of Other Faiths," varies widely from the traditionalist concept of the Christian missionary task as preaching the Gospel and converting the "heathen."

While asserting that "dialogue may include proclamation (of the Gospel)," the statement warns that such proclamation "must always be undertaken in the spirit of those who have good news to share."

Dialogue was defined in the state-

ment in the widest possible terms—to include living and working together at common tasks "such as nation-building in the developing countries," "silent togetherness and silent listening," prayers together "when that is possible and meaningful" and prayers by Christians for the world.

Man's common humility was set forth as the basis of dialogue.

Considerable latitude would be permitted the new convert to Christianity, according to the statement. "Normally conversion leads to baptism and incorporation into the church. There may, however, be situations — personal or social, spiritual or practical — in which the church may support the individual in his decision to postpone or abstain from baptism. Baptism is an invitation and a gift, not an imposition."

The statement noted frequent "confusion, within the church and outside of it, between conversion as an inner spiritual and moral rebirth, a radical turning to God, and conversion as a cultural and sociological change of religious affiliation.

"We are not agreed among our-

selves whether or not it is part of God's redemptive purposes to bring about an increasing manifestation of the Saviour within other systems of belief as such. This very fact is one of the reasons which should make us leave it to the conscience and inner illumination of those who within other systems take up Christian discipleship, whether or not it is God's will for them that they should leave their own social and religious community."

Reaffirming God's universal love for all men and Jesus Christ as Saviour of all, the statement said: "Salvation in Christ has often been too narrowly understood . . .

"Through the Spirit, Christ is at work in every man's heart, though as yet His Kingdom remains a hidden rule. The Church is that community within humility which, in spite of its manifest weakness and failures, consciously responds to Christ in trust and obedience . . . By its very nature, the church is an open fellowship. It is not coterminous with the historical community that openly bears His name."

"For the Christian, a deep sense of community is given by his belief that all men are created in the image of God, by his realization that Christ died for every man, and by the expectation of His coming Kingdom.

"Here is the foundation of the Christian's approach to any human being. And since he must take seriously the personalities of his neighbors, he must of course respect their particular religious faith as an integral aspect of their culture and humanity. As our dialogue with men of other faiths develops, we may gain light regarding the place held by other religious traditions in God's purposes for them and for us . . ."

A WCC official speaking at the consultation said that although Christians do not agree with the Communist philosophy, they should meet individual Communists as brothers.

The Rev. Victor Hayward, acting director of studies for the World Council, said that dialogue between men of faith and of no faith was inevitable. Real dialogue, he said, must involve a genuine effort to un-



THE CHURCH OVERSEAS

NEBRASKA — It's not news that Americans for years have been sending missionaries overseas and encouraging Christian laymen to give some time in service in the mission fields, both of a secular and spiritual nature.

But perhaps now it is news that a Japanese young man, reared in a Buddhist home, is witnessing to Jesus Christ in rural areas near North Platte, Nebraska.

Koji Ishikawa came to know Christ through the ministry of Ralph E. Cox of the Evangelical Alliance Mission. First attending the mission classes to learn the English language, Koji stayed for the

message which spoke to his heart. After about two years of study in this country, he plans to return to Japan and serve as an agricultural consultant.

While he is here Koji continues to give his testimony concerning his Christian faith. At a recent church service he spoke in both Japanese and English. Letters had been written to 19 Japanese families living in the community inviting them to this service and there were those who responded to the invitation.

His testimony is a real reminder of the effect of the missionary ministry as well as a revelation of the saving power of Jesus Christ. ☐

derstand the point of view of the other man.

Following the close of the two-week session, delegates met with a high Buddhist priest at the Temple of Tooth here, one of the most important Buddhist shrines.

(Editor's note: Here is the first of news that will be coming in on the program theme for 1967-68 for denominations following the National Council of Churches: "Christ and the Faiths of Men." Get set for programs at every level designed to encourage a Christian to become tolerant of other faiths. They will hint, as this statement expressly states, that Christ is in all faiths.) ☐

Hawaiians Say Movie, 'Hawaii,' Bad History

HONOLULU (RNS) — The picture, "Hawaii," was sharply criticized by two Hawaiians who are literal or spiritual descendants of the film's protagonists.

Dr. Abraham Akaka, native Hawaiian pastor of Honolulu's prestigious Kawaiahaeo church, wrote in the March issue of the *United Church Herald*, published in New York, that the film is "a knife in the back of our Christian missions and must not be allowed to pass as truth."

Miss Albertine Loomis is a Hawaiian historian and a descendant of Elisha Loomis, the 20-year-old printer who was among the first band of Congregational missionaries from New England to arrive in the islands in 1820.

Writing in the March 12 issue of *Youth*, an interdenominational magazine published in Philadelphia for teenagers, Miss Loomis condemns the movie as bad history.

She conceded that a motion picture might change names and places, "streamline and simplify complex matters and heighten the drama of real conflict by adding fictitious details. But it ought not to falsify the spirit of an era nor alter the mood of a whole people."

Miss Loomis cited four basic historical premises which she said were distorted in the film:

— "Christianity filled the void of a broken society" in Hawaii, instead

of the film version of joyless missionaries "invading a Hawaiian paradise where everybody is having fun, and where Kane, the 'god of love,' presides over a simple, joyful, pagan religion. Nothing could be farther from the facts."

— The missionaries preached love, not the Old Testament wrath of the movie's Abner Hale.

— The missionaries made the entire Hawaiian population literate in less than 25 years, instead of merely teaching the chiefs, as implied by the film.

— "Missionaries and Hawaiians were co-workers in building the Church," to such an extent that by 1848 the mission board "considered Hawaii no longer a foreign mission field but a Christian country." Miss Loomis maintained that "no such incredible bigot, no such detestable fool" as the Hollywood version of the missionary could have effected such change.

Dr. Akaka is in substantial agreement with Miss Loomis' evaluation. "Actually 'Hawaii' is a fraud when it comes to recording history correctly—particularly the impact of... missionaries on the lives of the islanders," he wrote.

Dr. Akaka, whose Kawaiahaeo church is the oldest in Honolulu and is often referred to as the Westminster Abbey of Hawaii, declared: "As a native Hawaiian, I rejoice that Protestant Christian missionaries came to our islands. As a result, Hawaiians have fared much better during these years than the natives of Africa, Latin America and other 'discovered' areas." ☐

2 Ministers Involved; Color it 'Ecumenical'

ST. LOUIS (RNS) — An "ecumenical" baptism, believed to be the first of its kind here, recently took place in a Roman Catholic church.

The Rev. Joseph F. Dyer, pastor of St. John the Apostle Catholic church, baptized Sandra Elizabeth, daughter of Mr. and Mrs. John Finkes.

After the Catholic baptism, Mrs. Finkes' minister, The Rev. Frank Nagy, pastor of Carondelet United Church of Christ, read a blessing over the infant before St. John's altar.

(Editor's note: And what was "ecumenical" about the baptism?) ☐

Death Penalty Ban Loses in N. Mexico

SANTA FE, N. M. (RNS) — A bill calling for abolition of capital punishment in New Mexico was narrowly defeated here.

The Senate voted, 22-18, on a roll call to kill the bill after a debate of slightly more than an hour. Among groups supporting the bill at legislative hearings was the New Mexico Council of Churches.

The measure would have established life-imprisonment as the maximum penalty for capital crimes. An amendment offered to make the penalty "life imprisonment without parole" was defeated. ☐

THE CHURCH AT HOME



24 Refuse to Endorse RCA COCU Proposal

ATLANTA, Ga. — Despite an appeal from the chairman of the Reformed Church in America's inter-Church relations chairman, the Joint Committee of 24 has refused

to add to what it said in January about the Consultation on Church Union.

The Rev. Herman Harmelink III reported to the 24, in their mid-March meeting here, that his group is proposing that the RCA become a full participant in COCU (the "Blake-Pike" union talks). He asked

the 24 negotiators to endorse the step with the understanding that the Presbyterian US-RCA conversations will take priority over COCU.

The New Jersey pastor has asked a number of agencies in both denominations to endorse his committee's recommendations in the hope that "if we could all say the same thing it would be useful."

Negotiators of the Presbyterian-RCA merger decided to say nothing, however, after discussing the matter about 30 minutes. In January they had declared that the union they are proposing seems to be the only viable one in the foreseeable future for both denominations.

One of the 12 RCA negotiators said during the discussion here that the recommendation reported by Mr. Harmelink had "put a practical end" to the prospects of Presbyterian US-RCA merger. Arad Riggs, a New York City lawyer and president of the RCA Board of Direction, said that even though some ministers and congregations in his area favor COCU involvement there is not widespread interest in it.

Mr. Riggs reported that when the secretary of the denomination's inter-Church relations committee recently asked the Classis of Rockland-Westchester (New York) to endorse the recommendation to join COCU the classis rejected the request overwhelmingly.

The veteran lay leader of the RCA suggested that this action was indicative of the general attitude in the RCA toward merger. Classes in the New York-New Jersey area have generally been more inclined to favor union than those further west.

In asking for an endorsement, Mr. Harmelink explained that the committee thought the RCA should carry forward its relations with the Presbyterian Church US with the prospect of immediate union. Its participation in COCU would be a long-range project, he suggested.

If the Presbyterian US-RCA merger is effected, then the united denomination would make its own decision about COCU participation, the RCA inter-Church relations chairman said.

COCU is a ten-denomination merger discussion, including episcopal, presbyterial and congregational backgrounds in government and a wide variety of doctrinal roots. A sermon by Dr. Eugene Carson Blake in 1960 got the talks started. ☐

Union Panel Plans Second Publication

ATLANTA, Ga. — A second part of the study draft on the proposed plan of union between the Reformed Church in America and the Presbyterian Church US will be published this spring, with distribution expected just prior to the June meeting of the highest courts of both denominations.

The decision to follow up the document on polity (issued in January) with another on liturgy and the rules of discipline was made at a mid-March meeting of the Joint Committee of 24 here.

Scheduled for still later publication will be the third part — including theological bases of union and outlines of how the united Church would be organized for witness. Probable date for appearance of the third document is Sept. 1.

The drafts are being prepared and circulated in keeping with a 1965 directive from the highest courts of both Churches. After some discussion of revamping the timetable of publications it adopted earlier in the year and after hearing of some objections that are being raised, the panel decided to stick by its timetable to allow the maximum discussion of its proposals in the presbyteries and classes.

The first part of the draft — including a form of government for the proposed Church — was mailed in January and has been widely studied in both denominations already, the committee learned. The first part of its meeting was devoted to a review of correspondence that has been received from elders and ministers commenting on the initial draft. The subcommittee on polity was instructed to further review the letters and respond to the suggestions sent by the writers.

While some of the letters read at the meeting here simply expressed approval or disapproval of the proposed merger, most contained suggestions for changing the form of government. Several of the suggestions related to the office of deacon and the congregational property issue. Others commented on the concept of "General Assembly approved seminaries."

In approving the material to go into the second part of the draft the committee proposed two liturgical guides still in the process of preparation as the principal worship documents of the new Church. They are the revised *Book of Com-*

mon Worship, which is being produced jointly by the United Presbyterian Church USA and a committee of the Presbyterian US Board of Christian Education, and the revised *Liturgy and Psalms* of the RCA. The RCA document, nearly 20 years in the making, is expected to be published before the end of 1967. While a "provisional" edition of the *Book of Common Worship* is now available, the finished product may not be off the press until 1970.

To be published in the worship section of the union draft will be a "Directory for the Worship of God" from the *Book of Common Worship* which is already included in the UPUSA Constitution.

Also to be published with the worship document will be a "directory of work" similar to one now included in the Presbyterian US *Book of Church Order*.

The rules of discipline going into the second publication will likewise be similar to those now in the *Book of Church Order*. ☐

Protestant Publishers Elect Martin Bratcher

CHICAGO (RNS) — Martin E. Bratcher, general manager of John Knox Press, publishing house of the Presbyterian Church in the U. S., was elected president of the Protestant Church-Owned Publishers' Association at its 17th annual meeting here.

He succeeds Leonard E. Wedel of the Southern Baptist Sunday School Board, who was named to the association's Executive Committee.

The association represents more than 30 Protestant denominational publishing houses. They print books, periodicals, church school curricula and other materials, and manufacture and distribute church and Sunday School supplies.

Other officers include Albert E. Anderson of Augsburg Publishing House (American Lutheran Church), vice-president; and George W. Taylor Jr., of Westminster Press (United Presbyterian Church), treasurer. James H. Cooper of Philadelphia remains as executive secretary. ☐

● ● ●
Is there anything sweeter and more ennobling than the right to prayer? — SEN. EVERETT DIRKSEN.

One Man's Debt To The Bible

CHARLES MALIK

St. Peter says: "Sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear" (I Pet. 3:15).

I believe in Jesus Christ absolutely. After all analysis, He is my hope, my first and last confidence. If asked about the reason of this hope, and the ground of this faith, I answer with meekness and fear, having sanctified the Lord God in my heart, that the reasons and foundations for this belief are many, among them the following.

I was brought up in a home that fears God. I lived in a community that worships Him. I was trained in a Byzantine tradition, which I fully appreciated, captivated by its beauty and splendor and depth, thrilled by its far reaching spiritual influence and by its testimony in every movement, word, prayer and hymn to Jesus Christ in it.

I came to know Christ directly in my life, forgiving my sins, erasing them, strengthening me in trials and tribulations, enlightening my path when everything was dark and repulsive, and when terrible loneliness and deep darkness were all around.

I always read His saints, for example, Paul, Augustine, the golden-mouthed John Chrysostom, Thomas Aquinas, John of Damascus, and others. I live in participation with this cloud of witnesses which surrounds me. I fully admire their joy, peace, and victory over all things, their victory over the world and the devil. I admire the charity,

depth, truthfulness and comprehensiveness of their words in every problem and subject.

I really do not know what will remain of civilization and history, if the accumulated influence of Christ, both direct and indirect, is eradicated from literature, art, practical dealings, moral standards and creativeness in the different activities of mind and spirit.

I believed and still believe in His only holy, apostolic, catholic Church, and recognize the impact of her work in history, and her creation and support of all that is called order, value, reality, existence and certainty.

Many Reasons

When I am asked, therefore, about the reason of this hope in me, about the source of the joy and assurance I enjoy, I answer with confidence, but also with fear and meekness, that these are some of the reasons that lead me, with joy surpassing all joy, to believe in Jesus Christ and put my full trust and hope in Him.

Another reason is the Bible, for which we assemble today to celebrate the 100th anniversary of its translation into Arabic. I love to read this Book. As I cannot live without food to eat, and water to drink, and air to breathe, and friends to love, so my soul likewise cannot get along, my wings cannot fly and soar high, even I myself cannot exist without the Bible.

This Book seems to be from beginning to end about Jesus Christ, either in prospect and expectation or fulfillment and realization. This is not my view only, but also that of all theologians and scholars who have gone deeper into this Book than I. Although not every theologian is a saint, not every saint a the-

ologian, yet there are many saints among the theologians. All saints as well as all theologians hold the same view, namely that the Bible is all about Jesus Christ. It cannot be truly understood except through Jesus Christ.

Do you know what I mean when I say "the Bible"? I mean the "Book of books" with a score of meanings, the Book which sells and is distributed many times more than any other book, the Book that was sold and distributed last year in more than seventy-five million copies and portions in more than one thousand languages and dialects.

Measures are now being taken to sell and distribute more than one hundred and fifty million annually in the next few years.

What's in The Bible

This Book is not the product of one mind and one certain period of history, but was written in the course of about 2,000 years. Notwithstanding the fact that dozens of human minds shared in writing it, one after another, one of the basis of the other, notwithstanding the successive centuries in which it was written, its subject matter from the very first words to the last reflects a strange unity deeply interwoven with God as the Promiser and Christ as the Saviour Promised.

What I say here may seem superficial, external and absurd to the shallow reader or unconcerned onlooker. Its entire strangeness and unique place among all that has been written or collected, and among all that will be written and collected, will be clear only after it has been read more than once. It is only then that the honest reader begins to feel that the words addressed to him in this Book are coming from a strange and hidden but

The author is vice-president of the United Bible Societies and this article is an excerpt of his address at the centenary celebration for the van Dyke translation of the Arabic Bible. It first appeared in the American Bible Society RECORD.

real world.

It is only then that he begins to realize what the theologians and saints mean by saying "The Bible is the Word of God." It is the Word of God in a weighty, responsible meaning, that can be explained and proved basically and on sure grounds.

God's Revelation

In the Old Testament, God creates, elects, prepares, leads, tries and tests. Gradually He reveals Himself and His will. As you listen carefully to this revelation you will know in time that what He reveals of His self, will and being, actually exists as revealed. It cannot but exist. It cannot be other than what is revealed.

This existing, established, sure nature revealing itself is God the Creator. God does not reveal Himself by magic nor haphazardly. He does not reveal Himself once and for all so as to shut out any possibility of further full revelation.

He reveals Himself gradually by certain persons, such as Abraham, Moses, Samuel, David, Solomon, Elijah, Jeremiah, Ezekiel, Daniel and others. He reveals Himself by the continual reactions to Him of these men and of Israel. He chooses and commands; they rebel and backslide.

He convicts and saves; they retreat and fall back. In the Old Testament man lives under pressure of the law, concerned with the letter not with the spirit, to the commandment not to the heart. He lives as though God is something away outside him, indifferent to him, something that commands and prohibits him from outside, something inhuman, altogether very far away from him.

Marks of The O.T.

In the Old Testament we find men in every test disappointing God. Very often it repented God that He created man. You cannot imagine how sorry the reader becomes as he finds God again and again repenting that He has made man. But for His own sake, not for man, God remained faithful to His covenant.

Hence we find the Old Testament filled with sorrow, disappointment and sadness, overflowing with despair and failure. But in spite of this human sadness and despair, the hand of God remained stretched out. There remained the thread

of hope binding man to his Creator and looking for a coming realization, near or far.

The mark of the Old Testament is anxiety, weary expectation, a deep sense of failure and isolation, a mark of dissatisfaction and complete displeasure with the *status quo*, but looking confidently for a promised salvation. God has promised and His promise will not fail. The mark of the Old Testament is purely eschatological.

Jesus the son of Mary, Jesus of Nazareth came. The atmosphere at once underwent a radical change. This One of whom the prophets spoke has come. This One, long

This Century

The present century will go down in Church history as one noted for the theological controversies which have rocked the Church from end to end. Even the foundations of the faith have been rigorously called in question and denied, and this not by those who are open enemies of the faith, but too often by those supposed, and paid, to be its upholders and defenders. — *New Zealand Challenge*.

expected, has arrived. This One whom souls eagerly awaited has tabernacled among us.

He became a man like as we are. We saw His glory, full of grace and truth. Now man speaks to man. The speaker is no longer obscure, abstract and hidden, quite unknown to us men. Everything has become quite clear now. No shadows, no obscurities, no darkness — all are gone.

Remoteness is gone. Symbols of the Old Testament, types, references, indications, hidden suggestion are all gone, for the One to whom all these pointed has come Himself. The mark of the New Testament is fulfillment and realization, not prospect and expectation.

We are through with suggestion, whisper and symbolism. We are face to face with Him. We are now in the last days. The "fullness of time" has come. God has fulfilled His promise. The Saviour has come. Forgiveness is given to the repentant believer. Grace abounds.

He is the brightness of His glory

and the express image of His Person, upholding all things by the Word of His power.

What is this that the Son spoke to us? He spoke to us about character and conduct. He spoke to us about love and sacrifice. He spoke to us about faith and steadfastness. He spoke to us about good news and repentance. He spoke to us about God and the world. He spoke to us about the Kingdom of Heaven. He spoke to us about other things, the best and deepest and most profound to be read in any literature of any people in any age. But the most important thing He spoke to us about was *Himself*.

Jesus Christ Speaks

"You have heard it was said by them of old time . . . But I say to you . . . Whosoever shall confess Me before men, him will I confess also before My Father which is in Heaven. He that findeth his life shall lose it, and he that loseth his life for My sake shall find it . . . Here is one greater than the temple . . . A greater than Solomon is here . . .

"Heaven and earth shall pass away but My words shall not pass away . . . Drink ye all of it, for this is My blood . . . All power is given unto Me in heaven and earth . . . No one knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him . . .

"Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me, hath everlasting life . . . I am the bread of life . . . I am the true vine . . . I am the light of the world . . . I am the door . . . I am the good shepherd . . .

"I and My Father are one . . . Before Abraham was I am . . . I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live . . . All things that the Father hath are Mine."

You ask me why I believe in Jesus Christ. I believe in Him because He is my Master whom I cannot consider as lying about these great things He says of Himself in this strange, unique Book, which in a sense He wrote from beginning to end.

The importance of the Book is that it leads man to Jesus Christ who said all this about Himself. **E**

Naaman was a great man. He was wealthy. He had the best that life could offer for comfort and well-being. He was famous as a military leader, and the deliverer of his nation. He was highly honored by his master, the king of Syria. Whenever he appeared in public the people cheered him as their national hero.

But Naaman was a leper. Although he occupied the second place in the kingdom he would have been glad to exchange places with any healthy soldier in his army.

News of Naaman's condition came to the king's ears and with it also the news that down in Israel was a prophet who could heal Naaman. And so, armed with a letter of introduction from the king of Syria, Naaman and his cavalcade started on the journey southward to the city of Samaria.

When King Jehoram read the letter (which was a command that Naaman be healed), he thought Benhadad, the King of Syria, was looking for an excuse for another war. After all, Jehoram knew that only God could cure a leper.

Jehoram rent his clothes and in anger said, "Am I God, to kill and make alive?" But before Naaman had left town, Elisha heard of his presence in the city and of his errand. He sent a message to the king: "Why rend your clothes? Let the man come to me and he shall know there is a prophet of Jehovah in Israel." So Naaman drove up with his horses and his chariot and stopped at the door of Elisha's house.

Instead of coming out himself, Elisha sent his servant, Gehazi, to tell Naaman what to do. That was a great shock to Naaman. He was not accustomed to having other men, not even the greatest and most famous, send a servant to him. They came in person.

But this jolt was small compared to the one he got when he heard the message which Gehazi brought from Elisha. The message said, "Go and wash seven times in the Jordan, and your body shall once more be well and clean."

When Naaman heard those words, he flew into a rage. "Why," he muttered, "I expected he would come

The story of Naaman calls us from complacency and neglect —

ENEMIES

Of the Soul

REV. ALFRED L. BIXLER

II Kings 5:1-16

out to me, call upon the name of his god, and by waving his hand over the leprous spots, heal me. Instead he sends a servant and tells me to go down and wash in that wretched stream I crossed yesterday on the way into the city. If it is a washing in a river that is going to heal me, I can do that at home. Are not Abana and Pharpar better than all the rivers of Israel?"

Having thus expressed himself, Naaman in a terrible rage drove down the steep winding road into the valley below and off in the direction of Damascus, leaving behind him the foul odor of Syrian profanity and a huge cloud of dust!

Four Enemies

At the heart of this story lies the fact that Naaman came dangerously near to missing the one thing that he wanted most of all — the healing of his leprous condition. He was informed completely of the conditions which, when met, would make his recovery sure. But he turned from them and went away in a rage.

The four great hindrances to Naaman's happiness—hindrances which came very near to wrecking his life completely — were enemies which he had pampered and nourished in his heart for many a day. And they are the same hindrances that often get in the way of our own happiness today.

The first of these was neglect. We can imagine that the first little signs of trouble were not convincing. If Naaman had been smart, he would

have watched those initial symptoms to see if they got worse, then he would have done something about it. But things did get worse and he did nothing.

Neglect is so common in the spiritual realm! Thousands are aware of the emptiness, the aimlessness, the purposelessness, the boredom of life, but they fail to recognize these as symptoms of a diseased soul. Neglect, for multitudes, is the result of ignorance. It is the responsibility of the Church, the minister and people to publish abroad the news that Jesus Christ is Himself the cure for the basic ailments of our age.

But neglect is not always of ignorance. Literally thousands of church members who are Christian merely in name are guilty of neglecting the main business of life simply because they don't care. Complacency and indifference constitute the virus that afflicts their souls and lulls them into an attitude of careless complacency and neglect about their spiritual health.

It has been said that one-fourth of the members of the average church could be dropped from the rolls and they would never know it happened; and the church would be no weaker as a consequence.

The truth is that the unorganized indifference and complacency within the ranks of church members is far more destructive to both their own spiritual health and the work of the kingdom of God than all the organized forces of iniquity assailing from the outside.

When Jesus said to the sleeping disciples, "Sleep on now," He did not mean to approve their drowsiness of spirit. Far from it. Twice before He had checked on them and

This message was preached by the author to the congregation of the First Presbyterian Church, Clinton, S. C., and is published with permission.

found them sleeping. When in His anxiety of soul He came to them the third time and said, "Sleep on now," it was because He knew that their opportunity to be of any help to Him was past and gone.

The moment, with all its rich possibilities of service had fled. The battle had been fought, and the victory had been won, but they had had no part in it! For all the good which they could do now, they just might as well sleep on. I wonder if this condemnation is not deserved by many of us church members who in our complacency and indifference have been asleep while the great issues of life were being decided.

Prejudice

The second hindrance to Naaman's being healed was prejudice. "Jordan?" said Prejudice. "Wash in the Jordan River? That muddy old stream? The rivers of Damascus are far better." Yes, they were; but Naaman would never have been healed had he by-passed the Jordan.

Suppose the great Charles Spurgeon, born a Baptist, bred a Baptist, had said to the Holy Spirit that stormy morning in the Primitive Methodist chapel, "What, me, a Spurgeon, converted in a Methodist chapel? Never!" Think of what might have become of the thousands of lives who were converted under the ministry of this great man of God, had he not been converted that morning in a little Methodist chapel.

After Philip found Jesus he went immediately to Nathaniel and said, "We have found Him of whom Moses and the prophets wrote: Jesus of Nazareth, the son of Joseph." But Prejudice prompted Nathaniel quickly to say, "What? Can anything good come out of Nazareth?" Philip's simple answer was "Come and see."

Someone has said that a chip on the shoulder is the heaviest load you can carry. Would it not be wonderful if those of us who aspire to be people of God, well pleasing in His sight, would earnestly seek by God's grace to free ourselves of this tireless enemy of our souls that we call prejudice? And give God a chance to fill us with His love and grace?

Closed Minds

The third great hindrance to Naaman's recovery was preconception. Before he ever got out of his home country he had already decided just

how he was to be healed of his leprosy. But his idea was not the way God had planned it.

Sure, the River Abana is far nicer than the muddy Jordan. Its waters flow clear as crystal from the high mountains of Syria. But God had decreed that Naaman must wash in the Jordan. And if he were to be healed at all, that must be the way.

Thousands of people in the world today have their own preconceived ideas as to how they might find inner peace and joy, confidence and strength for the living of these days of strain and stress. I suppose some of us have worked out for ourselves what seems to us a very practical philosophy of life. And it looks pretty good on paper. But it breaks down when we are faced with the crises of life. Jesus said, "I am the way, the truth and the life."

I frequently hear that it does not matter what religion a man adheres to, so long as he is sincere and does his best to live up to it. As a boy, I was once told that the quickest way to get to a certain place in Philadelphia was to use the subway. Accordingly, I took the train, looked on the map inside the car and counted the stops before my destination.

In perfect confidence I sat down and waited until the train had made 14 stops. At the next station I walked out of the train, only to discover that I had gone in the wrong direction!

I had been perfectly sincere but I was on the wrong train.

When it comes to the great questions of life and eternity, in which immortal souls are at stake, your opinion and mine must be laid aside. We must turn to the Bible, the inspired Word of God, for our direction and instruction.

A friend of mine thought he had it all figured out: God kept books, he said. On one side of the ledger God recorded all the evil he had done, on the other side, the good. There was to be a day of reckoning, he believed, and on that day the decision would be made on the basis of his record.

My friend was right. The Bible does say there is to be a day of judgment. "It is appointed unto every man once to die; and after this the judgment." But the Judge of heaven and earth will make His decision on the basis of what we do with Jesus Christ His Son, whom He sent to become our Saviour. We can reject Him or we can receive Him and commit ourselves to Him.

The last great enemy with which Naaman did battle was pride. At the very beginning, pride began to work. "You are a big man, Naaman," said Pride. "Go on this journey, displaying all the pomp and glory that is yours. Impress on that king down in Israel that you are not just a common leper. Let him know you represent a greater nation and a superior race."

Pride

When Naaman finally got to Elisha, he flew into a temper tantrum because the man of God pricked the bubble of his pride.

Pride keeps more people out of the kingdom of heaven than almost anything else. Some of us respectable Presbyterians are too proud to admit that as sinners we must come to the cross confessing that we have no goodness in ourselves to save our souls.

We argue that for us to receive salvation it is not necessary to walk down an aisle in response to an invitation to accept Christ. And that is true. But pride is the main reason most of us refuse to respond.

If we would find the secret to happiness, and the courage and strength to live with poise and power in these days of tension and uncertainty, we must lay aside all our pride and come humbly to Calvary's cross.

Oh let's beware of pride. Some people "are proud of their lace, others of their race, others of place, others of face, others of grace." Some people are even proud of their humility. Someone has said pride is the offspring of the lack of merit. Humility is the child of wisdom.

Solomon told us, "Before honor is humility." Jesus said, "He that humbleth himself shall be exalted."

"Come now and let us reason together, saith the Lord, though your sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient ye shall eat of the good fruit of the land, but if ye refuse, ye shall die."

"Behold," said Jesus, "I stand at the door and knock; if any man will open the door, I will come in to him and sup with him and he with Me." ✠

• • •

To be furious in religion is to be irreligiously religious. — WILLIAM PENN.

"What the Church now desperately needs is to recover the truth of Revelation and the authoritative note whereby the Protestant reformation recalled Western Christianity from the welter of tradition and speculation to the teaching of the Bible."

* * * *

"If the price of ecumenical concord (with the Roman Catholic Church) is a Protestant welcome of the Apocrypha alongside the inspired Scriptures, then Protestants can pay such a price only by the surrender of theological integrity."

* * * *

"Liberal and secular approaches to *agape* (love) that redefine evangelism in terms of political involvement and social revolution essentially cut off the very lifeblood of the *evangel*, namely that Christ died and rose again for sinners."

* * * *

"Liberal neo-Protestantism now not only insists that the inversion of social structures is more important than converting individuals — a thesis for which its spokesmen are indebted to Karl Marx — but also it increasingly endorses socialism in the name of Christian economics and approves the results of social revolution as a benevolent achievement of divine providence."

* * * *

"Whatever improvements the proponents of revolution may achieve in the social realm, these are defective from the standpoint of the Bible, which aims not simply at the overthrow of existing unjust structures but at the regeneration of fallen men and at the reestablishment of the divine orders of creation through observance of the Scripturally revealed principles of social ethics."

* * * *

"The Church has the task of renewing men spiritually and morally so that they will aspire to do good; the Church has no mandate to impose sectarian distinctives upon the world by legal compulsion."

* * * *

"A program that emphasizes good works and neglects the great credal

Quotes from —

Evangelicals At the Brink Of Crisis

By Carl F. H. Henry

Word Books, Waco, Tex.

(See p. 17)

affirmations of Christianity has in fact little to distinguish itself from an adult version of the Boy Scouts."

* * * *

"While the New Testament as well as the Old emphasizes the social responsibility of the believer, it views good works not as the substance of regeneration, but as a consequence and evidence of it. A believer deprived of opportunities of social engagement, does not on that account forfeit new life in Christ."

* * * *

"No ecclesiastical institution that can embrace God-is-dead theologians, and hail Bultmann's demythology as a contribution to the evangelization of modern intellectuals, is in a position to distinguish believers from unbelievers in its own ranks."

* * * *

"The one undeniable development of recent modern ecumenism has been the erasure first of the evangelical image and then of the Protestant image."

* * * *

"What specially disturbs many evangelical ministers and laymen in mainline denominations is the blunting (by councils of churches) of historic Christian theology, the utter breakdown of conciliar evangelism and the frequently radical turn of contemporary ecumenical ethics."

* * * *

"No substantial body of believers is as unrepresented in the power

structure of councils of churches as the evangelicals."

* * * *

"Although no formal organization shelters emerging *evangelical* ecumenism, it nonetheless has conscious identity. The Bible is its formal principle of authority; spiritual regeneration is its indispensable requirement for Christian life and progress; and the evangelization of mankind is its primary role for the Church."

* * * *

"From the conciliar movement conservative evangelicals can learn the urgent importance of the unity of the Church and the dangers of an un-Biblical eschatology. From the conservative evangelicals the conciliar movement may learn the reality of Christian conversion, the importance of the Bible in the personal and corporate life of Christians and the burden for world evangelistic mission. The direction of ecumenism in the remainder of the twentieth century turns upon who learns what from whom."

* * * *

"The number of conservative evangelicals in the United States is estimated at 40 million. Forty per cent of Protestants in the U. S. are not in the N.C.C. and as many as sixty per cent of the clergy and church members inside the N.C.C. are said to be evangelical. What force could bring together this great host that has no voice because it has no effective unity? . . . In many parts of the land a conviction is growing that evangelicals — ministers and laity — should gather locally on the basis of the Bible as their authoritative rule of faith to ask what they can and ought to do together in these times of trial."

* * * *

"Who knows but what the next decade will see the emergence of two world frameworks — a commonwealth of neo-Protestant, Orthodox and Roman Catholic churches, and a global fellowship of evangelical churches."

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"Outside of a rediscovery of the Gospel of grace there now remains no long-range prospect for the survival of modern civilization, but only a guarantee of its utter collapse." □



The Big Power-Grab

We don't believe enough has been said about the latest development in defining the "mission" of the Church, namely the inclusion of "community organization," of social "leverage" through the application of power, of boycotts and selective buying as in "Project Equality."

Last week (March 22) we carried a report of the conference held at Austin Seminary, devoted to the subject of "community organization." Best commentary on this latest trend in the Church that we have seen appeared in the *Christian Century*. Wrote Robert E. Fitch in this "ecumenical" journal:

"Today everybody grabs for power as the great panacea. . . . The forerunner of all this was Saul Alinsky. He understood perfectly the Big Sensation and the Grab for Power. He was himself in the tradition of the middle class emancipator of the common people, who sneers at his own class and affects to be the champion of the proletariat.

"Those who followed him most fatuously were clerical liberals and bourgeois intellectuals, who liked to think they could play at the exciting

game of overturning the social order. Thumb the nose, kick a shin, drop a stink bomb — and let the startled Establishment embroil itself in its own stupidities. This was the challenge from the new Organization Man who spoke not for corrupt capitalist corporations but for people's democracy. . . .

"But suppose you do get the power you grab for; will it really solve the problem? Or may it not simply aggravate the situation? It is ancient teaching — from the prophets through Plato and Shakespeare down to the neo-Calvinists — that power unaccompanied by wisdom and by justice 'Must make perforce an universal prey, / And last eat up himself.'"

"One consequence of all this pothole is that people get fed up with it. This gives us the Sick-'n-Tired Syndrome as defined by editor Alan MacIntosh of Laverne, Minn.:

"I am a tired American . . . I'm tired of having the world panhandlers use my country as a whipping boy . . . weary of having American embassies stoned, burned, and sacked . . . fed up with mobs of

But Not in Church

In another Church paper a letter to the editor was pointing out that John Calvin, the great reformer, was deeply involved in politics.

"Should the Church get into politics?" the author asked. Then he replied, "That the Christian should be involved in the struggles of men to provide a life 'with liberty and justice for all' is not even debatable for those who are in the heritage of John Calvin."

Right. The Christian should have a deep profound social concern. Political concern, too. But should social and political concerns be the mission of the Church? The author of that letter to the editor seems to suggest that they should, by asking first, if the Church should get into politics, then by answering that the

Christian should be involved.

But isn't there a difference? Perhaps a difference can be determined by going back to the same John Calvin. Read his sermons — the messages he brought from the pulpit of historic Saint Pierre's in Geneva. Where are the politics in those sermons? Where is the discussion of social issues in those messages?

We'll save you the trouble of looking. You won't find political and social issues in Calvin's sermons. The same man who would be arguing the subject of high interest rates before the city council on Monday limited his message to the Gospel of salvation from sin and death on Sunday.

Shouldn't that be a lesson to us? ☐

long-haired youths who claim they represent the 'new wave' of America, and sneer at the old-fashioned virtues of honesty, integrity and morality . . . nauseated by the lazy do-nothings who wouldn't take a job if you drove them to and from work in a Rolls Royce . . . getting madder by the minute at the filth-peddlers who have launched Americans in an obscenity race . . . angered by the self-righteous breast-beater critics of America."

"There is more to this editorial, but to fail to understand its import is to fail to understand what helped elect the new governor of the wealthiest and most populous state in the Union."

Right. And failure to understand that editorial is also to fail to understand the lay reaction to clericalism all across the Church. ☐

C.O.C.U. Status

Another presbytery (Northeast Texas, overtured by Highland Park church, Dallas) has turned down a request that the Presbyterian Church US withdraw from COCU (the Consultation on Church Union, or "Blake-Pike" plan).

Reason given for the action was that the request was "premature," because the conversations have not yet reached a point of decision. "We have only been a participant for less than a year," explained the presbytery's executive. "Our voice has not yet been heard—there hasn't been time."

Someone needs urgently to correct such misinformation about COCU and the relation of the denominations associated with it. Both reasons given above are mistaken.

The conversations *have* reached a point of decision. And "our" voice has been heard — loud and clear, approving everything the Consultation has done, rather than standing up for Reformed principles.

For four years (1961, 1962, 1963, 1964) the Consultation was "talking" — the member Churches getting used to each other, laying plans to begin work on a plan of union.

In 1964, however, the Consultation began to get serious and in 1965 it took definite steps to begin drawing up specific principles upon which the members could agree.

By 1966 certain foundation principles were laid before the delegations for a vote. Accepted as settled

was the office of bishop in apostolic succession, the power of the Bishop to appoint ministers to their posts. Also accepted was the doctrinal basis of the proposed United Church.

These things were approved by the delegations in 1966. There's to be no further talk about them.

Let's repeat that for emphasis: There's to be no further talk about such matters as the fact that the United Church will have bishops in the apostolic succession! This is not just our opinion, it is a matter of record.

The Presbyterian Church US can stay in the Consultation with justification *only* if it is prepared to accept the decisions that have already been made and that have been declared irrevocable — decisions that *our* delegation voted for. In fact, all the Churches in COCU are now called on to ratify the principles approved . . . or get out of COCU.

If you know someone who favors COCU, ask him if he is willing to give up the Presbyterian system. If he says "no," show him this editorial. If he says "yes," bid him a good day and go find Diogenes. You've found an honest man. ☐

The Modern Style

In case you haven't heard of the travail of the Rev. Jack Bvrstpl, the story goes like this:

The Reverend was called to a church which had faithfully followed the denomination's "progressive" line for many years. On his first Sunday he attended the boy's Intermediate class. He sat through discussions of the Beatles, the Giants, propriety of new football rules and other relevant Sunday School themes.

In a closing Biblical devotional the teacher asked one of the students: "Who tore down the walls of Jericho?" Answered the student, one Angus MacDonald, "Don't ask me, I didn't do it."

On his way back to his study after Sunday School, the Reverend met the superintendent of the Sunday School and related to him what he had heard in class. Said the superintendent, "Don't worry about it. I have known young Angus from infancy and I am thoroughly convinced he would not have torn down that wall."

In his study the Reverend met with his Session before the morning service. Thinking the elders should

A LAYMAN AND HIS CHURCH



Example

Dr. L. Nelson Bell

"Let not those who hope in Thee be put to shame through me, O Lord God of hosts; let not those who seek Thee be brought to dishonor through me, O God of Israel" — (Psalm 69:6).

This prayer of David should be echoed by every Christian.

Like one's shadow which cannot be escaped wherever there is light, so none of us can escape exerting an influence and setting an example, either for good or for evil.

Unfortunately, many who name the Name of Christ never stop to think of the vital importance their behavior may have on others. The world may not understand the doctrines and principles of the Christian faith but people are keenly aware of how that faith is practiced.

An example is set by what we say and do not say, by what we do and what we do not do, by how we react to the circumstances of life.

A good example is — it must be — a reflection of the indwelling Christ for it glorifies Him, not self.

Conversely, a bad example is an inevitable reflection of sin in our lives. It is evidence of the triumph of Satan and our failure to overcome temptation.

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know what had happened he told them the story. After a pause the clerk spoke up frankly: "I don't know young Angus, but I do know his father and I must say that the old man is not above putting the boy up to tearing down that wall."

In a state of complete dejection the Rev. wrote the Board of Christian Concerns, to suggest that a stronger Bible content was needed in the literature, telling the board, in the course of his letter, the whole story. By return mail he got a letter from the research head of the board. Said this official: "In these days of ecumenical progress, turmoil in a local church is unthinkable. If you will indicate what it will take to rebuild the wall we will be glad to see if arrangements can be made to provide partial financial help." ☐

David's great sin caused the enemies of the Lord to blaspheme. Ours can do the same.

A prominent psychiatrist, an unbeliever, recently attended a medical convention. Brought in to pronounce the invocation was a widely known minister. In the cocktail party which followed this minister shocked the psychiatrist by his language and behavior. On his return home he happened to see another minister who was trying to help one of his patients. In disgust and anger he chided this minister with the words, "What kind of Christianity do you profess when a Christian minister could behave as I saw this man behave?"

This was, perhaps, an extreme instance but the fact remains that a Christian may be grossly careless in many ways and in that carelessness reflect on the name of Christ.

Inconsistent living is a trap of Satan. An exhibition of temper, impatience, selfishness, ill-advised remarks, careless behavior, indifference to the needs and plight of others — all are part of a bad example and they dishonor Christ.

All about us there are those who judge Christianity by what they see in us, not by what they may hear about it. This should have a sobering and restraining effect on every Christian.

David, penitent and contrite, was keenly aware of the danger of an evil example. He knew from bitter experience that it was possible for him to lead others to dishonor his Lord. In the 69th Psalm he prays that his example shall not be a stumbling block to any one.

God help us to do the same! ☐

• • •

There are clergymen and active laymen whose physical, financial and vocal support of demonstrations have put them in a position where they cannot now escape a measure of responsibility for the results of those demonstrations. — FORMER JUSTICE CHARLES E. WHITTAKER.





## SUNDAY SCHOOL LESSON

For April 9, 1967:

### *The Coming of the Holy Spirit*

Rev. Jack B. Scott

**INTRODUCTION:** This lesson comes between the promise of Acts 1 and the sermon of Peter at Pentecost. The great changes that took place in Peter and all the Apostles is noteworthy here.

In the latter part of chapter one, Peter, impatient, suggested that they try to replace Judas Iscariot. Peter probably suggested this on the basis of his interpretation of Psalm 69: 25 and Psalm 109:8. The disciples proceeded to cast lots, a method frequently used in the Old Testament to determine God's will. The lot fell on Matthias.

This was the last time lots were mentioned in the Bible to determine God's will, and this is the last mention of Matthias too. It was the end of old ways and the beginning of new ways. Paul, apparently, was really God's choice as the twelfth apostle.

#### I. THE NEED FOR THE SPIRIT (John 14:15-17; 25-27; 16: 5-11).

A. *All Christians Need Christ Near* (John 14:15-17). Jesus calls on His Church to love Him and keep His commandments. Only by obeying this can we as Christians show our lives to His glory. Others will keep some of His commandments for various reasons and yet not glorify Him. But only the Christian can keep His commandments because he loves Jesus.

In order to do this, the faithful need Christ near at all times. He could not be near His whole Church on earth in the body, for that Church was spread to the ends of the earth. Therefore, the Holy Spirit must come, so that Christ could be near and in each one of those who believed (verse 16).

He would be only in Christians (verse 17) and known only to them. Truly Christ's promise to the Church in Matthew 28:20 is fulfilled by the Holy Spirit being in us always. He is the very seal of our

**Background Scripture:** John 14:15-17, 25-27; 16:5-11; Acts 2:1-13; Gal. 5:16-25

**Key Verses:** Acts 2:1-11

**Devotional Reading:** John 14:25-31

**Memory Selection:** John 14:26

Christianity (Eph. 1:13).

B. *All Christians Need to Know God's Word* (John 14:25-27). Jesus sent the Holy Spirit to teach us all truth. All Scripture was authored by the Holy Spirit (II Pet. 1:21; II Tim. 3:16; I Pet. 1:11,12). All the New Testament, as well as the Old Testament, was written by the guidance of the Holy Spirit. But also, He opens all hearts to receive this Word taught (I Cor. 2:10, 12, 14, 15).

When, therefore, Christians witness to the Word of God written, the Holy Spirit makes them apt teachers of the Word. At the same time He opens the hearts of the hearers to receive that Word faithfully preached. No missionary, indeed no witness for Christ, actually could succeed without this help of the Holy Spirit.

C. *All Christians Need the Help of the Spirit to Convict Sinners* (John 16:5-11). Jesus promised the disciples that the Holy Spirit would convict the world, that is, the sinners in the world, concerning sin, righteousness, and judgment. Why these three things?

1) Because *sin* was on all men for all men had rejected God. Not to believe on Christ is the original state of all men and this sin God will not overlook or forgive. There must be repentance and faith in Christ must come in the sinner's heart if he is to be saved. Only the Holy Spirit can convict sinners of their need for Christ.

2) Because, since Christ ascended, *no perfectly righteous man* has lived on earth. Christ ascended to heaven and the world could always find fault in the Christians. Therefore, the Holy Spirit, Who is sinless, must convict men of their need for righteousness and of their corruption in the presence of the Holy God. No Christian can do this for no Christian is perfect himself on earth. Only the Holy Spirit can convict men of the need for righteousness if they are to be acceptable to God.

3) And finally, because since Satan is already judged, sins men now commit are not always openly punished. Men may suppose that they are getting away with sin, not knowing that they have in store for them the same judgment as Satan. For this reason the Holy Spirit convicts men of judgment to come. In all men is the fear that someday they must face their God and Maker and answer for all of their sins, even though they appear to be escaping punishment now.

#### II. THE NEED MET AT PENTECOST (Acts 2:1-13).

Prior to Pentecost, as we saw in the introduction to this lesson, the disciples were weak and unable to do anything but pray. Now the time came for God to pour out His Spirit and make weak men strong.

We note that the Holy Spirit came from above (John 3:3; Matt. 3:11,16) and that He came in the form of tongues of fire (Isa. 4:4); and finally that He came on each of them, making each an instrument of God.

As an evidence of His presence, the believers each one began to speak in foreign tongues. Suddenly language barriers broke down. It has been said that this was a reversal of what happened at Babel.

At Babel, men's tongues were confused because they purposed in their hearts to do what was contrary to God's will. Here, these men desir-

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ing to serve God were given tongues to proclaim God's Gospel.

Tongues were just one of the gifts of the Holy Spirit. We read of others in Romans 12:6-8 and I Cor. 12:1-31; 14:1-40. These gifts differ but all are given for God's glory and in order to enable the believer to serve God.

These gifts or talents do not in themselves make men "spiritual," as I Cor. 13:1-3 clearly shows us. They need to be received with true humility because God has given them so that we may become more effective servants of Christ.

The ability to speak in various tongues was more an immediate evidence of God's Holy Spirit coming on them than it was an instrument of God to evangelize. In fact, the tongues brought much mockery.

Only when Peter began to speak the Gospel, apparently in his own tongue, did they become convicted through the working of the Holy Spirit.

This was a time when Jews and proselytes from all over the world gathered in Jerusalem and the Gospel was quickly spread to all corners of the Roman Empire. But more important, this was the fulness of time (Gal. 4:4) when most of the world spoke one language, Greek, and most of the world was subject to one government, Rome. These factors were of more lasting significance than the ability that day to speak in tongues. However, what the tongues signified, the coming of the Holy Spirit on the Church, was the most important fact of all.

### III. THE FRUIT OF THE SPIRIT IN CHRISTIAN LIVES (Gal. 5:16-25).

Nowhere is the real impact of the Holy Spirit on the Christian life more clearly seen than in this passage. Our study of the coming of the Holy Spirit would not be complete without this passage before us.

First, Paul tells us that the distinctive walk of the Christian is a spiritual walk. He lives differently from those without the Spirit. All Christians have the Spirit and to some degree live spiritual lives. As Paul says, in verse 21, those not having the Spirit cannot inherit God's Kingdom.

This does not mean that spiritual people do not sin, even at times committing some of the sins we see listed here, but they have the Spirit in them and they seek to do God's will in their lives. This is a spiritual desire coming only from the Lord.

The Christian life is a struggle (Gal. 5:17; Rom. 7:14-25) and the depth of spirituality is evidenced in the Christian by the fruit of the Spirit seen in his life. To measure a person's spiritual life, we should note the spiritual fruit.

The gifts of the Spirit often come on men, or are given, without effort, as talents and abilities, but the *fruit* of the Spirit comes only by Christ abiding in us and by our abiding in Him (John 15:4-11).

In this passage in John, Jesus introduces the disciples to the truth about fruit-bearing in the Christian life. Only by *abiding in Christ* can we bear spiritual fruit. It is noteworthy that in John 15:7, he qualifies this "abiding" in terms of His Word. We can learn from this that meditating on His Word and keeping it in our hearts is an excellent

way, even an essential way, to bearing spiritual fruit. Compare Psalm 1.

Read over the fruits of the Spirit in Gal. 5:22,23. Do you show these in your life? We may have few talents and the least gifts of the Spirit for service, but we can all cultivate the fruit of the Spirit if we abide in Christ. There is no short-cut to spiritual fruit-bearing or to the spiritual life.

**CONCLUSION:** At Pentecost the Holy Spirit came. The need for Him was great. In His coming, Christ kept His promise to be with His people always (cf. Matt. 28:20). The coming of the Holy Spirit changed the Church and made it a mighty instrument in the world, God's Kingdom among men, to call men out of darkness into God's heavenly Kingdom.

To do this, the Holy Spirit gave to the Church many gifts by which to serve Christ. Men began to speak God's praises in many tongues. They began, too, to preach the Word of God more clearly and to render all kinds of services in teaching, giving, showing mercy, and exhortation (Rom. 12:6-8).

But at the same time the Holy Spirit began to develop the believers' lives as they were led by the Spirit. They began to show great evidence of changes day by day as they died more and more to the flesh and lived more and more to Christ (Rom. 6:12-14). Spiritual fruit began to supplant the works of the flesh (Gal. 5:19-21), and those who received God's Holy Spirit began to bear true spiritual fruit which lasts forever. ☩

## YOUTH PROGRAM



For April 9, 1967:

### *Don't Neglect This*

Rev. B. Hoyt Evans

*Scripture:* Malachi 3:8-10 and Matthew 23:23

*Suggested Hymns:*

"I Gave My Life for Thee"  
"We Give Thee But Thine Own"  
"My Jesus, I Love Thee"

**PROGRAM LEADER'S INTRODUCTION:** There are practices and beliefs in the Christian life which are more important than tithing. If, for instance, you do not believe in Christ as your personal Saviour, you are lost, even though you may be a faithful tither. If you do not live a moral life, you will be

displeasing to God even though you conscientiously give ten per cent of your income to the Lord's work.

Jesus Himself said there were matters more important than the tithe. These are "weightier matters of the law," but He did not say the tithe was unimportant. As a matter of fact, He said it is something we



are not to leave undone. The tithe is not an elective.

Christians would make a serious mistake to emphasize tithing so much that they ignored considerations of greater importance. On the other hand, a believer who does not himself practice the tithe and encourage others to do so misses a valuable opportunity. Tithing is still important, as it was at the time of Jesus' earthly ministry. In this program we are trying to say why it is important.

**FIRST SPEAKER:** Tithing is important because it honors God, and whatever honors God is spiritual. It is easy to make a mistake in trying to draw too sharp a distinction between what is material and what is spiritual. In this case the use we make of our material possessions has spiritual significance.

We honor God when we are obedient to His Word. The clear teaching of both Old and New Testaments is that we are to give of our means to the Lord's work in proportion to the way He has prospered us. The tithe is the rule.

God said through Malachi that when we do not give the tenth we are withholding from Him — actually robbing Him—of that which is rightfully His. We cannot fully honor God if we ignore the demands of His Word, and the Bible

speaks very specifically of the tithe. God has certainly blessed us with an abundance of material possessions. We have not only received life's necessities but many of its comforts and luxuries as well. Much is being written and said about poverty in our land. It is strangely true, however, that poverty measured by our standards would be seen as great wealth in many areas of the world.

Since we are so richly blessed, do we honor God by thanking Him? When we do utter words of thanksgiving are they sometimes made empty because we have not returned to the Lord that which is rightfully His? When we tithe in the right spirit, we are giving God the thanks He deserves, and we are doing it in a tangible way.

The gifts God has given us, both our material possessions and our abilities, are not to be kept to ourselves. We are to use them for the glory of God. We shall never really enjoy them until we do. The tithe is important because it is a reasonable, practical way of using our means and our abilities for the glory of God.

There are surely several ways, but one of the surest and most convenient is to give for God's work a tenth of that which we have received in payment for our time, energies, and abilities. We are stewards of

possessions and abilities, and we recognize and practice this stewardship when we tithe. This honors God.

**SECOND SPEAKER:** The tithe is important because it makes provision for God's work.

A tithing Church has a regular income. The majority of people receive their income consistently, most of them by salaries. When these wages are tithed, the Church has a regular income with no seasons of leanness. When people give proportionately of what they themselves receive, the Church knows what to expect and can plan accordingly. This is the most effective way of doing the Lord's work. The tithe is the most systematic way of providing for God's Church.

It is sometimes said that the tithe puts the poor person at a disadvantage. It might seem so, but the fact is that there are more tithers among those with relatively low incomes than among those with high incomes!

There is nothing in the Bible to prevent those who are able to do so from giving more than ten per cent, but those who can best afford it often do much less. The poor person tithes and insists that he could not afford to do less. It is hard to find a tither who is dissatisfied and who feels God has failed him. Those who practice it know that it is both fair and satisfactory.

The tithe is important because it provides for the Lord's work adequately. We can be sure that God would not have proposed a method of giving which would have produced insufficient income for His work.

It is estimated that even the most generous denominations often give less than half a tithe. Can you imagine how many churches, hospitals, and schools could be built and maintained if our own Church had its income doubled? This is what we can expect when all Presbyterians begin to tithe.

**PROGRAM LEADER:** As we said at the beginning, other things are more important than the practice of the tithe, but they ordinarily go together. We shall not have a spiritually strong Church unless it is a tithing Church, and it is not likely to be a tithing Church unless its members begin the practice while they are young.

*Closing prayer.*

## Renew Now - and Make a Friend

As announced on p. 3, subscription prices for the Journal will go from \$3 to \$4 per year as of May 1. If you renew before that time you can take advantage of the old rate. Why not extend at the \$3 rate for two or more years, regardless of your expiration date? And while you're at it, why not introduce someone to the Journal who doesn't now read it? You'll make a friend! Do it now, though, before the price goes up!

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**EVANGELICALS AT THE BRINK OF CRISIS**, by Carl F. H. Henry. Word Books, Waco, Tex. 120 pp. Paper, \$1.95. Cloth, \$3.95. Reviewed by G. Aiken Taylor.

The editor of *Christianity Today* and co-chairman of the Berlin World Congress on Evangelism evaluates the congress against a background of modern trends in evangelism and in ecumenism.

Here is a penetrating indictment of the new secularization of Christianity and a ringing affirmation of the Gospel priority of regeneration before going out to serve. Here also is a shattering analysis of modern ecumenism and a call to evangelicals to come together for the evangelization of the world.

Describing the core of the problem today, Dr. Henry writes: "By the 1960s the center of controversy had shifted from theology to social ethics; the stance of non-evangelical Protestantism had now become so anti-metaphysical and anti-intellectual that truth was subordinated to unity, theology was widely viewed as a matter of subjective preference, and in place of an absolute dogma stood an approved program of social action which — as the liberals saw it — was now the real test of Christian commitment. Instead of personal evangelism and the spiritual regeneration of individuals, they advocated changing the social structures by the Church's direct engagement in political controversy."

The author challenges his readers to meet the demands of the hour: "If only regeneration can change human nature, evangelical Christians now have a dramatic opportunity to show that new life in Christ achieves what unregeneracy and mere humanism lack. It is this demonstration to the world, of evangelical dynamism, that supplies one of the greatest opportunities of Christian witness in evangelical circles today — and in a sense the social crisis for evangelical Christians turns on whether or not we rise to it. . . . Marriage and the home, labor and economics, the state and culture are all in crisis today and to these realms the Bible has much to say without either losing the Church in evangelism only, or losing the Church in secular humanism."

Of the contrasts in ecumenical vision the author writes: "The issue between evangelical Christians and conciliar ecumenists is not that of evangelism vs. social compassion. It lies rather in these considerations:

(1) Evangelicals champion the authority of the Bible and are critical of pluralism in theology. (2) Evangelicals insist that authentic evangelism centers in the *evangel* (the good news of forgiveness of sins and personal regeneration on the ground of Christ's atoning death and bodily resurrection). (3) Evangelicals insist that *agape* (love) deteriorates to mere humanitarianism if social action leaves out the evangel and promotes material rather than moral and spiritual betterment. (4) Evangelicals insist that social involvement is a Christian duty, but they repudiate the institutional Church's political pressures . . . and they also repudiate ecumenical efforts to sell socialism as a Christian economic philosophy. (5) Evangelicals seek Christian unity but are lukewarm about promoting church mergers for the sake of organizational cohesion, rather than for the sake of theological unity and evangelistic momentum."

In the development of his theme Dr. Henry discusses the definition, strategy and method of evangelism against a background of references to the World Congress on Evangelism.

If there is a major fault in the book it is that the "Church" dimension is not developed in the discussion. Possibly on account of the author's Baptist connections the Reformed understanding of the Church's significance in all Christian imperatives, an understanding which has been grossly perverted by the modern religionists who are the targets of the book, is not fully covered. Consequently it is possible that the message of the book may be lost on some who see the issues of our time not so much in terms of the individual believer and his commitment, but of the *Church* and its *mission*. ☐

**GENESIS 3**, by Edward J. Young. The Banner of Truth Trust, London. Paper, 164 pp. \$1.00. Reviewed by the Rev. Henry M. Hope Jr., pastor of the First Presbyterian Church, Brookhaven, Miss.

Genesis Three is one of the Bible's key chapters, without which much of the Christian Gospel is unintelligible. To properly interpret

this portion of God's Word is therefore of crucial importance. The distinguished Old Testament scholar of Westminster Seminary, who has produced so many other helpful titles, has presented in this little book an outstanding exegetical and devotional study. He has written chapters of greatly varied lengths on each of the 24 verses of Genesis 3.

Critical questions are handled, but the content of the Bible is stressed: "Our primary purpose is not to refute the various theories concerning the origin of the chapter which are today in vogue but to seek, as best we are able, to present what we believe to be the meaning of the chapter."

The polemic element is nonetheless present. Many regard the story of the Fall as a parable or a fable. The author shows that less difficulty is involved in accepting it as a record of historical events, that is, "If the serpent was not there present, but was nothing more than a symbol of evil, why is such a strong curse pronounced upon it?" The events recounted in Genesis Three do not constitute a phase in the higher development and freedom of mankind, so that the race "fell upward," but rather compose the greatest tragedy in history, and show our own involvement in the guilt of our first parents' sin. This book gives valuable Biblical support to the federal theology so familiar to adherents of the Westminster Standards. ☐

**THE MINISTER'S LAW HANDBOOK**, by G. Stanley Joslin. Channell Press, Manhasset, New York. 256 pp. \$4.95. Reviewed by the Rev. George Ganey, pastor of the Etowah, N. C., Presbyterian Church.

Dr. Joslin, Professor of Law at Emory University, has written a book that can be most helpful to ministers. He deals with the legal problems that can, and often do, arise within the membership of a particular congregation. He deals with the legal aspects of marriage, family, and related problems. The author also discusses the often overlooked legal problem and aids related to the elderly or widowed.

The author gives much informa-

## BOOKS





tion that is helpful to a minister who seeks to avoid the pitfalls of becoming a "part time legal advisor." There is also a section directed to the problems that may arise in connection with the church property. It deals with both state and federal law, limited, of course, by the many varying local and state procedures, but still contains quick and easy insights into both.

The book is written in easily understood terms deleting the strictly legal vocabulary.

It is a quick reference that can save many moments of wonder and worry for the conscientious minister. ☐

**MONTREAT: June 15-August 15.** Twin bed-room, kitchenette, side porch, half bath, private. Write Box Holder, 1311 Glenn Street, Newberry, South Carolina 29708.

**CONSERVATIVE Presbyterian US** minister serving in Deep South desires to supply church(es) during his vacation in July, in general area of Blue Ridge-Appalachian mountains. Kindly contact "Minister" through the Presbyterian Journal, Weaverville, N. C.

**THE FOOL HAS SAID GOD IS DEAD,** by William H. Thompson. The Christopher Publ. House, Boston, Mass. 102 pp. \$3.00. Reviewed by Dr. Joseph H. Pattison, psychiatrist, Bel Air, Md.

This is a small book in the style of a tract. The author recommends belief in God, because belief in God makes life more meaningful. Dr. Thompson is a psychologist, and he reminds us that the principle of "Seek and ye shall find" is axiomatic for learning. In this apologetic for belief in God, he seeks to steer a middle course between the primitive demand that God appear to the senses, and the rationalistic demand that God be proved to exist by a logical argument from basic propositions.

The book has certain obvious limitations from the Reformed viewpoint. Like much that is contemporary it decries orderly, systematic thought, whether in Aristotle, Calvin, or Marx. The point of view is largely humanistic, voluntaristic, and existential. There is no facing up to sin, and to the alienation produced by sin. The intense resistance of the natural man to belief in the God who is not merely a comforting

hypothesis is not even mentioned. This book might serve as a propaedeutic to Theism for those who must begin with something that is written in the contemporary idiom. ☐

**A CHRISTIAN'S GUIDE TO THE NEW TESTAMENT,** by Alan Cole. Moody Press, Chicago, Ill. Paper, 96 pp. \$.95. Reviewed by Mrs. E. S. Berry, Fort Lauderdale, Fla.

As the title suggests, this book is a guide to understanding how the New Testament began, with pointers on how to read, study and use it. Since the language is non-technical even a new Christian can benefit from this clear exposition of: "The First Christian Letters," "The Gospels: Christian Newscasts," "The First Christian History," "Christian Prophecy," and chapters on forming and using the "Christian Library."

This little book is not entirely technical. Dr. Cole begins by defining the Gospel by the teaching of the New Testament. His exposition throughout is evangelical and exhibits the author's profound reverence for the Bible as the Word of God. ☐

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**50 DEVOTIONAL PROGRAMS**, by E. C. Andrews. Baker Book House, Grand Rapids, Mich. 108 pp. \$1.50.

**DEVOTIONALS FOR WORSHIP PROGRAMS**, by Fredna W. Bennett. Baker Book House, Grand Rapids, Mich. 74 pp. \$1.50. Reviewed by the Rev. Paul G. Settle, Associate Pastor, Coral Ridge Presbyterian Church, Fort Lauderdale, Fla.

Mr. Andrew's volume, from Baker's "Paperback Program Series," provides brief suggestions for worship programs that are readily suitable for older youth and adults. With some adaptation, they should be helpful for children and youth, as well. Provocative titles (for example: "Motivational Research," "Put Up or Shut Up," "Can't Hear Thunder") and original and stimulating meditations make this a very useful resource book for program leaders. Suggested hymns, Scripture, and order of service are listed for each meditation.

Mrs. Bennett, a Christian housewife and mother, offers twenty complete devotional outlines, including hymns, Scripture, devotional meditations, and suggestions for special music. Each meditation seeks to emphasize one major point, and, generally the writer accomplishes her purpose in a warm, Christ-honoring manner. ☩

**HOPE TRIUMPHANT**, by William K. Harrison. Moody Press, Chicago, Ill. 153 pp. \$2.95. Reviewed by the Rev. Edward S. Berry Jr., pastor, First Presbyterian Church, Brewton, Ala.

The author of this little book is Lt. General William K. Harrison, (U. S. Army, Retired) who served his country as an army officer for forty years. At present he serves as President of the Officer's Christian Union, and as Chairman of the Board of Dallas Theological Seminary.

*Hope Triumphant* is a clear and Biblical discussion of the pretribulation, premillennial view of the rapture of the Church. Each argument for this view and each answer to specific objections to this view of the rapture are carefully grounded in the Bible. Specific consideration is given to the Olivet Discourse

in Matthew 24 and Luke 21, the the Book of Revelation, and I and II Thessalonians.

General Harrison seems to have two purposes in writing this book. The first is to teach the pretribulation, premillennial view of the rapture. He concludes, "This writer believes that the Biblical evidence confirms the pretribulation rapture, the millennial kingdom, and the dis-

tinctiveness of the Church." His second purpose is to uphold the Word of God as authoritative. He says, "The Christian is responsible to handle the Scriptures accurately because they are God's own Word."

I must add that the reader, no matter what his view of the rapture, is made to feel keenly aware of the imminent return of our Lord Jesus Christ. ☩

## Reprints You Can Use!

*Articles which originally appeared in the Journal  
reprinted for general distribution*

By L. NELSON BELL:

"The Presbyterian Church (A Manual for New Members)" by C. Gregg Singer, G. Aiken Taylor, E. C. Scott, B. Hoyt Evans. 40 pp. 15 cents each, 2 for 25 cents, \$10 per hundred.

"Why We Need Revival" 15 cents per doz., \$1 per hundred.

"What Presbyterians Believe" by G. Aiken Taylor. 8 pp. 35 cents per doz. or \$2.50 per hundred.

"Anchored or Adrift" 50 cents per doz., \$4 per hundred.

"Just Looking, Thanks." Suggestions for pulpit nominating committees. \$2 per doz., \$10 per hundred.

"A Physician Looks at the Virgin Birth." 25 cents per doz., \$2 per hundred.

"Can The Gulf Be Bridged?" by G. Aiken Taylor. 35 cents per doz., \$2.50 per hundred.

"A Layman Looks at the Resurrection." \$1 per hundred.

"The National Council of Churches — A Power Bloc in Protestantism" by G. Aiken Taylor. \$1 per doz., \$5 per hundred.

"The Christian Sabbath." \$1 per doz., \$6 per hundred.

"He Descended into Hell" by G. Aiken Taylor. 35 cents per doz., \$2.50 per hundred.

"Neo-Orthodoxy and Evangelical Christianity." \$1 per hundred.

"The Controversy over the Bible" by Manford Geo. Gutzke. \$1 per doz., \$6 per hundred.

"I Say It Now." \$1 per doz., \$6 per hundred.

"The Gospel is Relevant" by C. Darby Fulton. \$1 per doz., \$5 per hundred.

"I'll See You in the Morning." 25 cents per doz., \$2 per hundred.

"The Bible in Modern Theology" by James I. Packer. 10 cents each, \$5 per hundred.

"That Vital Omission." \$1 per doz., \$6 per hundred.

"When the Debacle Comes." 25 cents per doz., \$2.50 per hundred.

"America, Wake Up!" 25 cents per doz., \$2 per hundred.

And the latest: "Studies in the Shorter Catechism" by Rev. Paul G. Settle. 50 cents each, \$5 per doz.

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**THE BIBLE AND SEX ETHICS**, by C. G. Scorer. Inter-Varsity Press, Chicago, Ill. Paper, 124 pp. \$1.50. Reviewed by the Rev. David C. White, pastor, Castanea Presbyterian Church, Route 1, Stanley, N. C.

Need for such a volume as this should be readily apparent to those who are concerned with the widespread questioning of traditional standards of morality, especially as this is so prevalent among college students. It is precisely because of the questioning and the confusion that exists about the relevance of the Christian faith to modern pressures that Mr. Scorer has written this book. His aim is clearly presented in the introduction: "Human relationships are among the things He wants us to enjoy. We need to ask ourselves whether this can be done on any terms other than His. We need also to discover afresh what those terms are. That is the aim of this book."

After explaining some of the present-day pressures, such as the commercialization of sex, competition of women with men and the conquest of venereal disease and the control of fertility, he discusses "The Realism of the Bible" regarding sex. Marriage is explained to in-

volve self-sacrificing love, that is, a commitment to the person loved, a unity that requires a radical change in point of view, and the indissolubility of the marriage vow.

The Biblical view is then examined with chapters on: "God's Covenant With His People," "The Teaching of Christ," "The Christian In a Hostile World."

Christians who have been searching for help in understanding the Biblical teachings about sex, as well as those who have hastily assumed the Bible has nothing relevant to say, will find these chapters very much relevant and deserving of serious consideration. They will certainly want to follow Mr. Scorer's application of Bible standards as he faces "Modern Questions On Sexual Morality." Among the questions considered are: "The old arguments against fornication are the fear of venereal disease and the possibility of an unwanted pregnancy. Since both of these can now be eliminated there is no real reason why sexual freedom should not be permitted"; "What is wrong with sexual intercourse outside marriage?"; "What harm can there possibly be in petting?"; "Is there anything wrong in being a homosexual?" ☐

**THE GENEROSITY OF AMERICANS**, by Arnaud C. Marts. Prentice-Hall, Inc., Englewood Cliffs, N. J. 240 pp. \$5.95. Reviewed by the Rev. Thomas G. Kay, Westminster Presbyterian Church, Jackson, Miss.

This fascinating book is the first to trace the private generosity for the public good as a distinctive and dynamic force in the development of Western civilization. The author marshalls conclusive evidence to show that, "There is no other nation in our modern world which matches the United States in our private generosity for public purposes; or in the initiative which our private citizens take in solving community problems." This would be an impossibility under the Communist system.

Dr. Marts traces private generosity from Judean principles of charity, follows it into the teachings of Christ and shows how, with the growth of civilization, it took root in the Roman Empire, on the Continent and in the British Isles.

The excellent, lucid, summary of church history, interestingly told, is itself worth the price of the book.

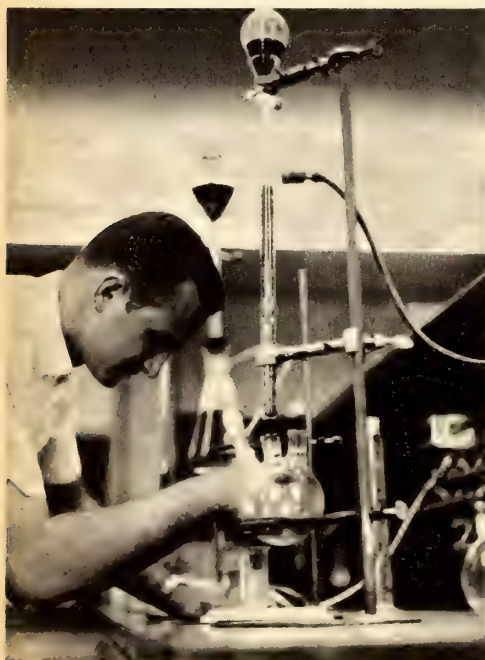
The statement, "Nobody likes to give away money, but . . . almost everybody likes to satisfy a human need . . ." is borne out by the fact that in 1963 individuals, foundations, and business corporations gave over \$10 billion for religious, educational, health and welfare agencies.

The last one-third of the book is devoted to interesting personal experiences with American generosity adding color and interest to the total thrust of the book which could be summarized in these words:

"American private generosity for the public good is not a matter of impulse or chance; it is just the opposite! It is the inevitable flowering of the very best moral, spiritual, and cultural aspirations, insight, experiences and inspirations, over nineteen centuries, of all the various racial strains that have merged in the creation of western man."

Arnaud C. Marts is co-founder of a firm of fund-counsellors, Marts and Lundy, Inc., which has become one of the largest and most respected firms in the field. With their staff of fifty associates they have counseled many thousands of religious, educational, and philanthropic institutions.

The author is a member of the Marble Collegiate Church. The foreword is by Dr. Norman Vincent Peale. ☐



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VOL. XXV, NO. 49

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# the PRESBYTERIAN JOURNAL

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## Signs of the True Church

A true Christian Church, now as always, will be radically doctrinal. It will never use the shibboleths of a pragmatist skepticism. It will never say that doctrine is the expression of experience; it will never confuse the useful with the true, but will place truth at the basis of all its striving and all its life. Into the welter of changing human opinion, into the modern despair with regard to any knowledge of the meaning of life, it will come with a clear and imperious message. That message it will find in the Bible, which it will hold to contain not a record of man's religious experience but a record of a revelation from God.

—J. Gresham Machen

S. S. LESSON AND YOUTH PROGRAM FOR APRIL 16

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## MAILBAG

### ABOUT THAT 'OPEN LETTER'

That "open letter" in the March 15 *Journal* left me with mixed feelings. If these men are dissatisfied with the Church today it seems to me they might consider if some of them, as top leaders, did not help put the Church where it finds itself.

Or do they imply that they are satisfied with the Church but are fearful of the two "extremes"? When one individual or group de-

fends the Bible as the revealed Word of God, and the Westminster Confession and Catechisms, and is labeled "extreme," it suggests that the Church itself has come quite a far piece.

—Tom C. Martin  
S. Charleston, W. Va.

wrote "An Open Letter to the Church," have voiced the fears, hopes, feelings and convictions of a large number of us who find ourselves unhappily caught in the cross fire between the widely divergent views now zealously at work in our Church.

By the use of this letter, I should like to add my name to those who signed this document and to take my stance along side them.

—(Rev.) John L. Newton  
Selma, Ala.

The thirty Presbyterians who

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THIS WEEK—

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*Reformed by the Word of God* ..... 8

The word is used many different ways, but it should mean one thing to theologians ..... By Dr. William C. Robinson

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Step by step Churches have cut out things vital to their mission and growth ..... By Wilhelm Busch

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**THE PRESBYTERIAN JOURNAL**, a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered to the saints, published every Wednesday by the Southern Presbyterian Journal Co., Inc., in Weaverville, N. C.

**SUBSCRIPTION PRICE:** \$3 a year for individuals, \$2 for members of Every Family Plan churches. All correspondence regarding subscriptions, advertising or other business matters, should be addressed to the business

office in Weaverville, N. C. 28787. Second class mail privileges authorized at Weaverville, N. C.

**EDITORIAL** correspondence should be addressed to P. O. Box 3108, Asheville, N. C. 28802. Editorial offices located at 84 Kimberly Ave.

**CHANGE OF ADDRESS** notices should be addressed to the business office, Weaverville, N. C. 28787, allowing three weeks for change in the continental U. S. Change notices should include both old and new addresses.

Generally speaking, the appeal (of the letter) is well put, excepting the first paragraph of the resolution which calls for *unilateral initiatives* on the part of those who seek integrity in matters which come before our Church courts. Until such time as love and respect for fellow presbyters are *practiced* in our courts, any degree of acceptance of the reasoning proposed in the "open letter" would be capitulation and acceptance of the illegal and un-Christian acts sometimes practiced in the operation of Church courts.

Let us have "more responsible individual churchmen" and perhaps the time will come when everything can be done "properly through the courts of the Church."

—Chester B. Hall  
Louisville, Ky.

I realize that no request was made (in the letter) for approval of the covenant, nor for additional signatures, but I do want you to know that I applaud and approve this statement which so nearly expresses my own point of view. I feel that these men have spoken for a large group in our Church, and I am personally most grateful for the initiative which they have taken in expressing my own feelings so well.

—(Rev.) J. Hoge Smith Jr.  
Covington, Va.

Among various thoughts prompted by the "open letter" the first was this: Does the recognition that "the overwhelming majority of our people" are "largely without a voice" say anything about the official denominational magazine? It is hard to conclude otherwise.

—(Rev.) William S. Smith  
Alexandria, La.



### HIS AND HERS

Please use the enclosed check for a subscription to the *Journal* — the second one for our family. I read the copy each week here, and now my husband wants his own copy to be sent to him in Viet Nam. He writes me that he realizes more and more that he must use whatever time he has over there to study the Bible and prepare himself to do whatever he can to help our Church when he returns in March, 1968. He, too, is concerned about the trends toward liberalism and wants to help.

—Mrs. L. M. Thomas  
Columbus, Ga.

### MINISTERS

James L. Lyons, Knoxville, Tenn., has been called by the Swannanoa, N. C., church.

Cecil A. Thompson, Columbia

Seminary, Decatur, Ga., has accepted the call of the First Church, McComb, Miss., eff. July 1.

Robert H. Wood (UPUSA), Knoxville, Tenn., to the Cedar Springs (US) Church, Knoxville, as associate pastor.

John B. Boyd from Richmond, Va., to the Westminster church, Columbia, S. C.

Frank M. Brown from Charlotte, N. C., to the Denbigh church, Newport News, Va.

S. Wilkes Dendy (H.R.) of Dalton, Ga., will be serving as director of evangelism in the South Highland church, Birmingham, Ala.

### CORRECTION

Robert M. Gant Jr., from Greer, S. C., to the Cane Creek church, Santuc, S. C.

### DEATHS

Charles J. Currie, 74, executive secretary of the Presbyterian US Board of Annuities and Relief from 1954 to 1962 and president of Presbyterian Center of Atlanta, died in Atlanta March 22.

Boude C. Moore, 69, died March 13, in Los Angeles, Calif. He was a missionary of the Reformed Church in America, serving in Japan for 40 years. Among survivors are three Presbyterian US missionary sons in Japan.

### ANNIVERSARY RITES

100th anniversary of the Forest, Miss., church, the Rev. Ronnie Willis, pastor, with the Rev. D. M. Mounger and the Rev. Al H. Freundt, former pastors, present.

75th anniversary of the Second Church, Greenville, S. C., the Rev. Gordon K. Reed, pastor.

• The announcement which appeared in this column last week is of such importance that we want to repeat part of it for any of you who may have missed it last week: Greatly regretting the necessity thrust upon us, we yet must do something to make financial ends meet and so the executive committee has decided that with the first issue in May subscription prices for the *Journal* will be as follows: \$4.00 a single subscription, \$3.50 for the Club plan of five or more subscriptions in a single billing, and \$3.00 for the Every Family Plan for churches. We *still* will need your gifts, in order to maintain the far-flung ministry to missionaries, to seminary students, to new pastors, to circles; and the books and awards programs. And don't forget to pray for us!

• Speaking of money, perhaps you read about the Utica, N. Y., Baptist minister who went to work in a machine shop to supplement his income. After a few days of looking at the nude decorations on the walls of the shop and listening to the language of the other workers, the Rev. Erwin Williams showed up one morning wearing a 12-by-8 inch sign pasted to his back. It read:

## ACROSS THE EDITOR'S DESK



"The Lord will not hold him guiltless who taketh His Name in vain." The personnel director of the plant ordered him to take it off. When he refused he was fired. Said the personnel director to newsmen: "His action violated the company's safety regulations."

• The Arkansas legislature has passed (unanimously in both houses) a bill which makes it a felony to serve alcoholic beverages to anyone under 21 years of age. A move to amend the law to exempt religious organizations in the practice of their worship was defeated. Immediately, Episcopal officials in Arkansas announced they intended to go ahead and serve wine to all qualified to receive Communion, regardless of the law. Defeat of the amendment, which would have exempted religious organizations, was credited to Sen. James E. Lightle, an Episcopalian who said he believed children should be taught to drink at

home. But he wanted no exceptions to the law, he said, to "call attention to the hypocrisy of this bill."

• *Potpourri*: The statement prepared for the General Board of the National Council of Churches condemning the House of Representatives for its treatment of Adam Clayton Powell was not adopted due to lack of a quorum on the last day of the General Board's meeting. So now the statement has been issued by the NCC's Division of Christian Life and Mission as an expression of the mind of the NCC. On an unrelated subject: There would not be any connection, would there, between the fresh publicity enjoyed by the leftist Center for the Study of Democratic Institutions on account of Bishop Pike's new affiliation with the center, and the campaign of editorial support mounted on behalf of the Center by the left-of-center church paper in the Presbyterian Church US? ☐





## Ban on Enemy Trade Target of Pacifists

WASHINGTON, D. C. (RNS) — Spokesmen for the Fellowship of Reconciliation said here they are taking steps toward legal action to test the constitutionality of a ban against religiously-oriented agencies sending medical and humane assistance to the civilian victims of the war in North Viet Nam and in Viet Cong-controlled areas of South Viet Nam.

The move toward legal action, expected shortly, was announced following a meeting of three representatives of FOR with government officials in an attempt to gain a reversal of U. S. orders banning such shipments.

Dr. Alfred Hassler, executive secretary of the organization of religious pacifists which has its headquarters in Nyack, N. Y., termed the meeting with representatives of the Treasury and State departments "completely unproductive."

Dr. Hassler, who talked with Vietnamese spokesmen in Prague and Paris early in March following a visit to South Viet Nam, disputed reports from government and other sources that the North Vietnamese have not asked for such aid as FOR supports. He asserted that in the foreign capitals he visited there

were definite requests made to him for the assistance.

The Treasury Department, acting under the Trading With The Enemy Act, on Feb. 27 announced that it was denying all requests for licenses to send funds to relief agencies for purchase of medical supplies for shipment to North Viet Nam.

Treasury officials said the department was making the denials — although earlier it had permitted a limited number — because neither the Canadian Friends Service Committee nor the International Committee of the Red Cross has been permitted to station representatives, or relief teams, in North Viet Nam.

"There has been no impartial verification of the use made by North Viet Nam of supplies previously sent by those organizations," the Treasury Department said. "In addition, the AFSC recently sent a representative to Hanoi to discuss a relief program including a request for entry of a Friends Service relief team. The North Vietnamese authorities refused to discuss this request."

The federal government held up all applications after issuing 10 licenses last fall, authorizing a total of \$10,300 to be sent to the Inter-

national Committee of the Red Cross and the Canadian Friends Service Committee to be used for medical supplies for civilian relief work in North Viet Nam and Viet Cong-controlled areas.

The government not only had hoped that impartial observers could be sent to these areas to watch distribution, but that it also would provide channels through which assistance could be provided to American prisoners of war held captive in North Viet Nam. ☐

## Moderator: Don't Panic At Provocative Profs

WELLINGTON, N. Z. (RNS) — The Rev. S. C. Read, moderator of the Presbyterian Church in New Zealand, has called on members not to be thrown into panic over a theological view that "man has no immortal soul."

Professor Lloyd Geering of Knox College, Dunedin, a Presbyterian theological seminary, made the statement in a sermon before university students.

"It must be realized from past experience that the professor shares his theological insights with us in a provocative manner," Mr. Read said. "We are not bound to accept all or any of his conclusions, but we should listen carefully to what he is saying before condemning him out of hand."

Mr. Read said Christianity had never taught that the soul itself was immortal, but the Christian hope had been expressed in terms of eternal life, which was a gift from God to the believer.

The chairman of the New Zealand Presbyterian Laymen's Council, R. J. Wardlaw, however, called for Prof. Geering's resignation from the college and the Church, so that the Church could "replace him with a theologian who really believes in the ordination vows."

The council was formed in 1966 after another controversy when Prof. Geering questioned the historical accuracy of the Resurrection of Christ and certain other supernatural events described in the New Testament. ☐



## THE CHURCH OVERSEAS

NEW GUINEA — The stirrings of a genuine people's movement toward Christianity are commencing among the tribesmen of this south-west Pacific Island.

Norman Draper, tribal linguist of the Wycliffe Bible Translators, who has been working on his translation of the Maprik New Testament, recently had a visit from some of the leaders of the pagan tribe. Representing three villages, the natives reported that some 800 of their people were ready to relinquish the old worship.

The near stone-age culture of the people demands unity on matters of

worship. The natives have agreed to learn how to read and write because they understand that by learning to read, they can learn "how we really live Christian lives."

As pagan rituals are dropped, each individual will be free to accept literacy and the Word of God. "We don't want to be forced to become Christians in order to enjoy the benefits of literacy," they told Mr. Draper. But they remain open to the hearing of the Gospel.

As one of the tribesmen told Mr. Draper and his wife, "We are all eager to be on the way with you." ☐



## Baccalaureate Dropped; Board Cites Court Ban

MINNEAPOLIS (RNS) — The Minneapolis Board of Education has voted to eliminate baccalaureates or other religious services in the city's public schools.

The decision was based on the belief that "religious exercises are best carried on in places of worship," but religious groups represented by students in the graduating class were encouraged to conduct baccalaureate services in their own churches or synagogues.

The decision to end them stems from the U. S. Supreme Court ruling prohibiting prayer in schools, Board Chairman Stuart Rider said. "Without the religious aspect, there seemed little point in continuing the services." ☐

## Set New Giving Record

WASHINGTON, D. C. (RNS) — Total giving in 1966 by Seventh-day Adventists in this country and Canada reached a record \$122,563,982—or a per capita of \$313.45, highest

of any denomination with more than 100,000 constituents. Membership in the Seventh-day Adventist Church was reported at 391,014 in 1966, a gain of 10,159. Worldwide membership totaled nearly 1.6 million. ☐

## Garbed Nuns Leaving After Year in Classes

BOERNE, Tex. (RNS)—The rival factions in the dispute centering around two Roman Catholic nuns wearing their religious garb while teaching in public schools here have withdrawn, leaving final resolution of the controversy in the courts and up in the air.

Mother Madeline, superior of the two Benedictine nuns who teach in public schools, announced that she did not plan to furnish Sisters for the Boerne Independent School District next year.

The Boerne Committee for Free Public Schools — a group of local citizens formed to protest the presence of the nuns teaching in the public schools while wearing their religious habits — then announced that it had disbanded. ☐

## Bristol Assembly Faces Avalanche of Overtures

ATLANTA, Ga. — If it is remembered for no other reason, the 1967 General Assembly of the Presbyterian Church US will go down in history as the "most overtured."

Already, 79 overtures and one "memorial" have been received in the Office of the General Assembly here for publication in the commissioners' handbook. Still more are expected to be added to the record before the deadline for submitting the petitions to the denomination's highest court.

While the deadline has already passed for consideration of those of a constitutional nature, others may be sent to the stated clerk before May 7 for reference to the Assembly. Some sent too late for last year's study by the Permanent Judicial Commission will be brought back to the 1967 Assembly by that body, with the commission's recommendations.

The largest number of overtures on any one subject so far is concerned with denominational participation in COCU (the Consultation on Church Union or the "Blake-Pike" merger talks). Most are opposed to the participation or seek Assembly action to clarify the meaning of participation, but some commend the 1966 court's decision to join the ten-denomination group.

A wide variety of issues is covered in the other overtures, with some relating to simple parliamentary "housekeeping" and others concerned with such potentially controversial subjects as the Ad Interim Committee on Institutional Forms and church property proposals.

The Assembly is scheduled to convene in Bristol, Tenn., June 8. ☐

## King Adds a Degree

BRISTOL, Tenn.—Beginning with its May 1967 commencement, King College will offer a Bachelor of Science degree. Some students beginning their final year of studies at King next fall will be eligible for the new degree. ☐



## THE CHURCH AT HOME

### Staged Viet Retreat Advocated at College

SHERMAN, Tex. — A former adviser to the Vietnamese government suggested to Austin College students here that the solution in Southeast Asia may rest in a combined North and South Viet Nam government which the United States may not accept but with which it can co-exist.

Dr. Reuben V. Austin, an economic adviser to the Vietnamese from 1958 to 1961, disclaimed being either a dove or a hawk. But he advocated a "programmed" military withdrawal of U. S. forces to let the "liberation" groups in both the North and the South combine.

The resulting government would probably not be "Chinese" Communism, said Dr. Austin.

Formerly with Michigan State University and now dean of the undergraduate school and professor of business and economics at the University of Delaware, Dr. Austin said the United States "cannot impose a political and ideological system that is not theirs (the Vietnamese)."

He warned that if the U. S. is in Southeast Asia to save "Asia or the world from Communism then there may be no end to that war. It would take many, many years and is futile."

*(Editor's note: In other words, nothing can stop Communism, so let's yield?)* ☐



## College Grants Listed; Aid Procedures Changed

RICHMOND, Va. — Awards to college teachers amounting to more than \$20,000, and administrative changes affecting grants-in-aid to students training for church occupations have been announced by the Presbyterian US Board of Christian Education.

Matching fellowships of \$2,500 will benefit four faculty members of church colleges who will pursue additional study. Nominating colleges will match the board's money dollar for dollar, or more.

Grants-in-aid for the improvement of college teaching will go to 18 recipients. For the first time overseas instructors were included, receiving \$4,690 of the \$10,461 total.

To better fulfill its aims in administering financial aid to students training for church occupations, the board approved changes in the administrative procedures of the fund of education for the ministry and mission service. The changes will be tried for a four-year period.

John B. Evans, secretary of the board's division of higher education, said that these changes include the removal of the long-standing \$200 maximum per student per year; the more personal involvement of seminary personnel in counseling with students; making annual financial assistance an outright grant-in-aid rather than a loan to be repaid in service or cash; and opening the fund to "non-candidates" for one trial year in seminary.

The following were awarded matching fellowships:

Douglas Crow, Belhaven College; Dixon C. Cunningham, Presbyterian College; Mrs. W. L. Goddin, Davis and Elkins College; and Arthur McDonald, St. Andrews College.

Winners of grants-in-aid are:

Catherine Fultz, Kinjo University (Japan); Earl R. MacCormac, Davidson; Harry B. Caldwell, Westminster (Mo.); John O. Barksdale, Japan International Christian University; Manfred F. Brede, Centre; Robert L. Goette, Taejon College (Korea); William Lee Buelow, Montreat-Anderson; Bonnie Marie Hohn, Mary Baldwin; Joseph E. Lammers, Queens.

Mary Virginia Allen, Agnes Scott; Catherine Savage, Mary Baldwin; Newton Isaac Tension, Austin College; George M. Apperson Jr., Southwestern at Memphis; David R.

Heyn, Austin College; Yang Seo Pae, Taejon College (Korea); Edward C. Johnson, Agnes Scott; Ernest C. Hester Jr., Montreat-Anderson; and Burr C. Brundage, Florida Presbyterian. ☐

## Consultation on China Scheduled at Seminary

RICHMOND, Va. — A Consultation on China, sponsored jointly by the Board of World Missions, Presbyterian Church US, and Union Seminary will be held on the seminary campus here April 17-19. The theme of the consultation is "China and Christian Responsibility: Today and Tomorrow."

The consultation will mark the centennial observance of the sending of the first overseas missionary of the Presbyterian Church US, who in 1867 went to China. Invited to participate in the three-day meeting are professors from universities and seminaries and specialized personnel from mission boards and ecumenical agencies of all major denominations in America.

Six principal speakers will address the consultation. The speakers and their topics are: Professor M. Searle Bates, professor of missions (emeritus) at Union Theological Seminary in New York and for thirty years professor of history at the University of Nanking: "The Church in China in the Twentieth Century;" Dr. John C. Bennett, president of Union Seminary in New York: "Christian Perspective on the Communist Revolution;" Professor William W. Lockwood, professor of public and international affairs, Princeton University: "China in Today's World;" Dr. Frank W. Price, Presbyterian missionary to China for nearly thirty years: "The Presbyterian Church US, and China;" and two staff members of the Division of Overseas Ministries in the National Council of Churches, Dr. Wallace C. Merwin, executive director of the Asia Department: "Chinese Christians and the Ecumenical Community (Avenues and Obstacles to the Restoration of Friendships);" and Dr. David M. Stowe, Associate General Secretary for Overseas Ministries: "Responsibility of the American Churches Now Toward the Christian Witness in China."

In addition to the main addresses, the program will include two films and a panel discussion. ☐

## Presbyterian Foundation Re-Elects Its Officers

CHARLOTTE, N. C. (PN) — William F. Mulliss of Charlotte has been re-elected president of the Presbyterian Foundation for 1967-68.

All other officers were re-elected, as follows: the Rev. C. Newman Faulconer of Greenville, S. C., vice-president; Louis L. Rose of Charlotte, secretary; A. Walton Litz of Charlotte, treasurer and assistant secretary.

Steel Hays of Little Rock was named to the executive committee, and John A. Tate Jr. of Charlotte, to the investment committee.

In his report as executive secretary, Dr. Frank H. Caldwell noted that total assets at the end of 1966 stood at \$5,613,331.10, a net gain of \$249,193.12. Total new funds received during the year amounted to \$450,944.07, and \$241,058.33 was distributed among 58 agencies. ☐

## \$7.25 Million Pledged

RICHMOND, Va. — Dr. Balmer H. Kelly, acting president of Union Seminary, has announced that gifts and pledges to the Union Seminary campaign now total \$7,255,565. With this assured support, the Seminary has proceeded with construction of sixty apartments for use by married students. The apartments are the first new buildings made possible by the development fund campaign conducted by Union Seminary in 1966. ☐

## Missionary Briefs

CONGO — Miss Ruth Worth was scheduled to arrive in the States April 1 for a three-month furlough. KOREA — Scheduled to return to the field in April after regular furlough are the Rev. and Mrs. Clarence Durham.

BRAZIL — The Rev. and Mrs. David Wayne Smith have returned to the field following a short furlough. KOREA — Birth of a son, Robert Andrew, has been announced by Mr. and Mrs. Charles A. Krauth. ☐

Pastor: One employed by the wicked to prove to them by his example that virtue doesn't pay. — H. L. MENCKEN.



# The Role of the Minister

WILLIAM JONES

**K**nowing and understanding the Word of God and its message has taken a secondary place for many pastors in the Church today. In this new, radically changed role, the ministers are no longer experts on the Bible, nor are they expected to be.

Forsaking the Bible and pulpit "to fight for God in the slums, gambling joints and streets," a minister may put himself in the socio-political arena. If he doesn't, he considers himself irrelevant to the needs of the 20th century man. So what is his message?

One of the new breed, like Agent 007, infiltrates the dimly lit, smoke filled coffee houses that were launched during the prime of the beatnik era. He tries to win friends and influence people. He roams his parish from 10 p.m. to 6 a.m., sipping a glass of beer in his attempt to reach the down-and-outer. But what is his message?

At other times the minister, his collar on backwards, may be marching in street demonstrations of protest or promoting a boycott. This kind often claims that the Church is in "the streets, the gutters, cheap restaurants, pizza joints, bus terminals, unemployment offices and city jails." And what is his message?

## **In the Streets . . .**

Modern "religionists" insist the minister is called from the pulpit to take the altar into the streets of life. The new battle cry is "to engage in actions of Christian mercy and *not* to pray." They exhort the minister to become more than a babysitter for a particular congregation. The new breed says the task

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of the minister and the Church is to evangelize the political structures of society. And so, many clergymen have become political activists rather than religious activists, saying the Church needs to right the social wrongs of "human communion, rather than seek communion with God in a quiet place of worship."

But what is their message?

The old social gospel has put on a new dress and is being proclaimed with more vigor by a new brand of clergymen. If these men have their way, the Church may wind up as an agency of the government.

This strange gospel even tries to dictate domestic and foreign policy. In all honesty, many of this new order should run for political office because their primary interest seems to be in winning men to a political view, rather than winning men to Jesus Christ. They seem to forget that, when people unite with our churches, we are asking them to make a profession of faith in Jesus Christ. It is *not* the primary task of ministers to persuade people to take political sides.

Some ministers in our day talk as though Christians have never witnessed beyond the walls of the church. They seem to think the Church has never had compassion on the poor and minority groups until they came on the scene.

But generations of believers have taken the Gospel to the up-and-outer as well as to the down-and-outer before these men ever began their campaign. The Church has always been concerned about the physical and spiritual needs of men.

## **. . . But Not the Pulpit**

What is even more shocking is the downgrading of the pulpit. The promoters of change say the day of preaching is over; it is out of date

and ineffective. One of their group said, "Today the pulpit is not what it used to be. The preacher is simply not heard. It is poor strategy to depend on the pulpit."

Here is the tragedy. Some churches have replaced the sermon with a discussion by the minister and guest panelists. They insist the minister no longer needs to do all the talking in the church because he is not the only one carrying a few degrees. This statement is true as far as it goes, but when it comes to the Word of God, the minister ought to make it his business to be a *specialist* regarding the Bible.

Other ministers have substituted for a sermon from God's Word a review of the current best seller. Some have poetry readings or bring in a jazz band hoping to reach the unbeliever. One church let the young people do their weird dances in the aisles of the sanctuary. A minister went so far as to step before his congregation wearing leotards and danced "The Hermit Song" to convey religious feeling.

Again, we must ask this basic question: what is the message behind this new method?

This downgrading of the pulpit is done by a new crop of men who apparently don't have the foggiest notion as to what the message of the Bible is all about. Nor do they have any understanding of the primary mission of the Church.

## **II Tim. 4:2**

The minister does have an important role to play in the Pepsi generation. The minister remains the teaching elder. It is true he has other tasks in counseling and administration, but his main task is to be a preacher of the Word. We rejoice that many faithful pastors continue to proclaim the good news



of Jesus Christ. And when the minister is a herald of the great truths of the Bible he is cast in his proper and true role.

But why the emphasis on preaching? Simply because Jesus said that we are to go into all the world and preach the Gospel to every creature (Matt. 28:19). The early Church also recognized the importance of preaching — they appointed deacons in order that the apostles could function as “ministers of the Word” (Acts 6:3-4). The Bible makes it very explicit that preaching is God’s ordained way of saving souls — “it pleased God by the foolishness of preaching to save them that believe” (I Cor. 1:21).

To be sure, going into the streets to meet humanity is the task of every Christian. But again this raises the question of what must be preached? The Bible gives the answer. While in Corinth, Paul preached Christ and Him crucified. “For the preaching of the cross is to them that perish foolishness; but unto us which are saved, it is the power of God” (I Cor. 1:18). We must, as Paul did, proclaim the Gos-

pel to men in high or low society.

No, we are not opposed to taking the Gospel into the streets. This has been the thrust of the Church since Pentecost. Although the new breed shudders at the declaration of the Bible, “Believe on the Lord Jesus Christ and thou shalt be saved,” this is our message to the man in the streets — rich or poor.

The task of the preacher is to “preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine” (II Tim. 4:2). Thus, preaching is not optional for the minister. He is under strict orders to “Go and preach.” This is the injunction of the Bible.

### Old Truths

Church history bears out the fact that God’s men have been preachers. Noah and Nehemiah were preachers. The prophets were preachers. John the Baptist was a preacher. When Jesus was on the Mount, He gave a sermon. At Pentecost, Peter stood up and preached a sermon and thousands were con-

verted. Philip preached in Samaria. Martin Luther proclaimed the Word. Calvin, Wesley, Spurgeon, and Moody, to name a few, were preachers of the Good News of Jesus Christ.

“How shall they hear,” Paul asks, “without a preacher?” Will they hear through the movies, television, a jazz band, the latest novels, dancing in the aisle of a church? No! Will liturgy save you? No! The orders for the 20th century preacher remains the same — *go preach!*

The space age minister fulfills his role when he is a “vehicle of the Word of God, to be the means of conversion, of edification, of exhortation, and of instruction.”

Jesus told His disciples to preach the Gospel. And the task of the modern is not organizing picket lines for every cause that fancies his taste, but he is to be a herald of the Gospel. And the purpose of his preaching is to win men to Christ, to build men up in Christ and to send them out for Christ. And in doing this the minister equips the laymen for the work of the ministry (Eph. 4:12). E

*The word “Reformed” has a particular, and important meaning —*

# Reformed by the Word of God

WILLIAM C. ROBINSON, Th.D.

What do we mean when we affirm that we hold the “Reformed faith”?

Historically, the branch of the Reformation which stems from Switzerland is called the “Reformed,” while that which comes from Germany is known as the Lutheran or Evangelical. But the meaning of the word Reformed is that of a faith and life re-formed by the yardstick of Holy Scripture.

Those who call themselves Reformed have ever admitted that there is a constant need for the Church, and our part of the whole Body of Christ, to be ever more fully Reformed by the Word of God.

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This was the contention, for example, of the Puritans. They did not wish to stop at the half-way house to complete reformation authorized by the Tudor rulers of England. They sought a more complete reformation along the lines which John Calvin had laid out, and which the Huguenots of France and the Covenanters of Scotland had taken.

So the Presbyterian Church US, today, ever needs more careful reforming. Only it ought to be according to the original Christian source, that is, the Bible. And again it must be the Head and King of the Church, the Lord Jesus Christ, who reforms His Body. But in that work He is pleased to use even earthen vessels, as we commit ourselves to Him and ask Him to

fit us into His program by which He purifies His Church.

But this original idea, namely that Presbyterian Churches ever need to be better reformed by the Word of God, is not always what is meant when one sees a call to “be Reformed” today. For instance, it is not the idea advanced by Dr. Eugene Carson Blake in his *Presbyterian Survey* article explaining his call for a new united Church (“truly catholic, truly evangelical and truly reformed”). Dr. Blake’s suggestion is based, at least in part, on the liberal or radical sentiments of the Unitarian poet James Russell Lowell’s *The Present Crisis*. Wrote Lowell:

“Time makes ancient good uncouth.”



But the poetic cadences of these haunting lines ought not to deafen us to their non-Biblical, non-Christian implications. To be Reformed is not to cast away ancient truth in favor of "constantly emerging new truth." Any "new truth" which may break forth from God's Word only confirms and clarifies the old truth drawn from that same source.

The Reformed faith clings to Jesus of Nazareth as God's final Messiah, the Lord of all, the ultimate judge of nations. It does not bypass Him with the Unitarian line: "Some great cause, God's new Messiah."

## Current Movements

Are current movements in our day evidences that the Lord Jesus Christ is truly reforming His Body, or are many of them perversions brought about by ecclesiastical bureaucrats who have put their own reasoning and their mystical intuitions above the Word of God?

In medical terms, "humanizing experiments upon the divine Revelation are apt to be pathological (diseased)."

Describing the way modern movements can be perversions of original Christian influences, Bishop Dibelius called Nazism "a frightful mixture of race, blood, soil and the New Testament."

In another illustration, Hegel's logic of "thesis, antithesis and synthesis" was turned by Karl Marx into a dialectical materialism which issued ultimately in Communist atheism; and by Tom Altizer into a "death of God" theology.

Less radical efforts to improve on the past may have had less radical results. But it is not evident that these have been improvements. For example, the recent study book turned loose in the Presbyterian Church US, *New Wineskins?*, left out the atoning Cross of Jesus Christ, though Martin Luther testified that the cross met him everywhere in the Scripture.

E. Schweizer has shown that the Church order in the New Testament presents everywhere a government based on the total rule of Jesus Christ, and this is the explicit teaching of the Presbyterian Church US's *Book of Church Order*. But sundry current publications offered for use in the Christian education program are proclaiming instead that ours is a "representative democracy."

If Christ be our King we are to be reformed by His Word, "the Mouth of God." But if ultimate authority is to be given into the hands of the people, in a democracy, then the Church can be expected to change with the whims of the people.

The mass of church members decided that unless the ordination of women as elders and ministers was authorized the Church was treating our "elect ladies" as mere "second class citizens." Thus democracy changed the Church's government; but it is yet to be shown that this change brought the Church into closer conformity to Holy Scripture. Nor is this question raised only by the voice of an ancient conservatism. The strongest objection to the ordination of women as ministers and elders I have found is stated by Karl Barth in the volume of his

## All Should Be Concerned

The use of the term *laity* has a smell to it of which we ought to beware. If we are all prophets, priests and kings, then the affairs of classis and synod as well as of the local congregation must, as far as possible, become the business of all of us. Apathy on the part of the rank and file is an indictment not only of church members themselves but also of their leaders who fail to keep them informed and to stimulate their interest. — JOHN VANDER PLOEG in *The Banner*.

*Church Dogmatics* on the doctrine of man, and especially in his treatment of I Cor. 11:3.

According to His Holy Word, God declares that His grace was wrought in the obedience and sacrifice of Christ to vindicate His righteous justice. This grace becomes ours when He forgives us sinners who believe in Jesus Christ (Rom. 3:21-28; 5:19). Sixteenth century Socinianism repudiated this position of God's Word, alleging an antagonism between God's grace and His justice. They alleged that forgiveness which is free to us (grace) may not be costly to God (justice). But in His *Institutes* (II. xvii) Calvin answers this hoary chestnut by showing that the mercy of God is the primary cause and the merit of the Mediator is the subservient cause

of our salvation.

These two are not opposed to one another; both are opposed to salvation by our good works. God's saving grace is not cheap grace.

Today the old Socinian heresy is being pushed in the Church under the argument that this is a modern way of being more completely reformed. I refer, of course, to the Socinian teaching in the popular volume, *The Westminster Confession for Today* (pp. 111-112, 135-137).

## No Perversions

When John Robinson sent over the Pilgrim fathers to the New World he properly advised them to expect that God would have more truth to break forth from His Word. But He did not say that truth would break forth from our perversions of that Word.

In the Scots' Confession of 1560 John Knox and his colleagues "... protest that if any man will note in this our Confession any article or sentence repugnant to God's Holy Word, that it would please him of his gentleness and for Christian charity's sake to admonish us of the same in writing; and we upon our honors and fidelity, by God's grace do promise him satisfaction from the mouth of God, that is, from His Holy Scripture, or else reformation of that which he shall prove to be amiss."

Publicity attending the progress of COCU (the Consultation on Church Union) insists that all the participating denominations may properly be called "Reformed" as all have been willing to be changed as led by the Holy Spirit. But no Church may properly call itself Reformed unless it is re-formed in faithful obedience to the Word of God.

(One of the parents of COCU is Bishop Pike. His recent book, *What is this Treasure?*, presents a faith and life reformed by Socrates and "man come of age" — not by the Word of God.)

• • •

When a religion is good, I conceive it will support itself; and when it does not support itself, and God does not take care to support it so that its professors are obliged to call for help of the civil power, 'tis a sign, I apprehend, of its being a bad one. — BENJAMIN FRANKLIN.



**I**t started with the church hymns. Actually there should have been only two notes to be heard in the (German) church in 1946: the note of repentance for our failure during the Nazi regime and praise that in spite of all the machinations of the enemy, God had sustained and supported His people.

If we Christians really had been loyal to our Lord during these terrible days and had proved our loyalty in word and deed, we should all have gone the way of those who died in the concentration camps.

As I look back on the years after 1945, these notes did not ring out in the Church, but rather the cry: "We need a new hymnal! Away with the songs of the 19th century revival!" We were informed that the young people wanted the vigorous songs of the Reformation and the pre-reformation.

### **Changes Began**

Those who made this demand won. Gradually the Gospel hymns disappeared, and the present generation neither knows nor sings them.

The next target was the Christian societies. Around 1950 the word was: "Christian societies prevent the growth of the church!" The first to be abolished was the DCSV (German Christian Student Union). In their place, student groups directed by ministers and their new theology were organized. Youth groups were driven out of parish houses to make room for Church Youth, as it was called.

The Young Men's Christian Association was denounced as non-church when it refused to go along with the fashion of disbandment. Bible study groups in universities were dissolved and replaced by church groups that were soon broken up.

Then the Bible was attacked. The theology of Professor Bultmann and his more radical disciples was carried into the churches — to be sure, at first in only a negative way:

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*The author, a noted German youth leader and evangelist, wrote this article for LIGHT UND LEBEN (LIGHT AND LIFE) which he edited before his death in June, 1966. This translation is copyrighted, 1966, by THE SUNDAY TIMES, Philadelphia, Penna., and is reprinted with permission.*

*Those new sounds you hear may be the death-rattle of a Church —*

# Is the Committing

"The miracles of Jesus are myths!" "The accounts of the resurrection are legends!" "Most of Paul's letters are spurious!" "The blood of Jesus, reconciliation, the substitutory sacrifice of Jesus — all are mythical conceptions!"

### **Abolish the Creed!**

The aged grandmother discovered to her horror that what our fathers had lived and died by were only "legends and myths." The Apostles' Creed (for which we had been thrown into prison during religious controversy) "is simply infested with outmoded views." They wanted it abolished forthwith.

The youth organizations now were out of the way, and new techniques could be introduced. Dancing lessons replaced Bible study. First, of course, only folk dancing was taught. But soon there was a spirited competition with schools of the dance.

This course of action was vigorously defended by theological arguments. "We must investigate without bias how, in the area of evangelical youth work, the dance can contribute to the humanization of men. For Jesus Christ came into the world so that we might become human beings in the image of God.

"The dance leads to individual contacts that are of inestimable value in the development of personality. The worker who doesn't dance always will stand on the sidelines. But if he dances and meets young people on their own level, he will be accepted. In that way, a general responsiveness to spiritual problems will be produced."

We were told that in the confusing and disturbing stresses of modern life, dancers for a moment reach

a condition of rest. Furthermore, these youth leaders declared that for one who sees himself as a child of God in Jesus Christ, the dance may become an area in which he experiences faith — faith that must actually come to pass between joy and sorrow, between life and death, between sin and pardon; for with the partner in the dance, God is also my partner. One is amazed at what theologians can concoct!

The result was that the youth groups disappeared. It was an easy transition simply to invite people to dance. The suicide of the church has made splendid progress since 1945.

We now come to the most serious part — the attack on the Son of God.

"I believe in Jesus Christ, the only begotten Son of God, our Lord." This had to be abolished. The theologians had long since forged the weapons with which this confusion could be attacked. Now the conclusions they had arrived at must be presented to the people.

Instead of the Saviour of sinners, the Redeemer, the theologians placed Jesus the example — the same old weave made into a new garment. No longer does one believe on the Lord Jesus Christ; one now determines to live like the man Jesus.

I have before me a "confession of faith" that was presented to a gathering of young people in a church in Hannover. To be sure, everything is mentioned — God's Son, the cross! But how it has been emptied of its content!

It reads like this: "I believe in Jesus, for He was what we should be — servant of all, and therefore God's Son. Because He loved, He had to suffer. Because He went too



# Church Suicide?

far, He had to die. But He did not die in vain and was not actually defeated. He will have the last word, and everyone, living and dead will have to be measured by the standard of His life."

The confession ends with these words: "Now I am satisfied with my existence, and say 'Yes' to my destiny — to give others what I receive from God." Here there is not even a suggestion of what we read in the letters to the Romans and Galatians.

## No Comfort for the Dying

Again and again my work brings me to the dying. There it is really a question of: "What is your only comfort in life and death?" Am I to answer, "Jesus teaches you to say 'yes' to your existence"? Oh, yes, I understand! I really ought to say, "Jesus teaches you to say 'yes' to death"! But to be quite honest, I don't dare take such a message to a person who is dying.

But someone may object, "This confession was intended for youth." My answer is that as a pastor in a big city, constantly face to face with the heartbreaking difficulties and sin-burdened consciences of young people, I would feel ridiculous to say to these young people, "Affirm your existence. Say 'yes' to it!" They need more than that. And this "more" is contained in the Gospel of the crucified and risen Son of God.

The next step was against the totality of Christian belief. Take Bishop Robinson's book, published in Germany under the title *God Is Different*. What this bishop teaches is defended by professors of theology at German universities. That is complete disintegration, complete

suicide of the church. That is the way to — nothingness!

I consider the words of Alasdair MacIntyre in *Discussions on Robinson's "Honest to God"* to be the most incisive criticism of Robinson's book that I have seen:

"Dr. Robinson is an atheist. This is the first and strongest impression one gets. He is not alone. The great popularity of his book leads one to assume that the combination of a religious vocabulary and essential atheism is very appealing to many people. This marked approval reveals something of the general theological situation of our society.

"For this reason, we are confronted by two questions: 'Is it only Dr. Robinson and not rather today's Protestant theology that is really atheistic? What light does such theology shed upon our society?'"

Robinson's answer, which is printed in the same volume, serves only to prove how correct MacIntyre's analysis is. What does it mean when Robinson rejects God as a "supernatural Being" and speaks instead of "gracious Reality" and "the deepest truth of Being?"

## Humanism Dominates

Theology, according to the dictionary, is the science that treats of God. The science of God has become a science of humanism and of man. In other words, the suicide of the church now has progressed so far that theology is about to be destroyed also.

A further proof of disintegration is the flight of theological students from the ministry. I understand that these students are abandoning the ministry in droves to enter other fields of work. As a result, many churches are unable to find pastors.

The young theologians are fleeing to technical schools, to journalism, to the movie industry, and to the post of youth director.

In these positions one does not have to stand behind a pulpit Sunday after Sunday with nothing meaningful to say because of one's shocking emptiness. Here one can discuss, talk, reform. Here one can shout from an academic eminence to the witnesses of our Lord: "That's not the way to do it!" Here it is not a question of clear witness but of "spiritual perceptiveness."

Thus, step by step since 1945, the evangelical church has been disintegrating. Those who have lived to see this are sick at heart. The worst of it is that all who refuse to go along with this trend are stigmatized as old fogies, reactionaries, not up to date, stragglers in the march of progress.

Consequently, all earnest Christians are faced with the question: "What are we to do? Shall we leave the church? No, for it is *our* church. Let those who are advocating these new doctrines get out. We followers of the Lord Jesus have an important mission."

Let us not tire of saying to our church boards: "Speak out! Don't act as though everything were all right!"

Let us gather around the pastors who still proclaim the Gospel. Encourage them. Show them that they do not stand alone. In 1933, when the so-called "German Christians" arose and wanted to bring a Nazi gospel into the church, a silent vote was taken. The churches of the "German Christians" were soon empty. Those who were Christ's rallied around the pastors who were not preaching an emasculated and falsified Gospel. This must happen again!

Attend Bible conferences where believers gather about the Word of truth. Organize Bible study groups in homes. Look for the Gospel wherever it may be found, and help others to find it.

Above all, let us examine ourselves to see whether we are in the faith and in love. Is God's Word a daily joy to us? Do we have a regular daily prayer time? Do we confess our glorious Saviour in word and deed? Are we certain of our salvation?

The Church of Jesus Christ can never, never perish! We have His Word that the gates of hell shall not prevail against her. ☩





## When 'Education' Is Not Christian

Commenting on the Dallas meeting of the Division of Christian Education of the National Council of Churches, attended by leaders of the denominations in order to learn which way "Christian" education should turn next, *The Sunday Times*, Philadelphia, Penna., had this to say:

"The 'stars' of the meeting, so to speak, were a former Episcopal bishop accused of heresy, James Pike, who attacked the virgin birth of Christ and the doctrines of heaven and hell as useless and absurd, and Malcolm Boyd, who is known for caricaturing the Church with vulgar humor and profanity.

"The recurring theme of the week was exposure to the secular world, not only by speeches, but by programs of electronic music and modern dance, and by visits (with the help of the Dallas police) to homosexual bars and LSD hideouts,

among other places. To justify this, it was said that the subject matter of the Church's education programs must be as broad as all human knowledge and experience. For the first time in the history of these annual meetings, delegates were confronted in a dramatic presentation called *Faces of Man* (a ballet set to electronic music) with a statement utterly devoid of any Christian 'message,' liberal or otherwise. Even a Roman Catholic speaker insisted that church educators must listen to God speaking through contemporary human events.

"We don't recite these facts so our readers can wag their heads and say, 'See, I told you so. The NCC is rotten to the core.' But we believe it is of the utmost importance that our readers, many of whom are trying to hold out for the Lord and His Word in Sunday Schools and churches where the predominant ed-

ucational influence reflects that of the NCC meetings at Dallas, clearly understand what is going on.

"These Christians must stand up in their Sunday Schools and churches and ask some serious questions. What is 'Christian,' what is 'Biblical' about the approach taken by the religious educators at Dallas? While undoubtedly God is at work in and through all of man's experiences, must Christian educators specialize in knowing all the fulness of a God-rejecting world's sin, while at the same time they are turning their backs on the revealed truth of God, and calling it 'prefabricated authority'?

"What was passed off as religious education at Dallas is not even distinctively religious, let alone Christian. Our public schools and universities cover 'all human knowledge and experience.' The Christian Church's educational responsibility, if it is to be truly Christian and Biblical in the New Testament sense, must begin with the conviction that our Lord Jesus Christ Himself had: 'Thy Word is truth.' What is the use of listening to God speak through contemporary human events, if we fail to listen to Him speak through Scripture?" ☩

## From a Chaplain

I have had it!

I am getting weary indeed of the many articles and letters submitted concerning Red China and the war in Viet Nam. They are written, I'm sure, by people who have never seen a Chinese Communist, or been ashore in the combat area!

This pains my heart, because the things they are saying are just not so. I spent eight months in the combat zone with a group of men who literally worked themselves to death on humanitarian projects.

We built roads, a hospital, dug water wells, and did countless acts of civic improvements such as working in Catholic and Protestant orphanages.

Then, returning to the good old U. S. A. I find criticism, bickering, and questions like: "Are you still burning innocent villages and shooting civilian women and children?" I find that patriotism is suspect, military obligation is something to be avoided, and to almost kill yourself

trying to rescue a man is now a sin. . . .

I wish that the critics of the war, and those who are always clamoring about Red China, would shut up and listen once in a while to those who have been there. Please excuse my phraseology, but I mean it. I'm sick to death of battlefield experts who have never left home, and of mushy Christians who have never been to an area where to believe in Christ means torture and death. Let them spend their time under fire, then I'll listen. Let them go over and talk to the refugees from China and North Viet Nam, then I'll talk with them.

May God have mercy on these political and military experts who debate in a classroom and never get more than a hundred miles from home. May God have mercy on us all, for condemning so easily and commending so slowly. — CHAPLAIN G. P. MURRAY, in *The Church Herald*. ☩

## It's A Small World

A friend of long standing has written us to object to editorials that give an "exaggerated" view of the state of the Church.

"I know there are problems in the denominations — even more in other denominations than ours — but the *Journal's* editorials serve to make people suspicious of their local leaders and of each other in the local churches."

Our friend was articulating a common opinion, one which is the greatest obstacle to concern on the part of Presbyterians who should be concerned today. They think: "We have a fine thing going here, a good minister and a good program. Why get excited about a Christian Education meeting of the National Council of Churches (for example)?"

But one cannot escape, at the local level, the effect of what goes on at "the top," whether it be in Washington, in Viet Nam, or in the various assemblies of the National Council of Churches. Sooner or later the effects filter down to touch



people in their most private relationships.

For example: Where will our friend send the next young person who wants training for full-time Christian service? Doesn't he have a stake in what happens in the Church's seminaries?

Where will the congregation get its next generation of ministers, and what will these men be preaching? Quite possibly that is being decided today in the Committee on Theological Study and Teaching of the National Council of Churches.

Will the missionaries representing the congregation overseas take the Gospel, or something else in the name of the Church? That is substantially determined by the screening processes going on now in the Candidate Department of the Board of World Missions.

Is the congregation's benevolence money supporting evangelism or revolution in Latin America? That might possibly depend on whether the overseas offering is sent to Church World Service or the World Relief Commission. (And by the way, do you know which?)

Whether he likes it or not, our friend is involved in what goes on "out there." We thank God his members are concerned. ☐

## Truth Does *Not* Change

Writing about the changes that have taken place in the Presbyterian Church US since it was organized, the editor of a presbytery paper said:

"*Thank God!* Change is a characteristic of this world. Even the atoms in rocks are not sitting still. Why should God's Church? Transportation has changed. Communication has changed. Music has changed. The government has changed. The courts have changed. The people have changed. Why should we believe that the wisdom given our forefathers one hundred years ago is the last ounce of Truth to be revealed by God to His people?"

"Yes, I must restate it, *'Thank God!'*"

The editor should be careful about adding God Himself to his list of fallibles which change regularly — a thing which he evidently means to do by implication. That's the game played by Altizer, Hamilton and some others.

Oh yes. The constitution of the Church provides abundantly for

## A LAYMAN AND HIS CHURCH



### The Inseparable Loyalties

Dr. L. Nelson Bell

One reads of a living Lord in a living Book and the Holy Spirit takes that message and translates it into the realization that He lives today and longs to take possession of our lives, transforming them into the lives He would have them be.

How true this is, but nevertheless some labor today to discredit the written record and substitute for it something utterly untrustworthy. Rightly demanding loyalty to a Person they at the same time claim the privilege of being disloyal to the record authenticated by that Person.

We gladly concur in any and every demand for complete surrender to Jesus Christ as Saviour from sin and Lord of our lives, our glory for this life and hope for eternity. At the same time we insist that it is both unrealistic and essentially dishonest to demand loyalty to Him and at the same time lightly regard the record with reference to who He is and what He did.

Our Lord denounced the wooden and lifeless regard for the letter of the law which He found in His day, but He sustained both the truthfulness and the authority of the Scriptures and honored them as the accurate and true records they claim to be.

Here is the crux of theological controversy today and it is here that the theological liberal finds himself in an absolutely untenable position. He must admit that the Scriptures themselves claim plenary inspiration and full accuracy. He must admit that our Lord accorded them this same honor. He must admit that the New Testament records all testify to the same source of truth and the same final authority.

The liberal theologian may take much time and use many words to ~~~~~~ change. It says that when ministers change their views and no longer can subscribe to the eternal Truth about God, which changes not, they should summon enough courage to be honest about it. ☐

explain away the historical accuracy of the records, or the divine inspiration of the spiritual truths of the record, but he can never get away from the fact that he is doing that — explaining away — nor can he escape the fact that after he has ever so cleverly sought to destroy faith in a completely accurate record of inspired truth, the Book remains, to bring faith and comfort and strength to humble hearts and simple minds who are willing to take God's Word at its face value.

Those who so regard the Bible are sometimes disdainfully spoken of as "Bibliolators," an asinine statement if there ever was one. A man can love his wife and trust her implicitly without exercising towards her any feeling of idol worship. So one can have complete confidence in both the full inspiration and divine authority of the Word of God without in any sense worshipping it.

Again we say, the dilemma of the theological liberal is one of the first magnitude. Where he is honest enough to come out and say of the Bible, "This part is not true," he immediately finds that there are those of equal or greater scholarship, as well as piety, who are prepared to show that his conclusions are inaccurate and that the part in question is true.

Or, if he does not have the courage to openly state his unbeliefs he finds himself in the unhappy position of dealing in generalities, one neither scholarly in concept nor scientific in approach.

The destructive, critical attitude to the Word of God which consciously, or even subconsciously, hides behind profuse protestations of "loyalty" to Christ is not one to commend its holder, either from the standpoint of logic or from that of practical Christianity. Our Lord held no such attitude to the Scriptures and if we are loyal to Him that loyalty demands that we accept His Word as He did — as true. ☐





## SUNDAY SCHOOL LESSON

For April 16, 1967:

### *Peter's Sermon at Pentecost*

Rev. Jack B. Scott

**INTRODUCTION:** The Peter who preaches this sermon is a different person from the Peter who trembled in fear at the accusation of a maid on the night Jesus was betrayed (Luke 22:56ff). It is not even the same Peter of John 21:21, who seemed to complain of his own cost of discipleship in comparison with John the apostle. Nor is this the same Peter as the one in Acts One who was still impetuous and running ahead of God.

This is the Spirit-filled Peter, the Peter who would later write the two great epistles and who would ultimately lay down his life for his Lord whom he truly loved.

As Peter stood this day before those who crucified Jesus and preached to them the Gospel, we are reminded of the words of Paul written much later to Timothy, "God has not given to us a spirit of fear but of power and love and a sound mind" (II Tim. 1:7).

We remember, too, Peter's own words in I Pet. 4:14, "If ye are reproached for the name of Christ, blessed are ye, because the Spirit of glory and the Spirit of God resteth upon you."

**I. THE AUTHORITY OF PETER'S SERMON (2:16-21).** When Peter began his sermon He blessed the words he would say on the authority of Scripture. He quoted at length from Joel, chapter 2.

The passage he quoted contains a prophecy concerning the outpouring of the Holy Spirit on God's people and the signs that were to accompany this great deed. The passage closes with a promise, "whosoever shall call on the name of the Lord shall be saved."

What a grand Scripture to begin the long and steady series of sermons that were to stretch down through the centuries of history. The authority for all sermons was set here. It must be the Word of

**Background Scripture: Acts 2:14-47**

**Key Verses: Acts 2:22-24, 37-39**

**Devotional Reading: Isa. 55:1-13**

**Memory Selection: Acts 2:38**

God written!

Paul later, in instructing Timothy, laid emphasis at this point (II Tim. 3:14-4:4). In that message he says, "preach the word" — God's written Word was the sound basis and authority of all that was to be preached.

Peter, in beginning his sermon with the Scripture, was in truth following the example of his own Lord who earlier, in the opening of His public ministry in Nazareth, likewise began with the Scripture as was the custom in the synagogue (Luke 4:17,18).

The Church, faithful to that Word as the authority for all that is spoken from the pulpit, has been used gloriously by the Lord. But when she has departed from that Word and its authority, to the authority of men and men's ideas, then the Church has corrupted and died. Indeed, it can be said that where the Word is not preached, in that place there is no Church.

This was not the only occasion in Peter's sermon where Scripture was quoted. In verse 25ff, he quoted from Psalm 16, and in verse 34, he quoted from Psalm 110. Again we see what respect for the Word was held by the apostles and we see how Scripture was used to explain and clarify other Scripture, comparing Scripture with Scripture. Would that today all ministers of the Church were so faithful!

**II. THE CONTENT OF PETER'S SERMON (2:22-36).**

**A. Jesus' life (verse 22).** Peter spoke first of the life Jesus lived as a man on earth. Jesus was identified from His geographical origin, the Nazarene. Next, he mentioned Jesus' approval received from God the Father, beginning at His baptism (Luke 3:22). Then followed a reminder of the power and wonder of God shown in Him.

The historical accuracy of all that he said is seen in that Peter appealed to the hearers who were themselves eyewitnesses of all Peter had declared.

We see clearly that if what Peter said was untrue, he would have been challenged at that moment. But Peter went unchallenged. They knew Peter was correct in all he said concerning Jesus' life.

What was said and done that day is of great importance to us. For we have there a strong basis for believing in all that the Gospels say about Christ. For even eyewitnesses to Jesus' life did not challenge the claims of Peter concerning Jesus' life and the deeds of power and wonder which He did! This same Peter wrote later of Jesus, "who did not sin, neither was guile found in His mouth" (I Pet. 2:22).

**B. Jesus' death (verse 23).** Jesus' death was dealt with from two aspects:

1. **God's plan (verse 23a).** Here we see that God's purpose was that Jesus should die, even as Isaiah had said long before (Isa. 53). This purpose of God is also seen in all the sacrificial law given by Moses. Indeed, we can even go back to the first Gospel promise (Gen. 3:15). His death was no accident. Jesus Himself knew this was determined by God (Luke 22:22).

Compare also Rev. 13:8, where we see that God's purpose was established even before the foundation of the world. Similarly, Peter teaches in I Peter 1:19, 20. In all of these verses and many more we see

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that it was from the beginning God's purpose that Jesus should die and shed His blood for the cleansing of sins.

2. *Man's evil deed* (verse 23b). Yet, man is fully guilty in taking the life of Jesus. No sin more heinous could be imagined than this one, to crucify God's own Son. Peter is bold to say that such a deed was a lawless, a most criminal act. God at one and the same time willed Christ's death for the sins of men and condemned those who killed Him because their act of murder was so dastardly.

C. *Jesus' resurrection* (verse 24-32). The message of the early Church became a testimony of the resurrection of Christ. First Peter calls to witness the Scriptures, to attest to the truth of the resurrection of Jesus from the dead (verses 25-28), and then he gives personal testimony of the fact as an eyewitness (32). This reminds us of Paul's writing to the Corinthian church (I Cor. 15:4-8).

D. *Jesus' ascension and Lordship* (verses 33-36). His ascension involved three things:

1. *Being at God's right hand* (33a). There He intercedes for His Church and retains all power in heaven and on earth.

2. *Sending the Holy Spirit* (33b). By this Jesus continues to work on earth and keeps His promise to be with all of His believers in all ages. Also by this He continues to teach and guide His Church according to the Truth He once and for all delivered unto the saints.

3. *Being Lord and Christ* (36). He is clearly shown by His exaltation to be Lord of lords and King of kings. Compare Ephesians 1:20-23.

In summary we note the four great truths Peter preached at Pentecost. We find in reading the New Testament that these are the great themes for what is written and for what is preached by the apostles. Surely no sermon preached by ministers of the Gospel should be far from these truths. Would it not be correct to say that every sermon should contain these truths either implicitly or explicitly?

III. *THE APPLICATION OF PETER'S SERMON* (2:37-42). No lasting results could have come had it not been for the Holy Spirit. Here we see Him at work convicting of sin, righteousness, and judgment. We read their hearts were pricked (John 16:8). This caused them to cry out, "What shall we do?" (verse 37).

Peter did not hold back or hesitate. They must get right with God. Note, however, how he waited for the Holy Spirit. He told them what to do *only* when the evidence of the Holy Spirit's work was seen in them. Then he taught them to repent and be baptized and receive remission of their sins. He promised them the seal of rebirth, the gift of the Holy Spirit (38).

Peter realized that saving them was God's work and he acknowledged that only those whom God called would come (39). We can and should truly give the invitation but we must recognize also that none can come except the Father bring him (Matt. 11:27 and John 6:44).

What did happen was to God's glory. Three thousand heard and believed, many of them those who had sought Jesus' death just a few days before (2:23,36).

More than the act of being saved was accomplished. Their lives were changed and the pattern of Christian life was set in those first converts: (verse 43).

1. *They continued in the apostles' teaching*. They were continually led by the Word of God.

2. *They continued in fellowship*. They had a common cause and were drawn together. It was said of them, "see how they love one another." Christ was ever in their midst (Matt. 18:20).

3. *They continued in the breaking of bread*. This probably means in the sacrament of the Lord's Supper. Jesus broke the bread and commanded His disciples to do this in remembrance of Him (Luke 22:19).

4. *They continued in prayer*. Paul exhorted the Church to pray without ceasing (I Thess. 5:17). Prayer is a vital part of every strong

Christian life for prayer is essential to our maintaining lives that are atune to God's will and His living presence with us.

IV. *THE EFFECT OF PETER'S SERMON* (2:43-47). The effect on the world was magnificent. Fear came on all souls, everywhere around. They began to respect those unlearned fishermen and men of humble occupations.

In the Church, the effect was even greater. Christians forgot all concern for material things, they viewed all they had as the Lord's (44:45). They were grateful for all they had (verse 46) but, most of all, they were living lives that glorified the God who had saved them (47). It is no wonder that God added daily to such a Church as that. Do not our churches need to be examined in the light of this early congregation of God's people? ☐

• • •

The closer we come to God, the more we realize our distance from Him. — *Living Ideals*.

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## YOUTH PROGRAM

For April 16, 1967:

### *Why Go to College*

Rev. B. Hoyt Evans

*Scripture: Colossians 3:16-24*

*Suggested Hymns:*

"Come, Thou Fount of Every Blessing"

"Lord, Speak to Me That I May Speak"

"Take My Life and Let It Be Consecrated"

**PROGRAM LEADER'S INTRODUCTION:** In some groups of people it is assumed that only academic or financial inability will keep a young person from going to college after he has finished high school. It is almost considered something to be ashamed of if one does not go to college.

The importance of college training is generally recognized, and we

certainly do not want to minimize it, but the fact is that not everyone can go to college. We can even say that not everyone should go to college.

There are in our churches and communities many fine, useful, capable people who have never earned one hour's college credit. It is quite possible that many of these would have found it difficult to do so. Others who could have done well in college studies wanted to do something else with their time and money.

Whether or not to go to college is a question each one of us should consider seriously. We should not make the decision to go simply because it is the accepted thing to do in our particular circle of friends.

There are sound, valid reasons for going to college. But before we make a decision that will take valuable years out of our lives and cost a great deal of money, we should be sure that some of these good reasons are our reasons.

**FIRST SPEAKER:** The first reason that is usually advanced for going to college is that it helps one get ahead in life. Statistics are frequently cited to show how many additional thousands of dollars a college graduate will earn during his life time as compared to one who is not college trained. This is the financial argument. It is claimed that a college education is a good investment, and there is some truth to it.

We are living in a world that is increasingly competitive. If two people apply for the same job and one has a college education and the other does not, the college person is more likely to get first consideration, other things being equal.

This is not to say that the person who has never been to college can never make a financial success. There are some lines of skilled labor which pay better wages without requiring college training than other jobs which do require much advanced formal education.

With such exceptions, it is still true that the college person is likely to have access to more jobs and better paying jobs than one who is not college educated. While there is validity to the financial argument, there are more and better reasons for going to college than the increased income it is likely to bring.

**SECOND SPEAKER:** One of the chief reasons many young people are interested in going to college is that it holds the promise of four years of fun. They are willing to endure studies in order to participate in extra-curricular and social activities that form a time-honored part of college life.



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Some even look on college as a way of escaping more serious responsibility for an additional four years. Some have been honest enough to admit that this is true. Before we become too harsh in our criticism of those who take this position we ought to concede that nearly all young people look forward to these aspects of college life.

We need to recognize further that extra-curricular activities, when rightly participated in, can be very valuable to the development of a person's life. The prospect of enjoying football games and social events is certainly not a sinful thing in itself, but it makes a poor reason to head the list of reasons for wanting to go to college.

**THIRD SPEAKER:** Some young people, even before they enter college, know exactly what they want to do with their lives. Others come to this knowledge soon after they have begun their college careers. They find their goal in life. For many it is a divine calling — the thing they are convinced God has called them to do.

In many instances the kind of work for which they are preparing calls for specialized training by a college education. Doctors, engineers, teachers, for instance, must complete a prescribed course of college studies before they can be qualified for the work which is their goal. For these people, college is not a debatable question. It forms a very necessary part of the road they must travel in order to reach their goal. College training becomes a very real part of their calling. It is not a matter of whether to go to college but of where to go.


**FOURTH SPEAKER:** There is still another good reason for going to college. When a student has the necessary ability to do college work and when he approaches it seriously, it can greatly enrich his life. This applies both to classroom studies and to extra-curricular phases of college life.

An earnest student gains a fuller appreciation of God's world and of God's truth. He develops his own God-given abilities and is better prepared to serve God and other people throughout the rest of his life. If the young person who is planning to go to college does not have this essential goal in view, he will miss

(Cont. on p. 20, col. 2)



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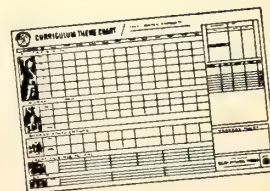
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## BOOKS

**NOTHING BUT THE GOSPEL**, by Peter H. Eldersveld. Wm. B. Eerdmans Publ. Co., Grand Rapids, Mich. 162 pp. \$3.50. Reviewed by Mrs. C. J. Knapp, Moultrie, Ga.

This book is filled with the best sermons of the well-known preacher of the "Back to God Hour," the denominational radio voice of the Christian Reformed Church. Dr. Eldersveld died in 1965 at the age of 54. As a memorial to this dedicated, dynamic preacher of the Gospel, the radio committee of his denomination selected and published these sermons in the hope that they will encourage those who have been nurtured in the Covenant tradition, and cause them to realize the relevance and power of their heritage.

In the foreword is this statement: "Perhaps those whose sophistication has led them to despise the power of a vital Calvinism may be inclined to consider whether this monumental faith is not perhaps the need of the hour. Surely, it was no accident that this man who was so obviously formed by God's Covenant of Grace spoke to all of us so clearly."

Perhaps ministers and seminary students could have their faith strengthened by studying *Nothing but the Gospel*. ☐

**THE PURSUIT OF HAPPINESS**, by Spiros Zodhiates. Wm. B. Eerdmans Publ. Co., Grand Rapids, Mich. 671 pp. \$5.95. Reviewed by Dr. Stephen M. Reynolds, Crozer Theological Seminary, Chester, Penna.

This book is a popular exposition of the Beatitudes of Christ as they are found in Matthew and Luke. The author was born in Cyprus of Greek parents, was educated in Cairo and New York, and is a prom-

inent evangelical preacher and editor. He knows whereof he speaks when he discusses blessings in persecution, for he has suffered severe opposition in his evangelistic work in Greece.

The book shows evidence of a rich background of reading in general literature and is spotlighted with illustrations. There are studies of shades of meaning frequently overlooked in many studies of the Beatitudes.

He points out that the Greek word for *blessed* used in the Beatitudes (*makarios*) was chosen by Christ over other words of similar meaning, because "He wanted to show us how little effect the outside world can have upon the inner self, and how differently it can be interpreted by a 'blessed' Christian."

The Greek etymologies are sound and useful for study. On page 142, however, it is implied although not expressly stated, that the word Pharisee and *aphorizo* (to separate, or sever) are etymologically connected. There is an accidental similarity of meaning, but Pharisee has a Semitic and not Greek etymology.

This book is highly recommended. ☐

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**A TREASURY OF HUMOR**, by Clyde Murdock. Zondervan Press, Grand Rapids, Mich. 160 pp. \$3.95. Reviewed by the Rev. Adrian R. Munnell, pastor, Kendall Presbyterian Church, Miami, Fla.

521 jokes well categorized and indexed are available in a book compacted without fanfare. The author is a former businessman, and now a minister who is a firm believer that humorous illustration sometimes drives home a very sober truth. The most outstanding feature discovered by this reviewer is that each joke — or anecdote — has a single straight forward meaning. . . . and the author used good taste in the selection. ☩

**ARCHAEOLOGY AND OUR OLD TESTAMENT CONTEMPORARIES**, by James L. Kelso. Zondervan Publ. Co., Grand Rapids, Mich. 192 pp. \$4.95. Reviewed by the Rev. Lloyd F. Dean, pastor, East Glenville Community Church, Scotia, New York.

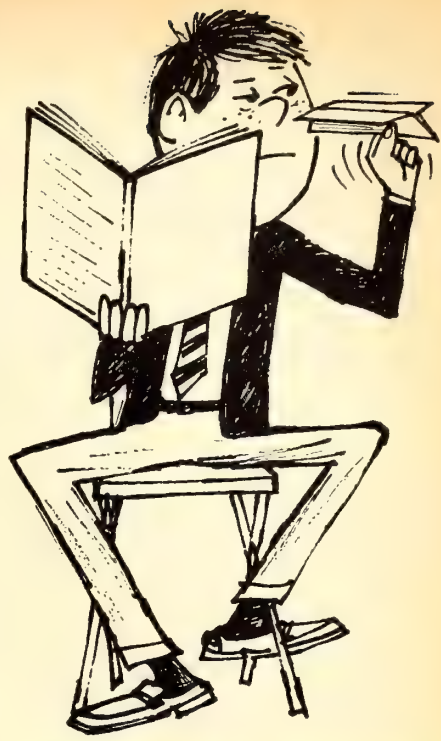
The famed archaeologist, W F. Albright, vouches for both the outstanding ability of our author and

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Kelso takes the major persons and events of the Old Testament and Intertestamental periods and spotlights their significance from the viewpoint of a thoroughly up-to-date archaeologist who has been in on the major finds of our era. He makes the Scripture and its people come alive. With wit and common sense, he shows that Abraham was a merchant prince and Lot operated a branch-office at Sodom. Many a murky Old Testament event now throbs with contemporary interest and significance. From the intelligent layman on up this is a book well worth having.

The only deficiency to be noted is the author's tendency toward the close of the volume to advance superficial solutions to present-day problems. Rationalism in any form is seen to be a denial of the faith, although the strength of the book is that it is both factual and *reasonable*. (He does not face the fact

(Cont. on next page)



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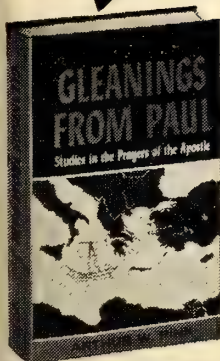
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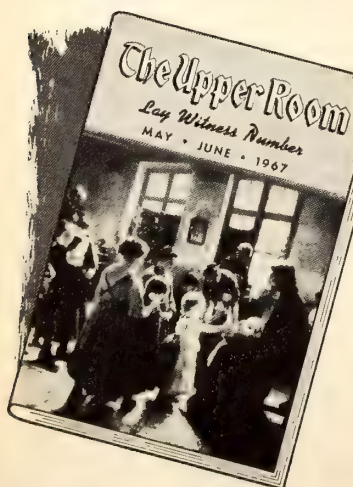
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that "liberalism" is essentially irrational.) The Old Testament Jews are taken as a type of the historic Christian failure in evangelism and missions. No indication is given that the latter awaited not only the coming of Christ but the outpouring of the Holy Spirit as well.

However, with the recognition that the reader will have to get his Christian theology and philosophy elsewhere, we can hardly recommend this book too highly. ☐

### Youth—from p. 17

the best thing college can do for him.

**PROGRAM LEADER:** The cost of going to college is increasingly greater. A decision to go to college means financial sacrifice for many young people and their parents. While the cost is high, it should be pointed out that there are many scholarships, grants, loans, and self-help opportunities open to worthy students who are serious about wanting to go to college. In fact, it is said that any reasonably good student who really wants a college education can find the financial backing to carry him through.

With these things in mind, we need to say again that a young person should not plan to go to college simply because others are doing it. There are good reasons for making such a decision and some of them ought to be our reasons before we plan to take such an important step. If we are not sure about what course we should take after high school, we should do some serious thinking and, more importantly, some earnest praying.

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## racial

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# the PRESBYTERIAN JOURNAL

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## Of Social Concern

The Hebrew prophets did cry out in their nation against social injustices. But it was their nation which was the professing Church of that day. They were the covenant people of God and their defective morals should have been assailed. There was an effort made by the prophets simply to improve the morals of the heathen though they deplored their sins.

This is even clearer in the New Testament where it is inconceivable that either Jesus or the apostles were interested in improving the morals of the heathen nations without their regeneration.

If righteousness that pleases God comes by the law, either the perfect law of God or the imperfect law of men, then Christ died for nothing. Great Society programs cannot accomplish what the cross can.

—Robert C. Smoot Jr.

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## MAILBAG

### UN-CHRISTIAN DOCTRINE

Maunday Thursday our local church choir did a musically magnificent and beautiful job of Gabriel Faure's *Requiem*, as I understand many of the "leading church choirs" also did. I, as a worshipper, am always thrilled with the possibility of preparing myself for the true meaning of Easter, especially

through a Thursday communion and the music of Holy Week.

Covenant Presbyterian Church printed the words in the bulletin and I struggled all through the service for any Biblical basis whatsoever for Faure's beautiful music. In my searching later that night I discovered that "Requiem" is not even in the encyclopedia as such — it

says, "See Mass," since "Requiem" is only the adjective, "Mass," the noun. Further study assured me that this was indeed a "mass sung for the repose of the souls of the dead."

To whom can I turn for the answers to my questions:

(1) When and on what basis did Presbyterians start praying for the dead?

(2) How can Presbyterians have Mass if we have no altars?

(3) Isn't the very act of Mass (a true sacrifice in which the risen Christ becomes bodily present on the altar as a victim who is offered anew by the Church to God, the Father, as expiation for the sins of men) contrary to our belief concerning the sacrifice of our Lord Jesus Christ?

(4) Where is any Scriptural account of praying for the dead?

(5) Why should Presbyterians pray: "Deliver Thou the Souls of the departed from pains everlasting;" or "Lord, for their souls accept our sacrifice, whom we all this day in memory remember;" or "May angelic voices sing unto Thee, and with Lazarus. . . may you be comforted"? ? ?

Am I alone in my fear that *Requiem*s of any sort should not be sung in Presbyterian Churches, no matter how beautiful musically?

—Mrs. Jack C. Ramsay Jr.  
Dallas, Tex.

Here is a perfect example of what happens when liturgy replaces doctrine in church concern. Here also is an example of a layman alert as all laymen should be. In this case a letter to the Session is in order.—Ed.

### MORE ABOUT 'OPEN LETTER'

Those preachers who signed the "Open Letter," I wonder — do they get served up half-cooked, half-cleaned food on half-clean dishes — wear half-cleaned clothes, etc., etc.? Christianity is pure — not common.

—Mrs. Albert Davis  
Port Neches, Tex.

### ARE WE REALLY FREE?

I often have wondered how much of the tension in the Church today is produced by anxiety — by the feeling that men are being "threatened" in some area they feel themselves vulnerable. Is it really concern for the truth or fear for our own survival that makes us react sharply when something new comes along?

A case in point is the much vaunt-

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THIS WEEK—

Vol. XXV, No. 50, April 12, 1967

### How Is the Bible Inspired? ..... 7

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### A Christian Mother Voices Concern ..... 8

On using the Scriptures to answer the situational ethics given to young people ..... By Arlene Barton

### What the Bible Means to Me ..... 9

Dependence on God's Word allows a young person freedom to seek and do His will ..... By Dawn McNeal

### Higher Education in Japan—The Birthday Objective ..... 11

By Rev. and Mrs. James A. McAlpine

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**THE PRESBYTERIAN JOURNAL**, a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered to the saints, published every Wednesday by the Southern Presbyterian Journal Co., Inc., in Weaverville, N. C.

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ed and much debated Covenant Life Curriculum. Is this literature controversial because it plays havoc with the truth — or is it controversial because we are not sure we can handle it and we feel threatened by our encounter with it?

To be more specific: Is the current text on ethics really as far afield as has been implied in some circles, or is the problem that the author puts to us some very biting questions that challenge the integrity of our personal and social ethics? After all, we must admit with some shame that conservative writers have not done much in recent years to challenge us in the field of ethical behavior. Are not the questions raised in the current text valid and should we not wrestle with the problem of supplying valid answers?

J. Gresham Machen once said that John Calvin was the great liberal (in the good sense) because he vowed to go anywhere that Scripture gave him liberty to go. That's

the spirit we need when facing any encounter in the market place of ideas that will challenge our preconceived ideas and our accustomed attitudes.

We need the (true) liberty in the Lord which will enable us to entertain any question, to confront any idea, to evaluate any challenge by the authority of Holy Scripture. The truth (of God's Word) enables us to live and move freely in the world of ideas and counter-ideas, accusations, challenges, questions and conflicts with a testimony that will conquer and overcome. The truth of God enables us to be aggressors for God, to be witnesses of His standard.

There is something else to be said about being free. One who is free does not have to do all the talking. He is free to listen — to hear the other person out, no matter how wrong. He can discuss and so come to understand intelligently what the other position is. And from the Scriptures, as the authoritative and

trustworthy guide in all matters of faith and behavior, he is able, with boldness, love and humility, to listen discerningly and also to proclaim meaningfully the truth of God to those who may be confused.

—(Rev.) Robert Henderson  
Durham, N. C.

**We would be interested in seeing thoughtful reactions to this letter. — Ed.**

#### MINISTERS

Adrian E. DeYoung from Hazelhurst, Miss., to the Prattville, Ala., church.

Paul Y. Harlan from Louisville, Ky., to the First Church, Kennett, Mo.

Henry D. Mooney from Charlotte, N. C., to the First Church, DeFuniak Springs, Fla.

James Thomas Young Jr., from Thomasville, N. C., to the Church in the Pines, Laurel Hill, N. C.

● As most Presbyterians who keep up with the work of the Women of the Church in the US Church know, the Birthday Offering this year will go to the cause of higher education in Japan, and particularly the work of Shikoku and Kinjo Colleges. A word about this objective appears in this issue on p. 11, prepared by one of the distinguished missionary couples of the Church.

● Recent news indicates that a division has occurred in the Presbyterian Church of the Cameroun, in Africa, over the denomination's ecumenical connections. When the Church became a member of the World Council of Churches in 1958, a minority of pastors and laymen refused to recognize the action. This year the General Assembly elected a stated clerk reputed to be sympathetic with wider ecumenical connections. Seven pastors and 14 elders withdrew from the Assembly meeting, convened in a nearby chapel and voted to form a new Church which they called the Reformed Presbyterian Church.

## ACROSS THE EDITOR'S DESK



● In Czechoslovakia, a Communist party official has admitted that "many people simply must have a religion to live, even though from a materialistic viewpoint this necessity must be judged irrational." In an article published in an official government paper, *Osvetov Praco*, the official noted that many people have remained unimpressed by the atheism officially propagated by the Communist government and especially that few young people show any real interest in it. Many who have felt themselves under pressure to give up their belief in God have reacted in the opposite direction, developing an even stronger faith, said the article.

● The Allen Park Presbyterian Church of Allen Park, Mich., advertises itself as the only Presbyterian

Church, and possibly one of only two churches of any denomination, to have a columbarium. In case you did not know, that is a special burial room in the building where urns are deposited holding the ashes of departed members. A sort of mausoleum for the cremated dead. Allen Park's columbarium has forty bronze niches, and features a painting of Christ, a stained glass window interpreting the Twenty-Third Psalm, and a prayer desk. Traditionally Presbyterian churches have objected to cremation. Today the objections are being reviewed, as less space becomes available for cemeteries, and laws passed in the interest of commercial cemeteries make it increasingly difficult for churches to have their own graveyards. ☐





## Encyclical Called A 'Blessing for Error'

VATICAN CITY — Pope Paul's new encyclical, "On the Development of Peoples," has drawn praise from much of organized "ecumenical" Christianity and from behind the Iron Curtain, but business interests have been less than enthusiastic.

The 20,000-word document, with the Latin title, "Populorum Progressio," was written, said the Vatican, on behalf of those who are "struggling to free themselves from the yoke of hunger, misery, disease and ignorance, who seek a larger share in the fruits of civilization and a more active realization of their human personality."

Emphasizing the importance attached to the letter's content by the pontiff, a spokesman said he began work on it almost as soon as he was enthroned. The work was accelerated after he made a visit to India in 1964, reporters were told.

Summarizing the document in an editorial entitled "A Blessing for Secular Error," the *Wall Street Journal* said it "lends the mantle of religion to certain ideas which are profoundly secular in origin, and advocates programs of a type now undergoing widespread reappraisal

by their one-time secular sponsors."

Part of it consists of "warmed-over Marxism," the leading U. S. publication covering commerce, industry and finance said in its comments.

### Tried, Found Wanting

Much of what the Pope now proposes has been tried many times before and found wanting, the *Journal* said.

In commenting on the Pope's recommendations for greater foreign aid and trade concessions to underdeveloped nations, it said a "slender moral ground" seemed to be the "secondary basis" for his suggestions. "The more fundamental basis seems to be an entirely worldly analysis of what ails these nations."

The *Journal* continued: "What chiefly ails them, the letter (encyclical) appears to argue, is a system 'which considers profit as the key motive for economic progress, competition as the supreme law of economics, and private ownership of the means of production as an absolute right that has no limits and carries no corresponding social ob-

ligation . . . A type of capitalism has been the source of excessive suffering, injustices and fratricidal conflicts whose effects still persist.'"

According to the New York-based financial daily, "Ruling elites in the vast majority of ex-colonial nations have already indulged themselves in precisely the same kind of state direction the Pope now seems to recommend. Their nations suffer not from an excess of capitalism, but from a paucity of it.

"Profit, free competition and private ownership, to be sure, are capable of abuse. Certainly they are not sacred in themselves. But experience shows that they are the most efficient methods of creating abundance for all; they are the tools which most prosperous nations have used to eliminate want. Until the leaders of underdeveloped nations recognize as much, more advanced nations can do little to help.

### Inhibit Genuine Help

"Indeed, when overly permissive aid entrenches mistaken domestic policy, the results can have profoundly moral overtones, as can be seen today in India."

The "necessary hardheaded approach to aid" which is really needed, according to the *Journal*, has been "inhibited" for a long period by the same approach the Pope is now recommending. ". . . Many people before him have argued that aid is a matter of the recipient's right, while the donor nation has little right to inquire of its use and certainly no right at all to cut off its aid when it is misused."

Initial Vatican Radio coverage of response to the encyclical did not mention the *Wall Street Journal* criticism. It did report some comment from a West German business publication, *Handelsblatt*, which observed that the document "is inspired with great optimism."

But *Handelsblatt* also expressed some reserve concerning the passages dealing with capitalism.

Vatican Radio's initial summary of response said there "seems to be unanimous agreement throughout the world on the importance of this document." It added that many favorable comments came from



## THE CHURCH OVERSEAS

VIET NAM — More than 600,000 copies of the Gospels have been distributed through the Pocket Testament League, according to Mr. and Mrs. Garth Hunt, Christian and Missionary Alliance missionaries in this country.

The requests for the Scriptures by Vietnamese Christians and U. S. military chaplains have been unusually heavy. More than 5,000 copies have been issued in combat areas. In addition, the Scriptures have been distributed by Mr. Hunt on the notorious prison island of Con Son, both to the prisoners and the 7,000 inhabitants of the island. He has also made arrangements to provide the Gospels along with school

kits for dependents all over Viet Nam.

Thousands of English language Gospels have been received gratefully by U.S. servicemen. Foundations, churches and even students of Christian schools have responded to the challenge to make possible the printing and distribution.

The field reports show great success in other countries — South America, Europe, and even Russia.

The world-wide ministry of the Pocket Testament League, with its vast campaigns of Scripture distribution and mass evangelization, energizes faith in the doctrine ". . . faith cometh by hearing, and hearing by the Word of God." ☩



Communist radio broadcasts and the press, with many of the Iron Curtain publications carrying long excerpts from the encyclical.

Communist Yugoslavia's Radio cited the portions dealing with poverty and said that "in the face of the problems which hunger presents to the world, no one has the right to withdraw himself from this sense of responsibility."

It also lauded the Pope's criticism of rearmament as an "intolerable scandal" and his proposal that funds now used for arms be channeled to efforts in behalf of peace and prosperity.

### Authentic Christianity

A comment from the Prague Radio in Communist Czechoslovakia said that "with this encyclical the Church returns to its original principles of authentic Christianity."

In Geneva, the organizer of last summer's World Conference on Church and Society drew parallels between the encyclical and the conclusions reached at the conference. The Rev. Paul Abrecht, executive secretary of the World Council of Churches Department on Church and Society, said these parallels offer "the prospect of a united Christian social thinking on a broader range than ever seemed possible."

While the findings of the Geneva conference have never been published in final form, Mr. Abrecht said there were "striking similarities" between the 1966 conference conclusions and the Pope's new document.

### 'New World Order'

Among them, he named these:

- 1) The acceptance of the possibility and the need for radical social change to safeguard human rights,
- 2) The vision of a new world order based on new possibilities and new roles for the poorer nations in world affairs, and
- 3) The need for planning of economic development on a world basis and the proposal for a large international fund for development as testimony to the conviction that "development is the new name for peace": this includes the transfer of money from armaments to development.

In America, the National Council of Churches announced from New York that it greeted the encyclical with "great appreciation" and that it has urged its 34 member denominations to give the document "immediate and careful study."

The Rev. Robert S. Bilheimer, director of the NCC's Department for International Affairs, said the NCC "hopes to work closely" with the Papal Commission on Peace and Justice, recently formed by the Pope to fight poverty and social injustice.

Vatican sources said the new encyclical was issued in conjunction with plans for the April 25 meeting of the new commission. It was termed a "charter" for the group.

The encyclical is considered an amplification of the Second Vatican Council's document on the Church in the modern world, which will also be one of the background papers for the new commission.

Issuance of the encyclical and creation of the body to promote social reform were seen as the Pope's setting of the stage for an entirely new effort by the Roman Catholic Church, especially in Africa, Asia and Latin America.

He addressed the document not only to Catholics and believers but to all "men of goodwill."

It is divided into two parts. The first deals with the integral development of man, the second with the development of international solidarity in a spirit of mutual assistance.

The Pope defines "development" as more than economic progress. "In order to be authentic development it should be integral," he declared, that is to say, directed toward the advancement of every man and all of man."

Among its major points, the encyclical:

— Insists that the right of private property is not "absolute and unconditional" and says that the common good may sometimes require expropriations of property.

— Criticizes the profit motive and competition as determining factors in economic activity.

— Supports family planning and population control measures "in conformity with the moral law." ■

### Bishops No Problem; Historic Episcopate Is

BUFFALO, N. Y. — Methodists anticipate a number of problems over the issue of bishops in the Consultation on Church Union (COCU), but, according to Bishop James K. Mathews of Boston, none of them are insurmountable.

Bishop Mathews, vice-chairman of COCU (or the "Blake-Pike" merger talks of 10 denominations), reported on the national union effort at a semi-annual meeting of the Methodist Council of Bishops here.

He said the historic episcopate will be a "real problem" for Methodists. For those in some of the denominations the sacraments will be of major concern, he suggested.

But in the view of the Boston bishop, who is also chairman of the National Council of Churches Division of Christian Unity, "the greatest hindrance to moving forward is apathy on the part of the generality of Christians."

Bishop Roy H. Short of Louisville, Ky., told fellow members of the hierarchy that Methodists could not settle for an episcopacy "represented largely by title; especially an order, stripped of the power to function quickly and efficiently."

After that obvious reference to the Episcopal Church he emphasized that Methodists are more interested in officials with power to act than they are in the name or office of bishop. He said they want to guarantee "the care of all the churches" and the placement of all pastors — duties now assigned to bishops. He is secretary of the Council of Bishops.

An earlier speaker, Bishop Ralph T. Alton of Madison, Wis., made clear that no Church structure can be "final" in a changing world situation. Today's Methodist structures are "clearly outmoded by the changing demands on the Church by the current developments of history," he declared.

Leaders at the meeting saw no barriers to union efforts with other denominations after consummation of the Methodist-Evangelical United Brethren union which is being voted on this year. ■



## Council Official Asks For Federal Milk Help

NEW YORK (RNS) — President Johnson was urged by an official of the National Council of Churches to move immediately to correct "the inequities" that have caused the milk strike of the National Farmers Organization.

Dr. Henry A. McCanna, NCC director for Town and Country work, sent a wire to the President asserting that "farmers, along with other groups in the nation, should be respected in their efforts to organize and bargain collectively."

The NCC official quoted from a policy statement on "Ethical Goals for Agricultural Policy," adopted by the NCC General Board in June, 1958.

"The National Council of the Churches of Christ in the U. S. A.," he said, "has affirmed that 'Justice demands that farmers who produce efficiently and abundantly, where such production is in the national interest, should not suffer from this fact, but should receive economic rewards comparable with those received by persons of similar competence in other vocations.'"

*(Editor's note: Observe how the NCC became involved in the strike, namely, by calling on the White House to intervene in behalf of the strikers.)* ☐

## Crusade for 112, 000 Closes With Sunrise

SAN JUAN, P.R. — For the first time in his ministry Evangelist Billy Graham closed a major crusade with an early morning service. Concluding the eight-day Puerto Rico campaign, Mr. Graham preached to some 13,500 persons at an Easter sunrise service at Hiram Bithorn Stadium here. With both Roman Catholics and Protestants in the congregation, the attendance was at least three times that of any previous sunrise service in San Juan.

A total of 4,681 inquirers answered the evangelist's invitation during his eight days on the island. Of these, 600 came forward after the Easter morning meeting.

Attendance at the nine crusade services totalled 112,000. When Mr. Graham was conducting his previous evangelistic campaign here in 1958 he preached to some 40,000 persons in four nights. ☐

## THE CHURCH AT HOME



## Belhaven Will Comply To Get Federal Funds

JACKSON, Miss. — Belhaven College has reversed a previously-announced stand and will begin accepting federal funds again. The college board of trustees voted in March to sign assurance of compliance pledges required by the 1964 Civil Rights Act.

Announcement of the board's decision was made after students returned from spring holidays.

Two years ago the trustees' executive committee unanimously voted to refuse to sign the compliance pledge. President Howard J. Cleland said at that time that the group agreed to take no action which would relinquish control to any government agency.

An announcement issued by the college said the trustees have now voted for compliance to allow the institution to participate in financial aid programs of benefit to students.

In a prepared statement, the board said, "The board of trustees pledges that it will continue to operate Belhaven College under its charter, bylaws, and the constitution of the Presbyterian Church in the United States and that it will not depart from this policy."

President Cleland said that signing the compliance pledge will allow students to participate in sev-

eral federal aid programs including National Defense Student Loans, the College Work-Study Programs, Equal Opportunity Grants and Guaranteed Loan Programs. These and other programs sponsored by the federal government are available only to students of institutions which have signed assurance of compliance with regulations of the federal Department of Health, Education and Welfare.

For the first time in six years enrollment declined this academic year, President Cleland reported to the board. There were indications that the decline resulted from lack of financial aid available to students. ☐

## Plan Reading Clinic

GLADE VALLEY, N. C. — Plans for the first summer session to be offered by Glade Valley School have been announced by David W. Thrift, director of the summer program. Scheduled June 10-July 15, it will be known as the Blue Ridge Reading Clinic. Students in grades 5-12 will receive group instruction in reading skills in the mornings and individual assistance in the afternoons. Glade Valley is a co-educational secondary school controlled by Orange and Winston-Salem Presbyteries. ☐

## Get Louisville Awards

LOUISVILLE, Ky. — Winners of Louisville Seminary's four fellowships for graduating seniors have been announced by President Albert C. Winn. They are: Terrence H. Davis, Farmington, Mich., the \$1,200 Andrew Patterson Memorial Fellowship in Biblical Theology; Louise H. Farrior, Louisville, the \$1,000 Mr. and Mrs. Olof Anderson Sr. Fellowship for general excellence; Joseph C. McCowan, North Little Rock, Ark., the \$1,000 Fielding Lewis Walker Fellowship in Doctrinal Theology; and Robert Q. Pierce, Norfolk, Va., the \$1,000 Walter Kennedy Patterson Fellowship in New Testament Greek. ☐

## Gets Top Endeavor Post

COLUMBUS, Ohio — Appointment of the Rev. Christian A. Tirre as the executive secretary of the International Society of Christian Endeavor has been announced. The 1960 graduate of Louisville Presbyterian Seminary and educational secretary of the society since 1962 succeeds the Rev. Harold Westerhoff in the top executive post of the undenominational youth organization. He is a member of Columbus Presbytery of the United Presbyterian Church USA and formerly served churches at Camden and Somerville, Ohio. ☐



# How Is the Bible Inspired?

HERBERT E. KANN, Th.D.

A man's belief about the Holy Scriptures determines his attitude toward both God and men. If one respects the Bible as God's exact and direct revelation, he will try in every way to bring his own life into line with that revealed truth.

He will aspire to love the Lord with all his heart and soul and mind and to love his neighbor as himself. He will consider the revelation to be, as the Westminster Catechism phrases it, his "only rule of faith and practice." Year after year he will increasingly love and revere that written Word as he sees it personified in Jesus Christ, the living Word (John 1:14).

It is important, therefore, that a Christian be able to define and defend his personal stand as to Biblical inspiration.

The theme of the inspiration of the Scriptures contains three important words: revelation, inspiration, and preservation, and they all have to do with the Bible.

## Three Words

*Revelation* is God's work of making known the truth that He would have known concerning Himself.

*Inspiration* is the superintending of the writing of those things, the setting down of revelation in writing.

*Preservation* is God's work of safeguarding the meaning of the original message across the span of history in order that men may have confidence that the message of the Bible is indeed the Word that God has given.

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*The author is pastor of the Westminster Presbyterian Church, Fort Worth, Tex.*

Did God reveal and superintend the writing of this Book or didn't He? One theory is that the Bible is just the kind of book that any man could write. This is called the "Naturalistic" theory of inspiration. It holds that the Bible is merely a human product — nothing more nor less than the work of mere men and that it is devoid of any revelation or touch from God in superintending its production. This theory holds that the Book is just like any other — purely naturalistic, man-made, subject to errors.

It seems only fair that if the Book is put on trial that it be brought in to testify to itself. In our system of government personal testimony is always part of court procedure. Let us follow this pattern.

## Not Naturalistic

Here is a Book whose writing came from some forty different men. These forty wrote over a period of some sixteen hundred years. They produced sixty-six books that make up the Scriptures as we have them today.

Now this is the question: How did forty writers over a period of sixteen hundred years write sixty-six books and get bit with the same linguistic bug? How did these forty different writers all write about the coming of One person to be the Saviour? They told about the manner of His birth, the place of His birth, the manner of His life, His substitutionary death.

Being bold enough some four hundred to a thousand years and more in advance of His coming they went on record to tell how He would be born. They foretold the place of His birth, details about His life, the manner of His death. How is it that these forty men wrote

these particular sixty-six books?

Here the naturalistic theory of inspiration is destroyed. The theory that the Bible is just an ordinary book written by mere men, and that it is full of errors, is simply untenable. These writers wrote a Book which is a unit in itself, each one of them contributed something to the other sixty-five. The parts of the Book fit together like a hand fits a glove, so that it could not possibly have been the product of mere men.

I recall sitting in a railroad coach with a Jewish girl who was very sure that there wasn't anything to the Bible. I turned to the Twenty-second Psalm which opens with these words: "My God, My God, why hast Thou forsaken Me?" The sixteenth verse says, "They pierced My hands and My feet." The eighteenth verse says, "They part My garments among them and cast lots upon My vesture." Now all that was written one thousand years in advance of our Lord's crucifixion. Only God can prewrite history one thousand years in advance, so the naturalistic theory is exploded.

## Not 'Gracious'

A second theory advanced is the "Gracious" theory. This holds that the writers of Scripture did not actually speak by inspiration and revelation from God, but rather pushed their own genius to the utmost and developed the very best in themselves. That is, they say, how we got the Book; and therefore, it is the product of the very best in man. Thus it would be put on a level with Shakespeare, Tennyson, Browning, and others of the great poets and writers.

Let us again, however, bring in to court one of the writers and allow him to tell us what he has to say about this. "Peter, is this just



human genius pushed to its extreme?" "No," the Apostle answers, "For the prophecy came not in old time by the will of man." That is to say that revelation and inspiration were not inventions of man, but were handed down by God.

"Holy men of God spake as they were moved by the Holy Ghost." The Revised Standard Version reads this way: "No prophecy ever came by the impulse of man, but men moved by the Holy Spirit, spoke from God." So the "Gracious" theory is exploded.

### Not Partial

This brings us to a third, called for want of a better term, the "partial inspiration" theory. It is simply this: God inspired men to write part of the Bible, but He didn't inspire them to write the whole Book.

One interesting difficulty with this theory is that no two of these partial inspirationists agree concerning what is and what is not God-breathed. The Book must stand or fall as a unit, since no man is an authority on dividing it. So this theory, too, falls to the ground.

This brings us to the fourth view which seems to be what the Scrip-

ture itself teaches. This is the "plenary" theory of the inspiration of Scripture. The word plenary means full and complete.

Let us illustrate: If a child misbehaves and his mother says she forgives him, would that child rather have halfway forgiveness, or plenary forgiveness? He would rather have plenary forgiveness — full and complete.

Now the plenary position is that which the Scripture itself teaches. The Bible says, "all Scripture is given by inspiration of God," and one must believe this or nothing.

Some speak of "verbal" plenary inspiration of Scripture, putting forth the position that God dictated every word in the Bible, but that does not seem to be what happened.

Undoubtedly God assumed full responsibility for the record, and there are instances where He saw to it that specific words were used, but this was not the way He worked in every instance.

An illustration from modern living may help our understanding. An executive employs a secretary and on her first day calls her to his office for dictation. As she gains experience and becomes acquainted with how his mind works and how he expresses his ideas in business,

the day comes when he calls her in, tells her to write a letter, puts a few ideas into her head and tells her to work out the rest of the letter so that it will represent his thoughts. Now the words she writes are in one sense her words, yet they are the fruit of his inspiration — she had plenary inspiration from him. He superintended what she wrote.

### God's Word

What the Bible makes clear is that its message is superior to mere human knowledge. It was not thought up by man; it was handed down by God and He so superintended the thoughts of men that in many and varied ways, sometimes consciously and sometimes unconsciously, they were aware of His hand in directing the very words that they wrote.

Revelation, inspiration, preservation — all were controlled by God's faithfulness so that the psalmist sang, "I will worship toward Thy holy temple, and praise Thy name for Thy loving-kindness and for Thy truth: for Thou has magnified Thy Word above all Thy name" (Psa. 138:2), and Jesus said, "Heaven and earth shall pass away, but My Word shall not pass away" (Matt. 24:35). ☐

*The "new morality" doesn't make the parents' job easier —*

# A Christian Mother Voices Concern

ARLENE BARTON

Situational ethics is an issue every youngster will almost certainly have to face at one time or another and the Christian parent has an obligation to prepare his teen-ager for this confrontation. Then, properly prepared, the child may face it with the unwavering conviction of his place in God's creation as a sexual being wherein the Holy Spirit dwells.

"Sex, Sophistication and Sin" by C. A. Roberts in *Christianity Today* states: "Sex is moral for sex is of God. Sex, as far as God is con-

cerned, primarily and basically involves marriage. Again, as far as God is concerned, sex involves responsibility. Ultimately, as far as God is concerned, sex involves the love of God resting upon a relationship." This article is recommended reading for parents!

Editors and columnists in both religious and secular publications have not hesitated to voice their opinions on this moral issue. And unlike C. A. Roberts, many "Christian" ministers are currently approving in print this new morality which is so closely related to the old immorality. They suggest that we discard our old-fashioned concepts of God and accept the "death of

God" as necessary to our life.

When these trumpets give out their uncertain sounds, we wonder who is honored by their "music," God or Satan. Let us not be deceived.

In his book *Listen, God Speaks*, Arne C. Gaebelin says that God has spoken, still speaks, and will speak again through nature, the Word, and His Son. When you're dead, you are *not* speaking. In Mark's Gospel we read, "Heaven and earth will pass away but My Word will not pass away."

God's Word is here to stay and if we Christians want to know what God says we must turn to the Bible. How much better is this than listen-

*The author, Mrs. A. James Barton, is an elect housewife of Arlington, Va.*



ing to the theological morticians!

Here is a Scriptural outline for mothers seeking to instruct their children. And if they be college or secondary school students, they can easily understand the following, mainly from the New English Bible:

Prov. 1:10—"My son, if sinners entice thee, consent thou not."

I Cor. 6:13—"But it is not true that the body is for lust; it is for the Lord — and the Lord for the body."

Rom. 6:12—"So sin must no longer reign in your mortal body, exacting obedience to the body's desires. You must no longer put its several parts at sin's disposal, as implements for doing wrong."

I Cor. 6:18—"Shun fornication. Every other sin that a man can commit is outside the body; but the fornicator sins against his own body."

I Thess. 4:3,4,7,8 — "This is the will of God, that you should be holy; you must abstain from fornication; each one of you must learn to gain mastery over his body, to hallow and honour it, not giving way to lust like the pagans who are ignorant of God . . . For God called us to holiness, not to impurity. Any one therefore who flouts these rules is flouting, not man, but God who bestows upon you His Holy Spirit."

I Cor. 3:17—"Surely you know that you are God's temple, where the Spirit of God dwells. Anyone who destroys God's temple will himself be destroyed by God, because the temple of God is holy; and that temple you are."

I Timothy 3:1 — "There is a popular saying: 'To aspire to leadership is an honourable ambition.' Our leader, therefore, or bishop, must be above reproach, faithful to his one wife . . ."

I Tim. 3:12 — "A deacon must be faithful to his one wife, and good at managing his children and his own household."

I Tim. 3:11 — "Their wives, equally, must be women of high principles . . ."

Titus 1:6 — (The test Paul prescribed for Titus to administer to elders in Crete): "Is he a man of unimpeachable character, faithful to his one wife, the father of children who are believers, who are under no imputation to loose living, and are not out of control?"

Matt. 19:3-9 — "Some Pharisees came and tested Him by asking, 'Is it lawful for a man to divorce his wife on any and every ground?' He asked in return, 'Have you never

read that the Creator made them from the beginning male and female?' and he added, 'For this reason a man shall leave his father and mother, and be made one with his wife; and the two shall become one flesh. What God has joined together, man must not separate.' 'Why then,' they objected, 'did Moses lay it down that a man might divorce his wife by note of dismissal?' He answered, 'It was because you were so unteachable that Moses gave you permission to divorce your wives; but it was not like that when all began. I tell you, if a man divorce his wife for any cause other than unchastity, and marries another, he commits adultery.'"

Heb. 13:4 — "Marriage is honorable; let us all keep it so, and the marriage-bond inviolate; for God's judgment will fall on fornicators and adulterers."

Jas. 1:13-15 — "No one under trial or temptation should say, 'I am being tempted by God;' for God is untouched by evil, and does not Himself tempt anyone. Temptation arises when a man is enticed and lured away by his own lust; then lust conceives, and gives birth to

sin; and sin full-grown breeds death."

II Tim. 2:16 — "Every inspired Scripture has its use for teaching the truth and refuting error, or for reformation of manners and discipline in right living, so that the men who belong to God may be efficient and equipped for good work of every kind."

Heb. 12:11 — "Discipline, no doubt, is never pleasant; at the time it seems painful, but in the end it yields for those who have been trained by it the peaceful harvest of an honest life."

This new morality decrees that what "love demands" in a particular situation is the Christian's only absolute obligation. But neither the definition nor the effects of the Biblical words lust, fornication and adultery can be changed by the individual's use of his own judgment as to what "love demands."

I may be well intentioned when I head north from Virginia to reach Florida, but my wrong judgment will never get me to Florida. Let us not rely on our judgments but use the map already prepared for use in God's Word. ☐

*This is what a teenager thinks of the Bible —*

# What the Bible Means to Me

DAWN McNEAL

Throughout my high school years my mind and spirit were joined in a frustrating quest for reality. My intellect demanded freedom and a logical explanation for my existence while my spirit sought desper-

ately to escape the moral aloneness which freedom brings.

Modern science satisfied my intellect by calling me an "accident" which evolved through the ages and survived because of fitness. Existential thinkers, humanists, and other philosophers gave me answers which were logical and tempting. But none satisfied my spirit.

Only the Bible's message satisfied my whole being. It gave me freedom through surrender and a feeling of oneness with the universe and with God.

Today, performance is the only

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*This article was the winning high school entry in the 1966 Year of the Bible Contest in the Evangelical Free Church. It is copyrighted by the EVANGELICAL BEACON, 1967, and is used with permission. The author is now a freshman at Macalester College.*



yardstick for truth! Young people have acquired a pragmatic philosophy so enthusiastically practiced by the late President Kennedy. Truth must be functional in some obvious social way in order to be accepted by the majority.

People no longer consider patience to be a virtue. It is only an excuse for inactivity. Set moral and religious codes are a thing of the past. Many traditional verities have been cast aside by my generation.

Some of society's ills are being cured.

However, pragmatic truths can only give solutions which are partial and temporary. The only complete and enduring solution to personal and social ills is genuine faith in the Christ which God has revealed to us in His Word.

### First, A Frustration

For a long time the Bible was a constant source of frustration for me. Viewing it skeptically, I could not understand commands such as "Count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience" (Jas. 1:2, 3). Temptations always meant defeat for me.

The Bible's promises of peace and eternal life seemed too simple for an intelligent mind to accept. I thought I deserved a more complex philosophy. The long argued concepts of predestination and eternal security made Christianity sound irrational. I understood nothing of how God could love me enough to die for me. Complete faith before complete understanding did not appeal to my intellect.

And yet, the Bible seemed to offer everything my inner person desired: purpose and love. Its simple plan of salvation was logical and its validity could not be disproven. Why not accept it? In faith I did. Now I am confident that the Bible is a reliable, inerrant Book. My acceptance of it as God's Word was "no lightheaded release from the responsibility of intelligent thought." Any doubts I now have about the validity of the Bible are purely my own invention. God has given me no reason to doubt.

I will not say that faith allowed me to enjoy the fruits of the Spirit instantaneously, or that it rid me of all my problems. To do so would be preposterous. However, I will say that Bible reading is no longer purely a frustrating experience.

Sometimes God gives me a promise from His Word to claim for the day and I finish devotions with an air of optimism. On other occasions I go away disappointed in myself because God has corrected a mistaken idea I had about myself. Often I go away angry because I am not willing to do what God in His Word has commanded me to do.

In all cases God's Word has had a far reaching effect upon my life, an effect which cannot be shaken.

### A New Freedom

Along with dependence upon God I have acquired a freedom from conformity whether it be to the standards of the world or the Church. God has provided me with the only guidebook which will always have the right answers: the Bible. I realize there are many specific commands in the Bible which God insists we Christians obey.

However, I have discovered that Christ's criteria for a godly life as

### Are We Close To Christ?

The all-important question to ask ourselves as a church is not how far we are from the time of our organization but rather how close we are to Christ and the apostles, to the Church of the first century, and to the whole counsel of God.—  
JOHN VANDER PLOEG in *The Banner*.

set forth in the New Testament are not as doctrinaire as Christians so often are. Many young adults in the church suffer from false guilt complexes because they have violated one of the unwritten laws which many fundamental churches adopt. Since Christ has accepted me in my sinful, self-centered condition, I don't have to be a pious Pharisee any more.

Day by day loyalty and obedience to Christ produces Christlike actions in my relationships with others. Of course, the going is slow and I have yet to see the day when I think of others before myself. I still have hope because the Bible promises that I can be perfect and entire if I let patience have her perfect work (Jas. 1:4).

Theologians and social scientists have called this the age of secularization: the age of "the liberation of

man from religious and metaphysical tutelage." Sociologist Cornelius A. van Pueren says, "In a secularized world, there is no longer an ontological way of thinking, a thinking about . . . metaphysical beings . . . Now we are liberated from all these unreal supernatural entities."

### No Sensualism

Religion is being equated with emotion and emotion with psychological instability. From my point of view, the Bible does not offer "spiritual sensualism." But I do not get depressed every time I do not feel God's immediate presence. I know He is always with me because His Word says that He is.

My faith is not at the mercy of my emotional feelings. I believe man is both rational and irrational in nature. The irrational as well as the rational elements need to be exercised to be kept alive and healthy.

The psalms of David time and time again have been the cry of my heart when I am bewildered and do not know what it is I desire. The examples of a disobedient Job, the prodigal son, a doubting Thomas, and a self-reliant Peter help me to bring my spiritual problems into focus. Without the moments when I allow the Holy Spirit to speak to me through God's Word I would not have the spiritual fortitude necessary to face a world which appears to be spiritually unconcerned.

In a way the Bible provides a way of escape from this world into another one, but this escape is worthwhile because it allows me to return to this world better able to cope with everyday problems without the aid of tranquilizers and pep pills.

Yes, the Bible offers everything I need: dependence which allows freedom, absolute and perfect truth, purpose and a place of refuge where I can exercise my spiritual self.

If the world would patiently experiment with the claims of God, it too would find that they meet pragmatic standards of performance; not just now, but forever. The pages of God's Word which before had seemed grossly exaggerated now correspond to and are as real to me as my own experience in the Christian life.

Self-righteousness is the devil's masterpiece to make us think well of ourselves. — T. ADAMS.



# Higher Education in Japan

## The Birthday Objective

REV. AND MRS. JAMES A. McALPINE

**B**ut Yukiko, if you expect to be a Kinjo College graduate like I, you *must* enter from the Junior High and move up. Otherwise, you can't hope to pass the entrance exam. And without that you will not get in!"

The speaker was Yukiko's mother, and Yukiko was just one of the several hundred thousands of postwar baby-boom junior high school entrants.

That conversation took place six years ago, and now Yukiko is entering Kinjo College as planned, one of the four out of seven who will be "lucky" to get into college this spring. For the postwar baby-boom is threatening to engulf and swamp the colleges and universities of Japan.

"Only two out of thirteen can hope to enter government universities," blazons a headline in the *Japan Times* of Feb. 23, 1967. The article states, "Only two out of thirteen applicants can enter Japan's 74 government-run universities and colleges this year — the highest rate of competition since the Education Ministry began announcing official competition rates in 1955."

There are an estimated 729,000 entrance applications for the April enrollment, or "six and a half applicants for every seat in the class," the article continues. It concludes with the observation that "nearly 300,000 will fail to enter this year."

It is interesting to note that Japan stood fourth in the world as to the number of college degrees given in 1963, according to an AP article by Max Harrelson, quoted in the *Japan Times* for Feb. 24, 1967. Only the United States, Soviet Russia, and Red China are ahead of Japan in this respect.

### Will it be Christian?

All this points up the need for higher education in general, and Christian higher education in particular, for without a religious foundation, no one can be truly educated. It is only a Christ-centered education which offers a completely true basis for a correct view of God.

Can we find such Christian higher education in Japan today? Many of the so-called mission schools established years ago have become completely independent of the missions which started them, and have gradually become more and more secularized. With a student body almost completely non-Christian,

and faculties in which not more than 50% at most are church members, what can one expect?

Before we become too critical of such schools, however, we must realize the almost insurmountable problem of providing a fully-Christian faculty in a country where Christian numerical strength is so small. International Christian University was founded on the high ideal of training Christian teachers for Christian schools in Japan. However, the reputation of their graduates has been so outstanding that almost all of them have been swallowed up in the business world, where salaries are high, and only a small number have entered the needy professional world of teaching, particularly in Christian institutions of higher learning.

### A Birthday Objective

One of the Birthday Objectives for 1967, Shikoku Christian College, organized in 1950 under the auspices of the Presbyterian US Japan Mission, is the fastest-growing college in Japan today. Because of that very fact, it is desperately in need of the new buildings the Birthday gift will supply.

The faculty at Shikoku Christian College is 100 per cent Christian, and we want to keep it that way. Students number 650 at present. Here, an outstanding program of Christian education is being carried on, but the college faces tremendous problems. How can it continue to maintain an all-Christian faculty, as the older members retire? How can it maintain high academic standards, if financial stringency forces the administration to greatly enlarge classes?

Kinjo Gakuin, organized by the

Presbyterian US mission almost 80 years ago, is the largest Presbyterian-connected girls' school in the world, with more than 5,000 students. The tiny mustard seed planted in the kitchen of a missionary home so long ago has now grown into a great tree.

The Junior and Senior Colleges, with an enrollment of approximately 3,400, were started after World War II, and are located on three rolling hills overlooking the metropolis of Nagoya. The great need at Kinjo is for a chapel — which will be built on the highest point of the hill, with its cross against the sky.

Our earnest prayer for Kinjo is that each one of those young women may also have that cross and its meaning in her heart, before she descends that hillside for the last time.

Donations from alumnae, and a generous Presbyterian Development Fund gift from the First Presbyterian Church, Houston, Tex., have given the chapel a big boost. Now, the challenge is to Presbyterian US Women of the Church, to help make the chapel a reality.

Japan, the acknowledged leader of Asia, desperately needs Christ. Through our Christian colleges here, we have an unparalleled opportunity to challenge her intelligent, ambitious, well-educated young people with Christ's message and with His demands upon them. Only as the young people of Japan open their hearts to His Holy Spirit and accept Him as their Lord and Saviour can the leaven of faith begin to work in this great land.

The Birthday Offering for 1967 can help. It will go to the two Presbyterian colleges just described, to help enlarge their witness. ☩





## EDITORIALS

### A One Way Street Only?

One type of communication coming across our desk regularly questions the propriety of recommending books, programs, literature, which have not received official Church approval. A recent letter, for instance, put it this way:

"If you are so concerned for our Presbyterian Church, will you tell me why you must have advertisements from the Standard Publishing Co., from David C. Cook and from Gospel Light Press in the columns of the *Journal*? Another thing that bothers me is the little ad I have seen advertising the Orthodox Presbyterian Church. I realize that you might come back and answer me that your publication is an 'independent.' But if you have the Presbyterian Church US at heart why are you trying to sell Sunday School publications and denominations which are not really Presbyterian?"

It would be wonderful if all the Church's literature, program ma-

terials and audio-visuals were prepared by the denomination, or at least faithful to the Reformed faith. However, it doesn't take much reflection to realize that a large part of the material recommended to the Church and used by the Church is *not* denominational, nor even Presbyterian in any remote sense.

Consequently we feel at perfect liberty to mention "independent" material which we have reason to believe is more Presbyterian than the "ecumenical" material recommended officially.

For instance, if our Presbyterian book stores feel at liberty to send out (and our program literature highly recommend) books from Harper's, Abingdon and Westminster, we see no harm in making mention of books from Gospel Light Press, Standard Publishing Co., and Eerdmans.

If our General Assembly, by official action, assigns for study during the World Missions Season

books prepared by non-Presbyterians and published under non-Presbyterian auspices (such as the National Council of Churches), we see no harm in recommending a wonderful World Missions study book, *God, Men and Missions*, written by David Brainerd Woodward, a Presbyterian missionary to Taiwan—even though this book is published by Gospel Light Press.

If it is proper (as is done) to encourage the free exchange of ministers and congregations between our Church and the UPUSA Church (and now the Episcopal Church, in COCU), we see no harm in carrying a paid advertisement in which another Presbyterian Church is allowed to mention its existence and solicit the interest of Presbyterians who may not have any other church home.

What's with this "ecumenism" bit anyhow? Is a duke's mixture of anything and everything under the sun to be received because it has an "official" label, while something evangelical and Reformed is condemned because it comes from a non-denominational publishing house?

We had best beware lest we find ourselves right back where The Big Church was in the days of Luther. Then it was not a question of whether the Reformers were right or evangelical according to Scripture. It was merely a question of whether they hewed to the official line as prescribed in the assemblies of the Church.

Are we about to forget that we once admired Luther for standing according to Scripture and not according to corrupted councils or synods: "Here I stand; God help me I can do no other"? ☐

### Apropos Ethics

One of the things I am concerned with in North America is the increased laxity among Christians on sexual matters. I wonder if perhaps we've confused issues here with so many do's and don'ts of a secondary nature that the very essence of Christian morality is being ignored.

Let us never forget that if the Church sanctions marriage, divorce, remarriage, divorce, remarriage, apart from unfaithfulness, it is giving its consent to sexual impurity. We know that in times past, many of the popes in the Roman Church lived in unspeakable immorality and debauchery, but it was recognized as sin. Today a "new morality" is being proposed and eagerly grasped by some theologians and ministers. This view actually holds that immorality is all right!

I have a book published by a major religious organization in the U.S. which suggests in guarded language that if a boy loves a girl and is re-

sponsible, he can sleep with her. I have an article written by an American Methodist minister who was the secretary of a student Christian movement in a certain country. He says that since the only reason the Bible forbids fornication is the danger of pregnancy, with birth control it's all right now to go ahead.

Some time ago the girls in a certain youth movement approached Inter-Varsity and said, "We'd like to join your group. At our last camp, our director encouraged us to sleep with the boys." Yet the director was a minister of the Church.

I can multiply that kind of illustration many times over, because we are living in a shocking day. In I Thess. 4:8 Paul says, with respect to the problem of sexual morality, "Therefore whosoever disregards this, disregards not man but God, who gives His Holy Spirit to you." — C. STACEY WOODS, in *HIS* magazine. ☐

### Clydie Ponders Poverty

Dear Sis:

For some months now, instead of the Word, I've been getting the word from the pulpit and from church magazines.

And the word is that it's really pretty awful to be affluent.

Not that people are awful and sinful and bad — and incidentally affluent. No. Whatever they mean, and I guess they mean what they say, a lot of preachers seem to be saying that affluence in and of and by itself, ipso facto, is real bad.

Some of what they say about the evils of affluence may be true. But





## A LAYMAN AND HIS CHURCH

### Sources of Reference

Dr. L. Nelson Bell

### The Original Motive Remains

what I want to know is this: If affluence is really as bad as they say, why in the world do the preachers work so hard to up-grade (down-grade?) the Poor to that bad sinful awful condition? Do they mean that affluence you earn yourself is sinful, but affluence handed to you is good?

Perplexedly yours,  
Clydie

Talking to a staff official of one of the boards of the Presbyterian Church US, a missionary of the Church was discussing the difficulty which is currently being experienced in the matter of recruiting ministers for overseas missionary service.

Said the missionary to the official: "You should consider the approach of challenging people to give their lives to missionary service on the grounds that the heathen are lost and are going to hell without Jesus Christ."

Said the official to the missionary: "I do not think this is the best approach to make on seminary campuses today. There is little sympathy for this sort of appeal."

Said the missionary to the official: "It would be a good approach on the campus of \_\_\_\_\_ Seminary."

Said the official to the missionary: "I doubt that the board would appoint anyone as a missionary from that seminary."

And there you have in a nutshell the predicament of the Church today. Because some no longer believe that men without Christ are lost, we must adjust our appeal to some other consideration.

But if we get people to respond to other considerations, rather than to the appeal that without Christ they are lost, what have we gained?

If we recruit missionaries on the grounds that people overseas are hungry (rather than lost) what have we done of spiritual significance that could not better be done by the government with all its resources?

If we call on people to accept Christ for the emotional adjustment which follows a "great loyalty" (rather than for salvation) what have we accomplished of eternal significance?

That Church official may feel he can recruit more missionaries by avoiding reference to the fact that

For the navigator a star and compass are necessary for determining his location. For a motorist the map shows the route. In the home one constantly looks at a clock and refers to the thermometer. In stores weights, measures and size help customers to right decisions.

A physician is governed by his knowledge of anatomy, physiology, pathology, symptoms and reactions. A lawyer must know various laws, decisions which have been made in testing these laws, and he must be an expert in evidence and examination. The chemist carries on by his knowledge of the elements, their combinations and reactions. The physicist is governed by the laws of physics.

There is not a realm of human existence or activity which does not in a measure depend on some law of reference, some source of information or some established rule on which to base an opinion or a line of action.

Man, created to glorify God and to be responsible to Him, must have a source of reference, a way whereby he can distinguish between truth and a lie, between right and wrong, between good and evil. He must recognize the difference between God's standards and those of this world, between the things which are temporary and those which are eternal.

Contaminated by sin, man needs a changed nature. In all of life he needs a trustworthy set of values, a reliable source of reference which brings with it God-given wisdom and power. In other words man must have a source of reference which is given from above.

Living in a hostile world, the Christian has provided for him divinely revealed standards for com-  
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men are going to hell without Christ. He might be better off to recruit none at all on any other basis. ☐

parison with those which surround him. He can claim a wisdom above the wisdom of men and a power which has its source in the Eternal.

Standing on a sure Foundation, the Lord Jesus Christ, he has available *everything* needed for life — and for death. He has the Bible, an inexhaustible mine of wisdom and truth. The older he grows the more precious it becomes. The more he experiences life, the more relevant it is found to be. Ancient as it is, the Book of Proverbs alone has the answer to every problem which confronts modern youth. Truly the Bible is the Book of the ages, ageless in its revelation of God and His dealings with men and necessary in its story of the Saviour.

God has given man another source of reference, his conscience. True, conscience can be thwarted and blunted until it is no longer a safe guide. But if one is always obedient to this inner light it proves itself a God-given compass.

Above all else, continuing day by day as the sure source of righteous reference is the indwelling Holy Spirit. He convicts of sin and of righteousness. He guides the Christian in his way. He gives power to the weak and comfort to the sorrowing. He prays with and for us. He shows us the hidden truths in the Scriptures. He supplies wisdom for the ignorant and in His presence there is a joy the world cannot give, nor take away.

For the Christian there is a sure source of reference, a star to guide, a light on the path, a sureness of conviction which is an anchor for the soul and this anchor is fixed beyond the horizon, in the glory of God's eternity.

Firmly believing in the redemptive work of the Saviour, taught by His Word, led by His Spirit, communing with Him in prayer the Christian has *everything* necessary for living, and for dying. What more could we ask? ☐



SUNDAY SCHOOL LESSON

For April 23, 1967:

Peter and John at the Temple

Rev. Jack B. Scott

INTRODUCTION (Verses 1-10). We should note first of all the practice of Peter and John and, undoubtedly, of the other apostles and believers. They *continued* to worship in the temple, the Jewish house of worship. Jesus had not commanded them to withdraw even though the Jewish leaders had instigated Christ's crucifixion.

We must guard against the temptation to withdraw from the church when we find sin, even serious sin, among its members. Peter and John remained where they were as long as they could. It afforded them, among other things, this great opportunity for witnessing for Christ. It also was the means of the salvation of many (Acts 4:4).

The next thing we should note by way of introduction is that they steadfastly had refused to consider the "social gospel" even as their Lord before them had done!

In the 6th chapter of John we have a clear record of Jesus' attitude concerning the social gospel. On one occasion when He fed those who came to hear Him teach, He later rebuked them for coming for material food instead of spiritual food (John 6:26,27). To them He offered not bread to eat, but Himself to save their souls (John 6:35).

It is true that He lost many followers that day (John 6:60,66), but the true Church remained and grew because Jesus would not compromise with the world (John 6:37-39; 68-69). Peter at that moment gained in realization of the difference between the social gospel and the Gospel of salvation through faith in Christ.

On another occasion one man while listening to Jesus teach, asked Him to order his brother to divide the inheritance with him. Jesus rebuked the man and refused to become involved in any redistribution of wealth, insisting that, "a man's life consisteth not in the abundance of the things which he possesses" (Luke 12:13-15).

Background Scripture: Acts 3

Key Verses: Acts 3:1-16

Devotional Reading: Hebrews 11:32-40

Memory Selection: Matthew 21:22

The Gospel record is full of Jesus' acts of mercy toward many needy ones, but never did this become a substitute for teaching them the Gospel. The social gospel is the temptation to meet the material needs of people *instead of* their spiritual needs.

Peter and John could have been tempted to put a coin in the beggar's hand and proceed into the temple to worship, but they were not. They sought to meet his spiritual need. They brought him face to face with the Lord Jesus Christ who alone could truly help him, physically as well as spiritually.

Missionaries have long sought to meet the physical needs of people and properly so, when above all they sought to bring them face to face with Jesus. In Korea, I had a short experience in mission work. The hospitals of the mission continually met the great physical needs of the people, but the doctors were first and foremost witnesses for Christ. So were the nurses and the Bible women who visited the patients, bed to bed, telling of the Gospel.

The tragedy of today is the rapidly changing picture both at home and overseas. The social gospel of meeting not only physical needs but political and social needs as well has become a *substitute* in many churches and missions for the proclamation of the Gospel of Christ to the lost.

I. PETER'S TESTIMONY (3:11-16).

We have said that Peter and John used this occasion to glorify God.

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People became aware of God's work here though they did not at first believe it was God's work but the work of Peter and John (v. 12).

Peter took the occasion to testify of what God had done. How often do we know that God has done a great thing in us or another and yet fail to take the occasion to glorify God before others! I have known people to be sick unto death and, in their desperation, with loud cries turn to God. The sick get well, and everyone forgets the God who heard in the hour of distress.

Peter did not forget His Lord. He spoke boldly for Jesus here, unashamed of the Gospel (Rom. 1:16, 17). Because the people deserved stern rebuke for their evil against Jesus, Peter rebuked them.

He accused them of delivering up Jesus (v. 13) of denying Jesus (v. 13), of asking for a murderer to be released in His place (v. 14) and even of killing Jesus (v. 15).

One can just feel the sword of the Spirit penetrate into their hearts as Peter turned that sword around and around until it hurt terribly. It had to be done. Until men face their sins, they cannot be prepared for salvation.

Peter knew this and closed the testimony by affirming the resurrection and making them realize that it is the risen Christ who healed the man. He is alive and active in the world, the man they thought they had killed!

II. PETER'S SERMON (3:17-26). The text of Peter's sermon is Deut. 18:15,18,19. He quotes his text in verses 22-23. The authority for his message is found in Moses' prophecy of One who will come after him.

Looking at the text itself, we note that it contains a declaration that God will raise up the Prophet from among the Israelites as He did Moses. The people are to listen and obey all that He says. To do otherwise is to cut oneself off from

God's people.

Now note how Peter used this Scripture to confront the Jews of his day.

A. *Peter shows that all prophecy concerning the Christ, including this one, is fulfilled in Jesus* (verses 17-18). Remember that Jesus Himself declared, "Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of Me" (John 5:39).

In the closing days of His ministry Jesus opened up the Scriptures to the disciples, teaching them about Himself from them (Luke 24:27, 44-47). From now on the disciples would all begin in the Scriptures and preach Jesus unto the world (Acts 8:35).

B. *Peter shows their need of repentance in order to benefit from Christ's coming* (verses 19-21). "Therefore" draws attention to what has just been said. Peter points to the fact that Jesus is the Christ, the Saviour. "Therefore" the people must repent. There is no other reasonable response. "Repenting" means turning, changing the mind and direction of life. Sins are to be blotted out.

The usage of the word "blotted out" here is rare but precious in the New Testament. In Colossians 2:

13ff, Paul writes that when we were dead through our trespasses, He "blotted out" the charge against us, the charge that we were sinners who had broken His law. He nailed this charge to the cross. In Revelation 3:5, we are assured that those who are faithful will not have their names "blotted out" from the book of life.

Finally, in Revelation 7:17 and 21:4 we have the beautiful picture of God "blotting out" every tear from the eyes of believers at the resurrection. In all these verses the same word is used. It should be a dear word to every Christian.

C. *Peter shows that all the Prophets agree in this* (v. 24). After quoting the text of his sermon (vv. 22-23), he calls on all the prophets to bear witness of this same truth. He again shows to us the great dependence on the authority of Scripture seen in every sermon and witness of the early Church.

D. *Peter appeals to them to believe now while they have the opportunity* (vv. 25-26). Peter's sermon concludes with a challenge to the hearers to recall their heritage of faith. "Ye are the sons of the prophets" he reminds them, "and of the covenant which God made with your fathers." We are reminded of what Paul wrote about the Jews to

the Christians in Rome (Romans 9:1-5).

The very fact that he said to these, "repent," indicates clearly that our Christian heritage and background alone cannot save us. We may have had devout parents but unless we repent we are lost. We may come from a glorious church background, but *we* must repent ourselves. This no one can do for *us*!

Again Peter quotes Scripture, this time calling them back to the original covenant promise which God made with Abraham, "and in thy seed shall all the families of the earth be blessed." Here again we note the call to return to what God has said, to turn away from the errors of men, back to God's revealed truth. What a challenge for that age! What a challenge for any age!

CONCLUSION: This lesson shows how the Bible utterly rejects the so-called "social gospel" and commends to us the complete dependability and authority of the revelation of God in Christ in the Scriptures.

The sin of unbelief is the sin that finally condemns the world before God, and only true repentance and belief in Christ can blot away that sin. ☩



YOUTH PROGRAM

For April 23, 1967:

Where To Go to College

Rev. B. Hoyt Evans

Scripture: Psalm 119:129-136
Suggested Hymns:

"He Leadeth Me, O Blessed Thought"
"Fairest Lord Jesus"
"Saviour, Like a Shepherd Lead Us"

SUGGESTIONS TO PROGRAM LEADER: Ask some knowledgeable person, a high school teacher or your minister, to be present for this program. At the conclusion of the program invite the young people to raise their own questions about colleges in your area and what they have to offer. Your "invited author"

ity" can answer and discuss these questions.

PROGRAM LEADER'S INTRODUCTION: The decision as to where one goes to college is almost as important as the decision of whether one should go in the first place. There are many different types of institutions of higher learning, and each has its special contributions to make to the lives of its students.

If we are thinking seriously about going to college, it will be of value for us to know in some detail about what kinds of institutions there are, about what they offer, and about their requirements. All we can at-

tempt in this program is to suggest some of the general areas of interest and some of the questions that should be asked by each prospective student.

FIRST SPEAKER: Where one goes to college depends very importantly on what one plans to do in life. The student who has a definite idea of what kind of work he is preparing for has a great advantage when it comes to choosing a college.

A large number of colleges and universities offer four year courses of study which lead to a degree in the liberal arts. This provides a

student with a broad foundation of learning which serves to deepen his appreciation and understanding of life.

More and more it is becoming apparent that this kind of training is important for business and civic leaders. This kind of preparation also provides the necessary foundation for many who plan to do graduate study in some specific field.

There are many technical colleges throughout the land. These hold interest for the students who are planning to work in such fields as engineering, agriculture, architecture, etc. Completion of a four year course of study in these institutions leads to a degree and qualifies the graduate to work in his chosen field.


There are many other institutions of higher learning which do not have a four year program and which do not offer degrees. For instance, there are junior colleges. These are two year colleges which serve two important purposes. They offer the basic foundation courses which are taught during the first two years at four year colleges. A student who completes this course can transfer to a four year institution and complete the work for a degree.

Junior colleges also offer "terminal courses." There are complete specialized courses which prepare the student for certain types of work upon completion of two years of study. Other institutions offer specialized training without granting a degree, such as business colleges, technical schools, mechanical schools, and schools of nursing.

SECOND SPEAKER: Colleges

PINE LODGE COTTAGE, 1118 Montreat Road, Black Mountain, N. C. Reunions, conferences, small and large cottages, for spring flowers in June and fall colors. Brochure. Creek, porches, rockers, relax in Christian environment. Also rooms for women's conference.

A Christian College offering



- Academic excellence in the liberal arts
- Pre-professional study for the ministry, medicine, dentistry, law, engineering
- ROTC toward reserve commissions
- A self-governed student body, athletics, a broad extra-curricular program

Presbyterian College

Clinton South Carolina **Maro C. Weersing**
President

If Christians Fail

Culture cannot be made to harmonize with the faith and morals of Christians if those in the society do not accept the Christian faith and morals, or if the Christians accept the world's standards instead of those of their faith. — WALKER L. KNIGHT in *Missions*.

may be classified according to their religious and spiritual point of view, and this consideration should be of great interest to Christian young people.

There are first of all the state supported and independent secular institutions. These have no official religious connections, but nearly all of them allow, even encourage, religious groups and activities. Ordinarily the various denominations will provide leaders to organize and work with students from their denomination. Often a building will be provided and equipped by the particular denomination. Interdenominational groups also organize on most campuses, such as Intervarsity Fellowship.

We are all familiar with some of our Church related colleges. These institutions receive at least a part of their support from the Church and they are governed by trustees who, in part at least, are elected by the Church.

As an official part of their program of education, these colleges provide spiritual training in Bible courses, Church attendance, and special standards of conduct. Many require a statement of religious conviction from those who teach. The stress that is laid on spiritual life and Christian training varies from Church college to Church college.

There are also a number of independent Christian institutions of higher learning. Some of these are standard four year colleges offering standard baccalaureate degrees, and others are specialized institutions sometimes known as Bible colleges. The latter schools often design their courses primarily for the training of missionaries and other Christian workers. Independent Christian colleges are likely to lay heavy stress on spiritual life and Christian training.

THIRD SPEAKER: The cost of attending college is a most important

consideration for many students. Generally speaking, the state supported institutions have the lowest fees. Some of the independent Christian colleges also have very reasonable fees. In both cases this is made possible through generous subsidies. The Church related and independent colleges are likely to have the highest fees.

The ambitious student, however, should not be discouraged if the school of his choice lists fees higher than he can afford. In nearly all of the colleges there are available scholarships, loan funds, and work opportunities. It is often said that a way can be provided to pay the way of almost any reasonably good student who is serious about going to college.

Another important consideration in choosing a college is the matter of entrance requirements. Every high school student who plans to go to college should look into the course requirements of the college he plans to attend to be sure that he will have completed all the necessary courses by the time he graduates from high school.

Colleges have differing requirements with respect to academic ability. This is usually determined by the score made on a standard examination referred to as the "college board examination." If a student's score is too low to gain admission to the college of his first choice, it is often possible to enroll in an institution where the standards of admission are not so high, perhaps a junior college. If the student who does this applies himself and makes a good record, it is often possible to be admitted to the college of his original choice after a year or two.

PROGRAM LEADER: As we can readily see, there are many things to be considered when choosing a college. To make the decision we need all the information we can get and then we need wisdom to use that information. Let us be sure to make this decision a matter of prayer, not only that we shall receive the kind of training we need but that we may be drawn closer to Christ during our college years.

(Time for specific questions and answers.)

Closing Prayer.

An atheist is but a ridiculous rider of piety. — A. POPE.



Supplementary Circle Bible Study

May: Rich Young Ruler

Manford Geo. Gutzke, D.D., Ph.D.

Matthew 19:16-22

"What lack I yet?"

This question we immediately recognize as the query of the rich young ruler who came to Jesus Christ for guidance, that he might have eternal life. His story is of great importance because of all that is implied in what was said in the exchange between the Saviour and this man.

First of all we want to be sure we know what the young man was asking about. He spoke of it as "eternal life." He said, "What good thing must I *do*, in order to have this?"

From the rest of the Gospel account and from our knowledge of Jewish beliefs of that day it is reasonably certain that the young man was not asking, "What must I do to live forever?" He rather was asking, "What must I do to have in me the ultimate life, the perfect life, the life of complete fulfillment?" (Notice that in His reply the Lord Jesus said, v. 21, "If thou wilt be perfect . . .")

"Eternal life" in the Scriptures implies the "life of God" as over against the "life of man." It is a phrase which contrasts "divine life" with "mortal life," "sinless life" with "sinful life."

Seen in Christ

I feel sure this young man was asking after something which he could see in Jesus of Nazareth. The people who observed Him knew that they saw something out of the ordinary, even though they did not fully understand what they saw. In Jesus of Nazareth was the life of God in human form. He was the Son of God.

The rich young ruler would not have known much about eternal things and he would not have known much about spiritual things, but he could see in Jesus of Nazareth qualities of holiness, grace, benevolence, integrity, meekness and goodness, which he greatly admired. When he came, it was to ask, "What must I do to be like that?"

Right away we will agree that the life to be seen in Jesus of Nazareth was not a "mood" that one could imitate, nor was it a "frame of mind" that one could adopt for himself. It was rather a "life within itself" which came from God and which was distinguished from the "life of man" by the very word "eternal." He did not have just more of certain human qualities than other men, He was fundamentally unlike other men by the quality of His life, which was of God.

The Rich Young Ruler

Before going further let us look at the man, to see where he stood with relation to the goodness that human nature is capable of.

In the first place, we are told that he was young. He was in the flower of his life. And he was rich. He had money, which is to say that he could do what he wanted to in life. Furthermore, he was a ruler, perhaps a Pharisee. He was a person of prominence in the community. And finally, he was conscious of the moral demands of the law and he lived in scrupulous observance of the rules. According to any human measure this would have made him a *good* man.

But he still felt incomplete and so he asked, "What good thing must I *do* . . .?"

His was a perfectly natural question, but it was based on an idea which was wrong, though perfectly natural. It was based on the notion that eternal life can be earned.

This is the human approach to spiritual things, and though it sounds natural and reasonable it is the wrong approach. Eternal life is not something one can make, or create, or produce, or develop through a set of exercises. It is a quality of one's basic nature and this quality is given, never earned.

Let me illustrate: What kind of paint gives the rose its color? What

kind of bleach makes the lily white? What kind of spray makes the grass green?

The questions, of course, are foolish. The rose is red, not from paint but from within itself. The lily is white, not from bleach but from the inside out. The grass is green, not from any spray, but because it grows that way.

In a similar fashion, eternal life is not something produced, or developed, or applied by earning. It does not come by human work, or by human wit, or by human wisdom. The whole thought of doing something to earn eternal life is misdirected. There is nothing you can do to have it. Eternal life comes through a relationship in which it is received as a part of the relationship . . . as a gift.

What is 'Good'

Incidentally, when the Lord Jesus identified the "good" in the course of the conversation, to what did He point? If we should talk about "goodness," how would we describe it? Notice that Jesus Christ did not point to any man or thing. He pointed to the commandments of God. "Those," He said by implication, "constitute goodness."

We are reminded of the conclusion of the author of Ecclesiastes. You will remember that after studying the whole of creation and of the ways of men the Preacher finally concluded that the greatest good in the world is to "fear God and keep His commandments" — which is exactly the same thing the Lord Jesus said here.

But "goodness" was not the subject of the discussion. It was "eternal life," the "life of God" that the young man was inquiring after, though he believed it could be his by some good thing he might do. But after the Lord Jesus pointed to the commandments as God's standard of goodness the young man began to see the futility of goodness as the key to unlock the treasure he

was looking for. He apparently knew already the futility of trying to keep the rules as the way to his objectives.

"All these things I have kept from my youth up," he protested, "What lack I yet?"

Like multitudes today, this young man had tried hard, but bent his efforts in the wrong direction. Like so much that passes for "Christian" education today, he considered what he might *do* in order to make himself acceptable to God. But with a glimmer of insight he knew that something was missing. When the Lord Jesus Christ tested him with the Ten Commandments he said, "I have tried that, but it didn't work."

Give Up and Belong

Then the Lord told him what he must do. "If thou wilt be perfect," He said (and by the word "perfect" He meant, "if you really want to be mature," or "if you want the real thing"), "Go, sell what thou hast, and give to the poor (and thou shalt have treasure in heaven), and come and follow Me."

The thing the young man needed to know was not how to make something of himself, but how to give himself up. It was not how he should live but how he should die (surrender) that mattered.

The Lord Jesus gave him a prescription for liquidation — how to dispose of himself in order that he might take on a new allegiance, a new belonging.

We must avoid the suggestion that by selling what he had and giving to the poor the young man would achieve the goal he sought. This is too often implied — if we would be generous with what we have we will inherit eternal life.

But this is dangerously wrong. If the young man had been told that he would find the eternal life he sought through giving to the poor, a worse solution would have been suggested — he would have been encouraged to *buy* his salvation rather than work for it.

When the Lord Jesus Christ told him to sell his possessions He told him to divest himself of the thing that kept him from full surrender to God — to *give up* in order that he might *belong*. Christ might have said, "Throw it away!" for all it meant to his salvation to give to the poor. Instead He said, "Dispose of it in a useful, constructive way, as a steward of God's good things."

This first step would give the young man "treasure in heaven." Mind you, it would not give him eternal life! Here he was being told how to empty the pail in order that it might be filled, how to get rid of the human hindrances in order that he might be successful in his search.

Take Up the Cross

In another version of the story (Mark 10:17-22), the Lord Jesus said something else to the young man: "Take up the cross, and follow Me." The "cross" mentioned in discipleship is the cost, the price, the consequences of discipleship. We take up our "cross" when we deny ourselves, when we assume the consequences of being a Christian, when we pay the price of following Christ, when it costs us something (maybe even persecution and suffering!) to belong to Him.

Let's go over the reply of the Lord Jesus again in order to have it clearly in mind. First, the young man was told to deny himself. This is what is implied in the word to get rid of everything he owned. His possessions were in a real sense himself. He was told to give them up.

Then he was told to take up his cross. He was to be ready to assume the cost of discipleship after the fashion of the Lord's own word to His Father: "Not My will, but Thine be done."

And he was told to follow Christ. This was not a challenge to "come be as I am." It was not a call to "come and imitate Me!" He could never be as Christ was, he could never have imitated his Lord, for there was nothing about the Son of God that he could imitate — he could not imitate the miracles, the holiness, the oneness with the Father, the power over death and hell, the authority of His teaching.

He could only "follow" in the sense that he would yield and be obedient. He would follow by obeying the Holy Spirit who would be given. He would follow by being raised into newness of life. He would follow by turning his back on the world in order to live for God, in obedience to the will of God until he was taken to be with Christ in the presence of God.

But the young man turned away. Offered all the riches of eternal life he turned his back in favor of the riches of this life. The Scripture says that he "went away sorrowful."

There was something in him that felt a regret and yet the tug of *self* was stronger than the impulse to take something better. As far as we know, he did not come back.

Then the Lord Jesus said a curious thing. He said, "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."

Interpreters of this passage have pointed out that there was a very small gate in the city of Jerusalem, called "The Needle's Eye." It was so small that a camel with his burden could not pass through, only one whose burden had been lifted off. And even then he had to squeeze hard to get through.

But however the story is interpreted, the intention of the Lord's saying is clear: It is awfully hard for a person with a wealth of this world's goods to take eternal life. Only a man who is willing to unload himself of this world's wealth will find the next world's wealth. Only one who is willing to deny himself can enter the kingdom of heaven.

This reference to wealth, to riches, is not merely to money. There are many ways a person can be rich — can *trust* in himself, which is what counts. He can have great ability, great talent, great prestige in the community. He can count these things so important that he is not willing to surrender them to have Christ. But one who would have Him must first deny himself, and that means give up his love for whatever form his wealth may take.

By the way, in closing I would mention that this is why thieves, publicans and harlots came to Christ before the leaders of His day: they did not have so much to give up. And that is why in every age the poor come to Christ more easily than the rich: it is easier for them to surrender. If the kingdom of heaven, at the last, is more greatly populated with the unfortunate than with the fortunate, it will be because they found it easier to give up in order to get in. ☐

* * * *

Dr. Gutzke is retired professor of Biblical Exposition at Columbia Seminary, Decatur, Ga., and broadcaster of "The Bible for You." This study is available on tape recording, No. 66-2 (April-September lessons), \$4.00 postpaid. Set of two tapes for the year, \$8.00. Write, The Bible for You, Box 15007, Atlanta, Ga. 30333. ☐

THE FOUR TRANSLATION NEW TESTAMENT, Moody Press, Chicago, Ill. 739 pp. \$9.95. Reviewed by Dr. Cecil H. Lang, Associate Pastor, First Presbyterian Church, Columbia, S. C.

The first of these four translations is, of course, The King James, basic to all English versions or translations for more than three centuries.

The New American Standard Version, published by The Lockman Foundation and adopted for use by The American Bible Society, gives an excellent combination of the significance, beauty and rhythm of the American Revised Version of 1901, the Revised Standard Version of 1951, and the King James Version of 1611. It may well become, in my opinion, an acceptable "Bible" which can be easily read and readily understood. It so well preserves the rhythm and wording of the King James Version that it may well become basic for memorization.

Both the Williams and the Beck Translations, true to Scripture, and evidencing a belief in the entire Bible as the Word of God, do an excellent job of presenting the New

Testament in the language of today. In this review we can do no better than to cite a few examples from their translations.

Read from Beck, Luke 2:9-15 and there will be for you a new radiance and glory in the relation of the Christmas Story.

The way in which the translator uses the second person in Luke 4:18 gives this as a quote from the Holy Spirit thus personalizing these genealogies and making them individually significant parties.

Dr. Williams' translation is particularly notable and helpful in his bringing out the reading tense distinctions in the Greek verbs.

His injunctions become more personal and impressive as he brings out continually such thoughts as, "This is what you are in the habit of doing. Just keep on doing it" (e.g. John 14:1 "Keep on believing"). Or a completely new thought comes when one reads Mark 10:9,

"Man must stop separating them," or Luke 18:16, "Stop preventing them from it."

'Tis hard to find something new in the story of the prodigal son but read Dr. Williams' translation of Luke 15:23, "Take the fattening calf." This seems to say not the "fatted" or the "fattened" calf—not the one finished, ready, waiting for a feast to be killed, eaten—but in the process of fattening. Whether he is all fattened, ready, waiting or not, this is the time for the banquet, the son is here.

Need a sermon on civil rights? Read Williams on I Cor. 13:5a. Need an argument to support the Protestant view of the "keys of the Kingdom"? Read Williams on Matt. 16:10.

This is not a commentary but will prove helpful as a spiritual dictionary, giving fresh meaning to many words — and words are ever basic and significant. ☐

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THE AMPLIFIED BIBLE. Zondervan Publ. House, Grand Rapids, Mich. 1,486 pp. \$9.95. Reviewed by G. Aiken Taylor.

In this volume the publishers combine their previously issued *The Amplified New Testament* (1958), *The Amplified Old Testament, Part I* (1964), and *The Amplified Old Testament, Part II* (1962).

Here is a fresh translation of the Scriptures, augmented beyond the actual translation with additional paraphrases to clarify the meaning of obscure or difficult passages.

Attractively printed, the text has few cross references, but carries occasional footnotes which are brief "sermonettes" on the meaning or the implication of key passages. In the New Testament the footnotes incorporate an identification of other translations referred to, such as Vincent, Tyndale, Thayer, Moulton and Wuest.

A certain amount of interpretation appears in much of the translation. Thus the difficult passage in Exodus 22:28 is translated, "You shall not revile God [the judges His agents], or esteem lightly or curse a ruler of your people."

Best opportunity to evaluate the volume is in the translation of some very familiar passage, such as Psalm 23:2-3: "He makes me lie down in (fresh, tender) green pastures; He leadeth me beside the still and restful waters [Rev. 7:17.] He refreshes and restores my life — my self; He leads me in the paths of righteousness [uprightness and right standing with Him — not for my earning it, but] for His name's sake."

And, the Beatitudes (Matt. 5:3), "Blessed — happy, to be envied, and spiritually prosperous [that is, with life-joy and satisfaction in God's favor and salvation, regardless of their outward conditions] — are the poor in spirit (the humble, rating themselves insignificant), for theirs is the kingdom of heaven."

An example of the "sermonettes" embodied in the footnotes is this comment on Isaiah 66:8: "Never in the history of the world had such a thing happened before, but God keeps His word. As definitely foretold here and in Ezekiel 37:21, 22 and 38:10, 11, Israel became a recognized nation actually 'born in a day.' After being away from their homeland for almost 2,000 years, the Jews were given a national homeland in Palestine by the Balfour Declaration in November, 1917. . ."

This translation of the Bible is

not designed to be read aloud in public worship, but rather as an aid in private study. It enriches one's understanding of the Scriptures.

An excellent gift suggestion. ☐

PEW ASKS: PULPIT ANSWERS, by W. R. Clarke. The Christopher Publ. House, Boston, Mass. 161 pp. \$3.95. Reviewed by the Rev. John E. Hill, pastor, Shelby Presbyterian Church, Shelby, Miss.

"Once a month instead of preaching a sermon, I answered questions sent me by members of my congregation," wrote Dr. W. R. Clarke in his preface to this book. This book contains the questions which were asked and the answers which were given in the Second Presbyterian Church, Louisville, Kentucky.

A native of Belfast, Ireland, Dr. Clarke served in the British Army in World War II and spent three years and three months in a German prisoner of war camp. His pastorates have been in England, Scotland and Ireland before coming to the United States.

This book will please many people and will displease many others. Dr. Clarke has no patience with the liberal theology of the day. He writes, "As a force in the world it has about as much power as damp gunpowder. Its main success is in the role of critic, and therefore it has nothing whatever to contribute to the cause of true Christianity."

As a faithful pastor many of the answers given are simple and direct, full of faith and a sincere love of God and His people, and for the most part practical in every way. In regard to non-Christian religions and whether their followers are saved, Dr. Clarke seems to water down John 14:6, "I am the way, the truth and the life." On the principle of men being judged according to the light that is given them he says, "it could well be that some devout Buddhist could enter the Kingdom . . . before many so called Christians."

Although one could not expect to agree with all of the answers given, every reader should be helped by this book, and especially by the personal references of the author to his struggle to come to faith in a prisoner of war camp. ☐

When we come to an armistice with the devil he takes the pressure off and leaves us alone. — VANCE HAVNER.

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NAMING THE 'NEW BREED'

Recently I heard a Presbyterian minister from a Presbyterian pulpit say that man has made over the world in his own image and the Christian Church, if it is to survive, will have to make itself over to conform to the new order of things.

It is no doubt true that in the last two decades man has made great strides in crime and destruction. We

have made the criminal an honorable man and his victim an object of scorn. In the new order of man, civilized people are not even safe in their own homes.

People who oppose the new order too openly are denied the right to live. Ministers who have "lined up" with this new order have discovered errors in the Bible that have escaped God's attention to these

thousands of years. They now dare to show God how He can escape the disgrace of His mistakes.

Nothing is more disgraceful to true Christianity than the spectacle of Christian leaders, who grew up under the protection of a society made civilized by Christianity, now openly on the side of those who would destroy the laws and the disciplines of such a society.

—S. L. McCartney
Zachary, La.

THIS AND THAT

I don't know how to express my appreciation for this little Christian magazine. I devour it sentence by sentence at one sitting. I cannot put the magazine down until I have finished. Then I naturally go back to it many times. The one paragraph or small item on the cover of each issue is worth the cost of the magazine over and over. I can scarcely part with a single copy but I did give this first issue in March to a friend and asked her to pass it on, so, would you mind starting my subscription with your first March issue? Greedy me!

—Mrs. W. D. Wahl
Columbia, S. C.

the PRESBYTERIAN JOURNAL

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THIS WEEK—

Vol. XXV, No. 51, April 19, 1967

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Merger matters will come to the Bristol Assembly in several forms, at several times By the Editor

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THE PRESBYTERIAN JOURNAL, a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered to the saints, published every Wednesday by the Southern Presbyterian Journal Co., Inc., in Weaverville, N. C.

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CHANGE OF ADDRESS notices should be addressed to the business office, Weaverville, N. C. 28787, allowing three weeks for change in the continental U. S. Change notices should include both old and new addresses.

Praise the Lord! We are traveling through Florida and have just returned from a service at the Bethany Presbyterian Church in Fort Lauderdale.

We never thought we would hear such Bible teaching and strong emphasis and explanation of the victorious life in a Presbyterian church, but we did. It was good to see free copies of the *Presbyterian Journal* out for visitors.

If the minister, the Rev. Emanuel Emanuel, is an example of *Journal* supporters, you have nothing to worry about. Thank the Lord for your wonderful magazine.

—Telford Adams
Toronto, Canada

And there are multitudes like him. They just don't make the headlines. —Ed.

I've been noticing with considerable interest the more evangelical tone of the recent articles in the *Journal*. They've been very good and, if possible, the *Journal* is getting better and better. I trust that the magazine is enjoying an ever widening circle of influence.

I wonder if anyone has ever challenged the presbyteries of the Church to hold their meetings on Saturdays rather than on weekdays? That way more of us proletarians could attend and help keep the preachers on the right track.

—Samuel S. Smith
Hazelwood, N. C.

I would say amen to Mrs. Bryan's comments in your February 15 issue on "One Man With God."

Recently I included this article as part of my seventh grade Sunday School lesson on the Witnessing Power of Christ. We closed that particular Lord's Day with the film "Viet-Nam Profile," which shows the power of Christ working in that country.

I continue to enjoy my *Journal* and thank God for its publication.

—Mrs. Gwen Dunn
Miami, Fla.

MINISTERS

Robert E. Malsbary from Andalusia, Ala., to the John Calvin church, Metairie, La.

Robert Lee McLeod Jr., from Memphis, Tenn., to the Crossett, Ark., church.

William H. Duke from Bay Minette, Ala., to the Second Church, Birmingham, Ala.

Marshall J. Pilkenton from Danville, Va., to the Northminster church, Madison Heights, Va.

Henry L. Reaves Jr., from Clifton, S. C., to Venice, Fla., to develop a new church.

Hogan L. Yancey from graduate study, Edinburg, Scotland, to the First Church, Georgetown, Ky.

C. Davis Young from Hernando, Miss., to the Pendleton church, Memphis, Tenn.

Oliver N. Hamby from Birmingham, Ala., to the First Church, Sylvania, Ga.

Mac N. Turnage from Victoria, Tex., to the Tokyo (Japan) Union church in June.

Robert H. Ramey from Norfolk, Va., to the Selwyn Avenue church, Charlotte, N. C.

G. Everett Gossett from Elberton, Ga., to the Red Bank church, Chattanooga, Tenn.

Morris Warren from Macon, Ga., to the Waverly Road church, Kingsport, Tenn.

Wayne Gehman, Chattanooga, Tenn., has been called to the Fifth Street church, Tyler, Tex.

CORRECTIONS

The new pastor at the Faith Church, Pasadena, Tex., is Byron T. Price, incorrectly listed as William T. Price earlier.

Cecil A. Thompson, Decatur, Ga., will become pastor of the J. J. White Memorial church, McComb, Miss.

• In this issue of the *Journal* we begin coverage of matters coming before the 107th General Assembly of the Presbyterian Church US (June 8-14, at Bristol, Tenn.). Because an overriding issue in this Assembly will be that of Church union, coming up in a bewildering variety of ways and from numerous sources, we have altered our usual method of reporting Assembly business to devote an entire issue to the single topic of Church union.

• On pp. 4-5 appear the first of our reports on the landmark 25th Anniversary Convention of the National Association of Evangelicals, in Los Angeles. Next week we expect to publish the text of a significant manifesto on the mission of the Church, adopted by the convention. This conservative ecumenical association of Christians is the evangelical answer to the National Council of Churches. We were able to participate in this convention mainly through the generosity of friends in the Tusculum, Ala., church and the Northside church, Burlington, N. C. To them our special thanks!

• No small problem in working out both union and comity agreements with the UPUSA Church will

ACROSS THE EDITOR'S DESK



be created as soon as that denomination takes action in its next Assembly officially departing from the Reformed family of Churches. This will happen when the Assembly ratifies the votes of the presbyteries which relegate two of the three Westminster documents (the Confession and Shorter Catechism) to a theological "museum," which eliminate one of the Westminster documents altogether (the Larger Catechism), and which drop binding subscription vows for officers and ministers. Henceforth the UPUSA Church will be open to the possibility of a new confession any time it is "needed." Says Dr. Dowe, chairman of the committee that drew up the Confession of 1967: "We must be ready to move beyond (the new confession) when the time comes. Our faith and hope are not focused on a confession or a church constitution but upon 'Him who by the power at work within us . . .'" It

will not be easy to maintain constitutional connections with a Church which indicates it does not intend to be bound by constitutional agreements.

• For a more cheerful thought, if you have not seen the latest letter from the Presbyterian Lay Committee (the "concerned Presbyterians" of the UPUSA Church), you may want to write for a copy. This distinguished panel of laymen who placed those newspaper advertisements pointing out the flaws in the Confession of 1967 have now shifted their attention to the Church's overweening political pronouncements, and especially the move in the UPUSA Church to defend Adam Clayton Powell. The Lay Committee's address: 200 Fifth Ave., Suite 1404, New York 10010. (By the way, did you see the *Saturday Evening Post* editorial which criticized the Presbytery of New York for supporting Powell?) ☐



Manifesto: Mission No Matter of Doubt

LOS ANGELES—Evangelical Christians have no doubt as to their mission in the world today, if one may take as representative a "25th Anniversary Manifesto" adopted by the annual convention of the National Association of Evangelicals here.

The "message" of the convention describes Christians as in a three-fold mission: of "evangelism to salvation," of "evangelism unto holiness," and of "evangelism supported by service."

Says the manifesto: "While giving primacy to the saving power of the Gospel in the life of the individual, evangelicals in their best tradition have a deep concern for social action and the amelioration of the ills of the community."

First and foremost consideration in the mission of the Church, declares the manifesto, is evangelism to salvation, "for God desires that none should perish but that all should come to a knowledge of Him whom to know is life eternal. With-

out Him men do perish and unless saved they are lost."

But salvation without moral renewal is meaningless, suggests the message of NAE. "We have not been called to lawlessness, nor unchastity, nor any other form of man-devised morality," it says. "Our freedom under the Gospel is never license, but always a freedom from our former inability to obey God and a freedom to yield our members wholly to Christ in purity, sanctity and honor."

The manifesto is explicit that this three-fold mission of the Church is to "all men of whatever station or rank, of whatever race or condition — for God is no respecter of persons."

Motivation for the manifesto is described in an opening paragraph as the "opportunity which the Church of Jesus Christ has in every age to proclaim the Hope of the world in terms that are relevant to the special needs of the age."

The document notes that "in the present age the everlasting Gospel is challenged not only from without, but tragically from within the household of faith." In the face of the challenge, the evangelical Christian sees the "commission of Jesus Christ" as one to "confront both an increasingly secular man in an increasingly secular world, and a frequently secular church," with the "unchanging Word of God and the unchanging work of Jesus Christ."

Man needs salvation, states the manifesto, because "none of his achievements has made him more like his Maker in righteousness and holiness. None has brought him under his Lord's obedience . . . and none has given him a son's relation to a loving Father." □

Evangelicals Covenant To Strengthen Unity

LOS ANGELES—Twenty-five years of "cooperation without compromise" were celebrated here in the adoption of a "25th Anniversary Covenant" by the annual convention of the National Association of Evangelicals.

The Covenant reiterated the desire of delegates from nearly 40 denominations to strengthen the ties that have united conservative Christians in fellowship and in many forms of service.

"In our multi-diversity founded on a common acceptance of the infallibility and plenary authority of Scripture," declares the covenant, "we shelter without offense varieties of Biblical understanding."

Some of the "varieties" mentioned by name are "the Calvinist, Arminian, Wesleyan, Anabaptist and Charismatic traditions." These are the theological traditions belonging to the denominations affiliated with the National Association of Evangelicals.

Expressing gratitude "for twenty five years of fellowship . . . as an association of evangelicals," the Covenant looked to the future with confidence.

"Totally committed Christians in a totally committed Church, by the grace of God and the leading of the Holy Spirit, can meet the needs of this generation," it said.



THE CHURCH OVERSEAS

LITTLE ROCK, Ark. — Unevangelized tribes in the dense Brazilian jungles will soon be hearing the Gospel, brought to them by the Rev. J. Gerald Price in his new Cessna 180.

Acquisition of the plane is the result of the largest concerted effort of a group savings venture in the history of the Gold Bond Stamp Company. About 15 million stamps were contributed by thousands of people in 27 states — 6,500 books of stamps for the plane, 3,138 books for the accessories. The effort was sponsored by the missionary committee of the North American Baptist Association.

The 30 year old missionary holds a pilot's license as well as a mechanic's certificate. With his wife and another missionary couple, he will live in Campinas, Brazil, near

Sao Paulo. From that point they expect to make flights into the interior of Brazil to bring the Gospel to an estimated 150 Indian tribes who have never been exposed to any kind of religious training.

In some areas, short runways have been carved out of the heavy forests; in others, landing strips will have to be built.

The plane has been modified to carry six passengers. It is equipped with jumbo fuel tanks, oversized tires, three radios and it has been made corrosion-proof in case pontoons should be installed at a later date.

"Group Project" of the Gold Bond Company was established to help non-profit organizations obtain needed equipment and supplies through the collection of stamps and points given for various special activities. □

The Silver Anniversary conclave brought over 1,000 delegates to the West Coast for business and inspiration. Coinciding with the convention were sessions of its affiliates, the Evangelical Foreign Missions Association, the World Relief Commission, the National Association of Christian Schools, the National Sunday School Association, and others.

Re-elected to office were Dr. Rufus Jones, general director of the Conservative Baptist Home Mission Society, as president, Dr. Arnold T. Olson, president of the Evangelical Free Church of America, as first vice-president, and Dr. Hudson T. Armerding, president of Wheaton College, as second vice-president. ☐

New Executive Director Named by Association

LOS ANGELES — New executive director of the National Association of Evangelicals is the Rev. Billy A. Melvin, formerly executive secretary of the National Association of Free Will Baptists.

Mr. Melvin replaces Dr. Arthur Climenhaga, who assumes an executive post in his own denomination, the Brethren in Christ Church.

A member of NAE's Board of Administration since 1955, Mr. Melvin has served on the executive committee for five years. ☐



Billy A. Melvin

Gospel Demands Stressed In Resolutions of NAE

LOS ANGELES—"Recognizing the special obligation to disciple the nations," said the National Association of Evangelicals in its 25th Anniversary Convention here, "we pledge ourselves to this priority task of world evangelism."

The action came in the adoption of a resolution on "World Evangelism," one of a number of resolutions on specific issues adopted by the 1,000 delegates from some 40 denominations.

In another resolution on "Integrity in National Life," the delegates said they were "appalled when we hear that the choicest of our youth are involved in cheating scandals, or that the elected representatives of the people misuse the public trust."

They called upon "our leaders at every level to re-examine their own ethical standards in the light of their obligations and their influence." In particular, the churchmen called upon "all evangelical Christians to meet the challenge of a generation which believes that even God would have men to live in moral ambiguity."

The resolution urged all preachers and teachers of "the Word of God" to "stress the ethical and moral implications of the Gospel of grace."

A resolution on "The Communist Threat" pointed out the "danger that the passionate search for peace will make Godly men more tolerant of godless materialism because it is the way of life of those among whom" Christians want to live in peace.

Warning against the temptation to lower the bars against Communism "for the sake of friendship," the convention delegates deplored "the evidences of accommodation to the ideology supportive of Communism observable in America today."

Such evidence the delegates found "in the Church . . . in the insistence one increasingly hears that revolution, even violent revolution, is inevitable in the process of social change."

Continued the resolution: "In the state we see this in the evidences of a growing disregard for the rights of

the private sector and the growing acceptance of the doctrine, 'from each according to his ability, to each according to his need,' not as a Christian principle but as a fixed economic law."

Also, "In both Church and state we see it in an obsession with total secularization as a way of life, and in the passion to eliminate distinctions and differences of any kind."

The resolution affirmed "our unalterable opposition to every form of Communism."

In a statement on "Military and Alternate Service" the convention "affirmed its love and support of all those Christian brethren who oppose war and participation in military service upon Scriptural grounds." It pledged support of "all lawful guarantees provided for conscientious objectors who, on account of their 'religious training and belief' feel they cannot serve in the armed forces and accept alternative service instead."

But the resolution "viewed with alarm" recent actions of church bodies calling for "extensive relaxation of the Selective Service laws" governing conscientious objectors. In particular it opposed efforts to support those who reject "any particular war or particular act of war" without reference to religious conviction.

Other resolutions supported the Senate resolution to "strengthen the present Constitutional provision for the free exercise of religion in our national life"; and commend the Christian Day School movement, a movement of private schools operating to provide a Christian perspective in education at the primary and secondary levels. ☐

Graham Aide Reveals 1970 World Congress

LOS ANGELES — Announcement of a second World Congress on Evangelism was made here by Dr. W. Stanley Mooneyham, special assistant to Dr. Billy Graham and a vice-president of the Billy Graham Evangelistic Association.

Dr. Mooneyham, who was in charge of arrangements for the first such congress, in Berlin, made the announcement to a sectional meet-

ing of the 25th Anniversary Convention of the National Association of Evangelicals.

Tentative are both the time and the date of the proposed second congress. It will be sometime in 1970 and hopefully in Tokyo. ☐

Crusade To Include School for Pastors

KANSAS CITY, Mo. — Something is being added to the program of Billy Graham Crusades. When the evangelist comes to Kansas City in September an evangelism school will be offered area pastors for the first time in one of Mr. Graham's American campaigns.

Originally set up for seminary students at certain key campaigns, the schools are being enlarged to include active pastors in keeping with Mr.

Graham's concern to assist in a continuous program of evangelism in local churches.

Among the faculty of the first schools here will be the Rev. D. James Kennedy, pastor of Coral Ridge Presbyterian church in Ft. Lauderdale, Fla., fastest-growing congregation in the Presbyterian Church U.S.

Registrar and coordinator will be Dr. Victor B. Nelson of the Graham headquarters in Minneapolis, Minn. Several other members of the team will also be on the faculty with Dr. Nelson and Dr. Graham.

Some 1,000 enrollments are expected at the Kansas City school Sept. 11-15. Crusade dates are Sept. 8-17. A smaller version of the evangelism training will be offered British ministers and theological students during the June London Crusade. ☐

Montreat Takes Bids For Convocation Hall

MONTREAT, N. C. — Construction is expected to start soon on Montreat's long-awaited convocation hall addition to Assembly Inn. A low bid of \$94,512 was submitted to build it. With construction expected to take about six months, the new meeting facility should be ready for use late next fall.

With architectural fees, the building is expected to cost about \$100,000. Equipment will be extra.

The addition is expected to enhance the year-round use of Assembly Inn and make possible meetings of up to 100 persons in the hotel during the winter. It is being made possible by a foundation that has given \$100,000 anonymously, with the stipulation that the inn's renovation be completed first.

An unexpected addition to the renovation project was necessitated in March when a bedroom caught fire. There was extensive damage in one wing and some smoke damage in other areas of the building. A Montreat official said it would all be repaired by May 1, with insurance covering the several thousand dollar cost. Additional fire doors are also being installed. ☐



THE CHURCH AT HOME

Church College Grants Go to School Seniors

RICHMOND, Va. — Ten winners of scholarships in denominational colleges have been named by the Presbyterian US Board of Christian Education's Division of Higher Education.

Admissions officers of some of the institutions picked the winners on the basis of merit, the board announced, but the amount of awards will be based on need.

The winners are: Sara Jane Arnold, Malden, Mo.; James Arthur Cogswell Jr., Nashville, Tenn.; Mary Carolyn Cox, Nashville, Tenn.; Allen Reif Kessler II, Jeffersonton, Ky.; Kathleen Eloise Koren, Ft. Lauderdale, Fla.; Mary Sue Makin, Sanford, Fla.; Emily Anne Paine, Salem, Va.; Jefferson Irvine Ritchie, Louisville, Ky.; Paul Evans Rowland Jr., Macon, Ga.; and Stephen Young Wilkerson, Taichung, Taiwan. ☐

BRISTOL, Tenn. — Ten King Scholars, recipients of scholarships worth from \$250 to \$1,600 annually, have been named by King College. They are: Barbara Amanda Brockett; Nashville, Tenn.; Louie Stephen Cain, Henderson, N. C.; James Talmadge Countiss, Bristol,

Tenn.; David Lynn Ford, Knoxville, Tenn.; Sharon Francis Harris, Staunton, Va.; Jack Thomas Howard, Cleveland, Tenn.; Howard Anthony McMahan, Andrews, N. C.; Leryl Lynn Mumpower, Bristol, Tenn.; Karen Elizabeth Steinle, S. Charleston, W. Va.; and Stephen Young Wilkerson, Taichung, Taiwan. ☐

Missionary Briefs

PORTUGAL — Mrs. John T. Brothers will return to the States for furlough about May 1, and Mr. Brothers will return about July 1. BRAZIL — Birth of a son, George Harvard, has been announced by the Rev. and Mrs. Charles Cobb Jr. BRAZIL — Miss Ella Koroch has arrived in the States for a six-month furlough, and the Rev. Jack E. Maxwell has arrived in the states for an emergency health furlough. ☐

Kissling To Address Grads

STAUNTON, Va. — Delivering the baccalaureate sermon at Mary Baldwin College May 4 will be the Rev. Albert J. Kissling of the Riverside Church, Jacksonville, Fla. He is currently chairman of the North American area council of the World Alliance of Reformed Churches. ☐

PC To Honor Two

CLINTON, S. C. — Presbyterian College, at its May 14 commencement exercises, will award the doctor of letters degree to Charles B. MacDonald, an alumnus of the college and deputy chief historian of the Department of the Army, and the doctor of divinity degree to the Rev. Fitzhugh M. Legerton, pastor of the Oglethorpe Presbyterian church, Atlanta, Ga. ☐

Blackburn Inaugurating

CARLINVILLE, Ill. — Blackburn College, a United Presbyterian USA-related institution, will inaugurate Dr. Glenn Lowry McConagha as its eleventh president April 22. The former president of Muskingum College succeeds Dr. Robert P. Ludlum. ☐

• • •
Our days are not for doing, they are for being in right relationship to Christ. — CHARLIE W. SHEDD.

'Church Union' in the Assembly

The 1967 General Assembly, meeting in Bristol, Tenn., June 8-14, will confront the issue of Church union in so many reports, overtures and recommendations that it will be difficult for the commissioners to deal with one proposal, then recover and get prepared for the next one before it comes up.

There will be overtures to be answered on COCU (the Consultation on Church Union), overtures on union presbyteries and union synods left over from the last Assembly, overtures on union presbyteries and union synods coming new to this Assembly, recommendations from the Assembly's COCU delegation, recommendations from the Assembly's Permanent Committee on Inter-Church Relations, recommendations from the Committee of 24 preparing a plan of union with the Reformed Church in America, and the recommendations of the Permanent Judicial Commission bearing upon all new constitutional questions coming up from whatever source.

Church union will come up for decision when ad interim committees report, when the standing committee on judicial business reports, when the standing committee on inter-church relations reports — not to mention the standing committee on church extension (regarding the organization of new churches), the standing committee on Christian education (regarding a new curriculum project), the standing committee on world missions (regarding the merger of world missions agencies overseas and at home), in the greetings of fraternal delegates, and in the worship services preceding each day's session of the Assembly.

Any commissioner who waits until he gets to Bristol to begin learning what this Assembly will be all about is not likely to make a very significant contribution in the assignment his presbytery has given

him.

Following is a summary of the three principal issues in church union which will confront commissioners for their decision: COCU, union presbyteries and synods, Presbyterian US and Reformed Church in America plans for union.

COCU

A report from the Church's delegation to COCU (the Consultation on Church Union, or "Blake-Pike Plan") appears elsewhere in this issue of the *Journal* (p. 11).

To what has the Presbyterian Church US been committed by the action of the 1966 General Assembly which took the denomination into COCU? Nub of this question centers on the *Principles of Church Union*, a document approved by the last meeting of COCU and sent down to its ten participating denominations for study and comment.

What is the status of *Principles of Church Union*? Is this document merely the collected thoughts of the delegates to COCU, incomplete and subject to change and revision? Or do these principles represent the firm decisions of the delegations to this point in the negotiations on a plan for a united Church?

This is the question which must get a clear answer (and a clear answer to which has not yet been offered).

Logically, the 1967 General Assembly should consider that it has been handed a document in which certain important and substantive propositions are outlined. It should take up these propositions and register its approval or its disapproval of them.

If the General Assembly approves the principles already adopted by the COCU delegations and pub-

lished in *Principles of Church Union*, it will be taking affirmative action on a particular form and faith for the future Church. If it disapproves the particulars of this form and faith, presumably it will have little reason for remaining as a participating member of COCU.

Overtures on COCU

The Synod of Appalachia, the Synod of Mississippi, the Synod of South Carolina, the Presbytery of Everglades, the Presbytery of East Alabama, the Presbytery of Tuscaloosa, the Presbytery of Florida, the Presbytery of South Carolina, the Presbytery of S. Mississippi and the Session of First Church, Rock Hill, S. C., are asking the Assembly to withdraw from COCU.

The Presbytery of Knoxville and the Presbytery of Harmony ask the Assembly to study the constitutionality of the Church's participation in COCU.

The Presbytery of Augusta-Macon overtures the Assembly to submit the question of participation in COCU to the presbyteries for a vote.

In a slightly different action the Presbytery of Asheville asks that the *Principles of Church Union*, (the substantive plan already adopted by COCU), be sent down to the presbyteries for a constitutional vote.

The *Presbytery of Brazos* commends the Assembly for joining COCU and "gives thanks to Almighty God for the guidance of the Holy Spirit" in the decision. Also supporting the Church's participation in COCU are the *Presbyteries of Lexington and Potomac*.

Commission's Opinion

The Permanent Judicial Commission of the Assembly is charged with studying all constitutional questions and offering its opinion to the As-

sembly for its guidance. Says the Commission about all overtures critical of COCU (lumping them all together without distinction):

"The Commission . . . recommends that these overtures be answered in the negative for the reason that the General Assembly is authorized to correspond with other Churches, and authorizing the Church to participate in the Consultation on Church Union falls within this power. The Commission notes that union may be effected only with those 'ecclesiastical bodies whose organization is conformed to the doctrines and orders of this Church.'"

In short, the Commission sees no harm in "talking" with other Churches and affirms the Assembly's right to talk with whomsoever it will. However it warns that substantive agreements concerning union can be made only with other Churches of a like faith and order.

It will be up to this Assembly to decide whether substantive agreements have already been made by the Church's COCU delegation and whether the plan of union being submitted in the form of *Principles* constitutes a substantive agreement.

In other words, if the delegations to COCU (including our own) have agreed upon the formation of a united Church with bishops (for example), and this Assembly should approve this agreement and direct its delegation to continue working on the plan, will not the Assembly have made a substantive constitutional decision?

This is the nub of the question that the 1967 General Assembly must decide. It is the sense of the overture from the Presbytery of Asheville (evidently missed by the Judicial Commission) that if the Assembly wishes to decide affirmatively on the substance of that much of the plan already approved, it should send the matter down to the presbyteries for a constitutional vote.

Union Courts

This Assembly will have before it the question of union presbyteries and union synods. This is the proposal to permit the merger of presbyteries and synods of the Presbyterian Church US (Southern) and of the United Presbyterian Church (Northern) in areas where they overlap, so that these presbyteries

and synods will fully belong to both denominations.

Chief precedent for the proposal cited is the fact that the constitution already provides for union congregations, and there are several such union churches within the denomination, now belonging both to the US and the UPUSA Churches.

If the Assembly, as requested, approves the principle of union presbyteries and synods, presumably in time church union would take place piecemeal, in Missouri, Arkansas, Texas, West Virginia, Florida, Virginia, — wherever the presbyteries or synods of the two denominations decided they should come together.

The first of the overtures asking for union presbyteries and synods came to the 1966 Assembly and were referred, by it, to the Permanent Judicial Commission for study. These were from Central Texas Presbytery, Louisville Presbytery, St. Louis Presbytery, Potosi Presbytery, Northwest Missouri Presbytery, Muhlenberg Presbytery, and Potomac Presbytery.

New overtures, directed to the 1967 Assembly on the same subject, are coming from the Synod of Kentucky, the Synod of Missouri, the Synod of Oklahoma, the Presbytery of Missouri, and the Presbytery of Potosi.

Commission's Opinion

In the process of submitting its opinion of these proposals, the Permanent Judicial Commission of the Assembly goes into great detail respecting the implications of the proposals, their effect on constitutional principles, and the probable long-term results of such unions.

In effect the Commission says that in its opinion there would be more problems raised by the creation of union presbyteries and synods than there would be good results derivable therefrom. Here are some excerpts from the Commission's findings:

"The arguments for such (union provisions) are feasibility and expediency, and desirability, because the present division and overlapping are confusing 'to our people and the general public, often detrimental to good order, likely to divide the Reformed witness, and certainly conducive to competitive and wasteful administrative, *plenary*, and financial effort at the local level unless extreme care in communication and planning is exercised.'"

The Commission goes on: "What

is asked is, in baldest terms, that the General Assembly delegate to lower courts by constitutional amendment a power that has heretofore been its most jealously guarded power. . . . An amendment of this type . . . does not seek simply to clarify something already implicit in or to add something new to the constitution. It involves a shift of power and a fundamental change in procedures that would leave in question the effect on some presently well-defined and efficiently executed responsibilities at the Assembly level.

"Particular attention needs to be given to the matter of 'union' churches because this has been cited as a precedent; because all the churches in union presbyteries or synods would become union churches, whether it was the desire of the individual congregation or not; and because it is 'grass roots.'"

"To recapitulate briefly, Section 31-2 of the Book of Church Order, (providing for union churches) was (originally) drawn up by a joint committee of the (then) three Churches, charged with the task by their Assemblies, who even before they submitted it agreed unanimously that the 'preferable way' was for the churches to become either one or the other rather than both."

"(In 1965) the Minutes of the General Assembly (show) three federated churches indicated as being 'United and Federated Churches' (US and UPUSA), and there are two other churches called 'union' but not indicated as 'United and Federated Churches' (US and UPUSA). . . . The five 'union' churches are in two presbyteries: Bowling Green, Franklin and Hopkinsville First, in Muhlenburg (Ky.); and Forth Worth First and Grace First of Weatherford, in Central Texas. All of these (with the possible exception of Bowling Green, which may have been 'united') were federated before the enactment of Section 31-2 and became 'union' afterwards. . . . The other 'united' and 'federated' churches of the earlier period . . . took the 'preferable way' and went to one Assembly or the other, with the balance favoring the US Church slightly."

"The 'power' of the General Assembly would be fragmented in other ways than merely the matter of union. All ministers involved would become 'full and responsible' members of both, or even three presbyteries and/or classes. And the churches would also be 'members' of

two, or three, denominations, on half- or third-scale with exemptions and special privileges that would not apply to their brethren who were non-union. Whose program and literature would they choose? . . ."

"If it is the will of the Assembly to delegate its power of union to lower courts . . . it must be remembered that the Constitution has hedged this power about with a requirement that any change be with the approval and recommendation of the Assembly, the advice and consent of three-fourths of the presbyteries and the approval and enactment of a subsequent meeting of the Assembly. Any attempt to circumvent this safeguard by ruling otherwise would seriously undermine the whole concept of constitutional government in our Church."

"If there is no (comity agreement with the other denominations involved in this union proposal) an amendment covering only the 'court' relationships of union presbyteries and synods would create more problems on the Assembly level than it would solve on the presbytery and synod levels."

Other 'Union' Overtures

The Presbytery of Everglades asked the 1966 Assembly to "request its Committee on Inter-Church Relations to study and to formulate, if possible, with the proper committee of the UPUSA Church, a program of free interchange and reciprocity which will permit and encourage any church, presbytery or synod which would like to do so, to move freely and without prejudice, with its respective property assets, from the membership and the jurisdiction of the one Church to the other."

In effect, Everglades was asking that a plan be devised to allow a two-way union with the UPUSA Church, in which the liberal elements of the US Church would be allowed to unite with the UPUSA Church and the conservative and evangelical elements of the UPUSA Church would be allowed to unite with the US Church.

Such a "re-arrangement" is doubtless coming, if the Churches are not fragmented in some other way (as by the departure of thousands of individual members). When it comes it doubtless will include other Presbyterian and Reformed denominations, not merely these two.

The Permanent Judicial Commission recommends, with regard to this overture from Everglades, that the matter be referred to the ad interim committee preparing the amendments which would cover union presbyteries and synods, if the Assembly should decide to approve the overtures requesting these.

To be sure Everglades was not asking for union presbyteries in the sense requested in the overtures, but rather permission for presbyteries to pass from one denomination to the other. The Permanent Judicial Commission, in its recommendations regarding union presbyteries (above) repeatedly stated that it was preferable for church courts to go to one denomination or the other, rather than attempt to belong to both.

PCUS-RCA

Work on a plan of union with the Reformed Church in America, which for a while seemed in danger of interruption, due to the Assembly's action in joining COCU, has now been resumed.

This is in part due to strenuous efforts by the Presbyterian half of the Committee of 24 to assure the Reformed brethren that this union carries a top priority. It also is in part due to similar strenuous efforts by the Permanent Committee on Inter-Church Relations to prevent any interruption in union negotiations.

But it is mainly due to the fact that much sentiment in favor of COCU has been found in the Reformed Church in America. In the 1966 General Synod an action similar to the one taken in the Presbyterian General Assembly was only narrowly averted, in the opinion of observers, and the 1967 General Synod will take up a flat recommendation by its committee on inter-church relations that the RCA join COCU.

All insist, however, that the "wider ecumenical prospects" should not affect the work now going on under the Committee of 24 which is preparing a formal Plan of Union hopefully to be presented to the 1968 General Assembly for adoption.

One section of the proposed Plan of Union has already been completed and published. The *Proposed Form of Government* has been in the hands of ministers and elders for some time now. The Commit-

tee of 24 hopes that additional sections, on *Worship* and *Rules of Discipline*, will be published by June 1, in time for the meetings of the Assembly and the General Synod.

A third draft document, including sections on *Theology* and *Witness and Structure* has a tentative publication date of August 30.

All sections of the proposed plan are being distributed in sufficient quantities to assure careful study by sessions as well as presbyteries. The Assembly is being asked to encourage such study and also to encourage church courts to send to the Committee of 24 their suggestions for change and improvement.

No doubt the Assembly itself may have a suggestion or two for the committee, based on its view of that part of the plan which already is in circulation.

Adding greatly to the atmosphere of cordiality between the two Churches will be the joint meeting of General Assembly and General Synod in Bristol. "Popular" meetings are being scheduled jointly, business meetings separately. Hopefully the brethren of Dutch tradition will be warmed by evidences of Southern hospitality.

Contributing substantially to the debate over various aspects of church union will be the report of the Permanent Committee on Inter-Church Relations to the Assembly.

The report of this committee is made to (and through) a standing committee by the same name. Sometimes business on the floor of the Assembly is complicated by actions taken in connection with several different reporting committees, each bringing similar recommendations. Thus, the Assembly may well have already taken action on the basic issues of COCU before it takes up the report of its committee on inter-church relations bearing independent recommendations on the subject of COCU. It has happened in the past, that such repeated introductions of the same business have caused an Assembly to reverse itself on an earlier decision.

Says the Permanent Committee on Inter-Church Relations, on the specific subject of the various union moves: "Rejoicing in the continuing fine progress of the PCUS-RCA negotiations, the Permanent Committee on Inter-Church Relations notes also the creative possibilities of our participation in the Consultation on Church Union (COCU) and in continuing explorations of problems

and possibilities of future relationships with the UPUSA. We pray earnestly that our Assembly will continue to explore all the opportunities for reconciliation toward which the Holy Spirit may be calling us as a Church. We see in the RCA negotiations, in our Consultation (COCU) participation and explorations with UPUSA events supportive

and positive affirmations of our desire to seek God's will as reflected in the prayer of His Son for the unity of His Church."

If the Assembly should take negative action on one of the above mentioned matters, such as COCU, in some earlier session, it also will have to follow through with appropriate parallel action when it takes up this

report on inter-church relations. If not, the prospects are that the permanent committee will joyfully continue its accustomed agitation for union at every level under a "mandate" of the Assembly — although a diametrically opposing action may have been taken by the Assembly in reference to another committee's report. ☐

If this movement succeeds there soon will be no Presbyterian Church —

COCU -- Battle for Survival

THE EDITOR

The battle for the very survival of Presbyterianism, as far as the Southern Presbyterian Church is concerned, has been joined.

Thirty-one members of the Church, including some executives and other leaders, have signed a document which not only calls for continuing "conversations" with all the denominations in COCU (the Consultation on Church Union), but

which argues that Presbyterianism, as such, must be done away, to be replaced with "a new creation that is truly new because it is of God's making."

If the thoughts expressed in this document represent the thinking of the whole Church, the two largest Presbyterian Churches in America are not long for this world. They soon will be swallowed up, not in

a merger with each other, but in a colossus made up of ten (or more) denominations — a united Church which will be neither catholic, nor reformed, nor evangelical in any traditional sense of those terms.

We are talking about a booklet just published and distributed by J. A. Ross Mackenzie, a member of the Presbyterian Church US's delegation to COCU, and a professor at Union Seminary in Richmond, Va. Entitled, *The Imperative of Christ*, the booklet consists of 33 questions and answers on COCU. It can be ordered from Dr. Mackenzie, 3401 Brook Rd., Richmond, Va. 23227. 10 copies minimum, \$1.00.

Sponsors of this private effort to inform the Church of one viewpoint concerning Church union are clearly not afraid of any colossus such as is projected by COCU. The booklet quotes from *Principles of Church Union*: "Our present danger is not that of creating a 'super-church.' It is rather the danger of accepting something less than the Church Christ gives us."

A New Boldness

In the past, advocates of Church union have not dared go so far as to call for the death of the Reformed faith and order, as such. Their appeals have been for "healing the breaches" between separated members of the Presbyterian family. Where they have been so bold as to mention the Episcopal, the Methodist and other Churches, it has been for "conversations" only, and with ringing affirmations of

The Signers

Signers of *The Imperative of Christ* are:

W. Kirk Allen Jr., First Church, Kingsport, Tenn.; John F. Anderson, Executive Secretary, Board of Church Extension, Atlanta, Ga.; Mrs. H. C. Bleckschmidt, St. Louis, Assembly's Nominating Committee; Mr. and Mrs. John Clarke, Montgomery, Ala.;

Cecil G. Culverhouse, First Church, Fulton, Mo.; Mrs. Henry C. Collins, Montgomery, Ala., Stillman Board; David M. Currie, First Church, Durham, N. C.; Robert L. D. Davidson, Fulton, Mo., President, Westminster College; Felix B. Gear, Columbia Seminary, Decatur, Ga.; Shirley C. Guthrie, Columbia Seminary, Decatur, Ga.;

Rachel Henderlite, Austin Seminary, Austin, Tex.; F. Wellford Hobbie, First Church, Staunton, Va.; Thomas L. Jones, Board of Church Extension, Atlanta, Ga.; Charles E. S. Kraemer, Presbyterian School of Christian Education, Richmond, Va.; Mrs. A. Walton Litz, Charlotte, N. C., Ad Interim Committee on Institutional Forms; Olof Halvard

Lyon, Columbia Seminary, Decatur, Ga.; J. A. Ross MacKenzie, Union Seminary, Richmond, Va.; John D. MacLeod Jr., Lynchburg, Va., Executive Secretary and Stated Clerk, Synod of Virginia;

Herbert Meza, First Church, Texas City, Tex.; Robert Pfrangle, Old Stone church, Lewisburg, West Va.; Kenneth G. Phifer, St. Charles Ave. church, New Orleans, La.; Frank W. Price, Lexington, Va., former Moderator; Carl R. Pritchett, Bethesda, Md., church; John B. Spragens, Austin Seminary, Austin, Tex.; T. Watson Street, Executive Secretary, Board of World Missions, Nashville, Tenn.;

J. Randolph Taylor, Church of the Pilgrims, Washington, D. C.; George B. Telford Jr., Westminster church, Charlottesville, Va.; Mrs. Graves H. Thompson, Hampden-Sydney, Va., Chairman, Board of Women's Work; Harry W. Wallingford, Houston, Tex.; J. Gaston Williamson, Little Rock, Ark., General Council and Ad Interim Committee on COCU; Albert C. Winn, President, Louisville Seminary. ☐

loyalty to the Scriptural form of the Church they vowed to uphold.

This time it is different. We could not detect even a pretense of loyalty to the Presbyterian and Reformed faith in this booklet. Where these are mentioned it is only to suggest that there is nothing in the tradition of the Church to preclude acceptance of all the details that are being planned for COCU's super-Church.

For instance, the booklet argues at great length that Calvin saw no harm in bishops, and that Presbyterianism can readily become Episcopacy, for in some places in the world today, as in Hungary, Calvinist churches already have constitutional bishops.

Several Impressions

Several impressions remain after a careful study of this booklet. For one thing, it is deceptive.

In a number of places the booklet speaks out of both corners of its mouth. In answer to one question it states flatly that newcomers to the Consultation on Church Union do not have to accept all previous steps taken by the delegates. And it says, "... no irrevocable commitments have been made."

Then, in answer to another question, it admits that "undoubtedly the united Church will provide for the office and function of a bishop," but that "the exact interpretation and shape of this office and the function of the office-holder is still being discussed."

In one place the booklet says that there is "no intention of forming a 'super-Church' headed by persons with arbitrary political or ecclesiastical power."

Yet it is a matter of record that the Methodist delegation made it clear it would quit the Consultation unless the power of the bishop to appoint ministers to their offices was preserved. In response to this ultimatum the Dallas meeting of COCU voted to include the appointive power of the bishop in the plan — and this was the one vote in Dallas which was not carried unanimously.

Repeatedly the booklet implies that we Presbyterians must continue in COCU because "we have a contribution to make," and because "we are needed." But there is not one single idea in the *Principles* which would not have been there had the Presbyterian Church US stayed out of the Consultation. And throughout the entire presentation of

COCU, in this booklet and in other presentations we have seen, the emphasis has been on the way *we* will change through participation in this venture, not on the ways the venture will change through *our* participation in it. Not a single suggestion has yet been advanced of any single element which might constitute a unique contribution of the Presbyterian Church US to the super-Church.

It Is Irreverent

Most offensive to many in the Church is the easy way the advocates of extreme "ecumenism" speak of the "Lordship of Christ" and the "leading of the Holy Spirit" in support of their plans. (They do *not*, by the way, appeal to *Scripture*.)

The very title of the booklet, *The Imperative of Christ*, constitutes a case in point. The implication is that Jesus Christ is commanding us to give up the Reformed faith.

Here is an attitude which we believe displays irreverence. Should supporters of the Reformed interpretation of the Gospel according to the Scriptures, on the other hand, speak of this agitation for a corrupted Church as being of the devil and Satan-inspired, it would be deeply resented. Should the language of Jude be used of those who would reject the faith they swore to uphold ("Clouds they are, without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever"), it would be considered grossly unfair.

Yet the authors of this booklet speak casually and without embarrassment of their plans as "the gift of Christ." The colossus they are trying to erect unto heaven is said

to be "of God's making." To follow them is described as "obedience to Christ." And repeatedly they protest that they are "led by the Holy Spirit."

One would think they might hesitate to touch holy things so casually. But this generation of ecclesiastics is not so reverent. Regardless of the issue before the court, they liberally lubricate it with generous references to our Lord and to the Holy Spirit.

That helps it pass.

Isn't there still a danger that the Lord will not hold him guiltless who takes His Name in vain?

At times we have wondered if the Lord Jesus Christ did not have the 20th century in mind when He spoke with such feelings about the "blasphemy against the Holy Spirit" which would not be forgiven men. It takes a special sort of courage, we think, to dream up a bright new idea which is undoubtedly contrary to the faith once professed, and grandly pass it off as "the leading of the Holy Spirit."

As we said at the beginning, the battle seems to be joined. If the next General Assembly votes to approve the *Principles of Church Union* sent down by COCU for approval, and authorizes the Church's delegation to help with the preparation of a formal plan to unite the ten denominations now in COCU, those who value the Reformed and Presbyterian faith had better begin looking for ways to re-align and re-constitute the Church according to the Scriptures.

On the other hand, if the next General Assembly should reject this clear invitation to dissolve the Presbyterian Church US in an ecclesiastical Brunswick stew, it would seem that the Church's leaders who have thus committed themselves to COCU should feel obligated to find other ways to join the super-Church than by taking the Presbyterian Church US with them. ☐

The COCU Committee Reports

What will the 9-man delegation of the Church to COCU report to this Assembly?

Because another full meeting of COCU will take place after the 1967 Assembly's Blue Book has been printed and distributed to commissioners (the meeting will take place in Cambridge, Mass., May 1-4) the committee is making only a partial report for the Blue Book, promising

a supplementary report after the Cambridge meeting.

In the statement prepared for the Blue Book, chairman William A. Benfield Jr. makes these points, among others:

- The *Principles of Church Union*, contained in the booklet mailed to all ministers, is incomplete as the chapter on structure and organization has not been approved. This

chapter is expected to be the major subject of discussion at the Cambridge meeting.

- The committee expects to take seriously the suggestions raised "in individual study and in Session, Presbytery and Synod discussions."

- The committee wants the Assembly to remember that "our status as a full participant in the Consultation on Church Union has not committed the General Assembly to anything other than that of participating in the Consultation. . . . When the final paper of *Principles of Church Union* is adopted it will simply be the work of the Consulta-

tion for its own future use. It will not commit the General Assembly to any position. There is no plan of church union before the Consultation. Work on such a plan has not yet begun."

- The Consultation has worked trusting in the leading of the Holy Spirit and will continue to seek the guidance of the Holy Spirit in the questions yet to be answered.

It seems clear that the COCU delegation does not anticipate that this General Assembly will take any action on the *Principles of Church Union* which the delegation has already approved. Mention is specifi-

cally made of suggestions from "individuals, Sessions, Presbyteries and Synods," but not from the General Assembly.

Is the General Assembly (to mention one item) to have nothing to say about a plan which its delegates have already approved, for a united Church with bishops?

Quite significant is the statement that after suggestions have been received and the *Principles of Church Union* perfected, this will be a blueprint for the Consultation's own use only and will not commit the General Assembly to any position. When will the General Assembly be committed to something?

Preliminary steps already have been taken among the denominations in COCU for consolidation of work at the various agency levels, such as world missions, church extension, education. The overall strategy of COCU is for a merger of agencies and programming to take place, *with a final constitution not to be voted on perhaps for fifty years!* (We have an explanation of this procedure on tape, taken in a press conference in Dallas, if anyone wishes to confirm the accuracy of our statement.)

Just when will the General Assembly get a chance to express itself on what the COCU delegations are planning?

Will it be after so many consolidations have taken place at so many levels that it will be too late to back out?

Why cannot the Assembly say *now* that it has no intention of violating its constitution by entering into a non-Reformed super-Church according to the principles already approved?

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The Most Important Assembly

Few knowledgeable observers of the denominational scene would disagree that the up-coming 1967 General Assembly of the Presbyterian Church US (Southern) is likely to be the most important in all the Church's history.

Some of the reasons why this is so are presented on pp. 7-12 of this issue of the *Journal*, where we begin coverage of matters scheduled to come before the denomination's highest court in its June meeting in Bristol, Tenn.

An awareness of the importance of this Assembly is reflected in the list of Commissioners—several of the presbyteries are returning leaders who represented them last year, or quite recently. An unusual number of recognized leaders in the Church will be in attendance. It is not likely that any issue will suffer for lack of adequate debate.

It seems evident that in several crucial areas of interest matters are coming to a head insofar as the Presbyterian Church US is concerned. Issues that have been avoided, postponed, perhaps debated for years inconclusively, must be settled, and settled soon.

We do not have unlimited time to decide what will be done between the Presbyterian Church US and the

Reformed Church in America. The direction and evangelical character of the plan of union must be established *now*.

In the matter of COCU, we do not have another decade to decide whether we will lose our identity in a colossal Church. The decisions made *now* will determine that.

Which way we will go in our overseas missionary efforts will no doubt be established in the huge convocation of missionaries to take place in July of this year — and the plans revealed there will be far-reaching and no doubt final.

Whether we join with other denominations in the preparation of a new curriculum will be decided in this Assembly. Whether we merge with the UPUSA Church will probably be decided for the foreseeable future in this Assembly. Whether we return to a New Testament form of evangelism in a New Testament form of the Church — or go all-out in "experimental" directions and in radical social action through community organization, boycotts, picketing, demonstrations and other forms of modern "evangelism" — probably will be decided once and for all in this Assembly.

The Church is approaching a time of major crisis. The nearness of the time is indicated by the almost incredible increase in the level of tension, controversy and pressure in almost every aspect of the Church's life and program.

Every issue in the denomination, from missionary policy to institutional policy as it affects homes for children, is coming to white heat. The signs point to a coming "moment of truth."

What is about to happen we do not pretend to know. Those who have widened the split in the Church to the breaking point by pulling away from the historic Gospel and the historic Reformed faith may relax their deadly pressure, or they may break away. Those who have tried to stand for Christ and the Scriptures may strengthen their position in the Church, or lose what little

influence they have now. Those who have shown alarm at the accelerated departure of the Church from the faith may come forth with strength, or remain in the shadows merely talking about it.

Who knows? The Lord Jesus may grant revival even in our time and bring many to Him who have been on their own and not within His will.

Or, He may permit the faithful remnants of His people to reconstitute themselves out of the fragments of several broken Churches, into a new reformation Church of the kind that He promised would prevail against the gates of hell.

One thing seems sure: It cannot be long now. And this General Assembly may be decisive.

What of UPUSA Union?

For the first time in several years there seems to be but one overture to the General Assembly asking for union with the United (UPUSA) Church.

Central Texas Presbytery wants the plan for union with the Reformed Church in America to be broadened to include the UPUSA Church and all negotiations held up until it does.

"But the waves of requests that came up in former years demanding negotiations with the UPUSA Church ahead of any other is not in evidence this year.

Perhaps the reason is two-fold: 1) Several new steps in the direction of the UPUSA Church were taken during the year by the Permanent Committee on Inter-Church Relations, which believes it has a mandate from the Assembly to move in that direction as rapidly as it can without "rocking the boat" excessively; and 2) The developments in COCU, for some of the more "ecumenically" minded brethren, have made that proposal a more attractive goal for union efforts than mere UPUSA union.

Most of the perennial agitators in the Church have, as a matter of fact, indicated that the bright prospect of the united Church planned by COCU represents the *real aim* of all Church unions, for which all other considerations should be dropped.

But it should not be assumed that a move in the direction of UPUSA

Accept Our Thanks!

To all who have responded to our appeal for help in the financial crisis now facing the *Journal* we say a heart-felt "Thank you!" Your notes of support and encouragement have been as welcome as the bills and the checks you folded in with them. Nearly one half the minimum needed (\$26,000) has come in.

Pray for us. We want, in love, to state and defend the Gospel in every issue. At no time in history has this been needed more than now. If you share this conviction and some of your tithe is not committed elsewhere, won't you let us hear from you?

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union will not develop at the last minute or from the floor of this Assembly. It should not be forgotten that the resolution which took the Church into COCU did not come in an overture or an official report, but was framed by an individual and introduced by a group of commissioners on the floor.

Recent developments within the UPUSA Church will not make any union efforts contemplated any easier. By the time the Assembly meets the UPUSA Church will have changed its constitutional basis, eliminated one of the three Westminster documents (the Larger Catechism) from its museum *Book of Confessions* and departed from the confessional family of Churches by eliminating the requirements that ministers and officers subscribe to any particular statement of belief.

Some now believe that instead of being "next of kin," the UPUSA Church hardly will be a "distant cousin" after its next Assembly in May. ☐

Needed: Power

We've been talking to a friend who attended a recent "pastor's institute" at one of the seminaries. The program was on "a fresh look" at evangelism.

"The trouble with these 'fresh looks' at this and that in the Church in order to meet problems caused by 'fresh approaches' to old needs, is that they always seem to turn out calling for more of the 'fresh approach' that caused the problem," said our friend.

After worrying with what he said to be sure we understood, we think he is right!

It constitutes progress, no doubt, when the leaders of the Church come to see that some great need exists. And it is even better when they are able to pin-point the location of the need and say, "This is where we must give attention."

But it is discouraging to observe that the solution which often is suggested is a fresh strain of the virus that created the problem in the first place.

Most everyone today sees that the Church is falling down in its evangelistic task. And it is encouraging to see special meetings called to discuss evangelism in our day.

But our level of spiritual perception must be low when we can look back at times and methods of great

A LAYMAN AND HIS CHURCH



What Is Progress?

Dr. L. Nelson Bell

We Americans pride ourselves on the progress we have made in techniques and mechanical appliances which have given us a standard of living such as no other part of the world enjoys.

Young people rebel from the thought of being "old fashioned" in their attitudes and conduct. The philosophy of modern education is to implant distrust in the established and encourage inquiry into new avenues of thought and ways of life.

In the medical and surgical sphere the advance in medicines and techniques are as startling as those to be found in any scientific field. In fact, there are diseases the treatment of which formerly took weeks and months to effect a cure but which can now be cured by one injection.

In every walk of life and in every avenue of endeavor corresponding progress can be mentioned.

But there are certain things that do not change. There are some laws which are fixed. There are certain basic truths which do not vary with the passage of time. The multiplication table is not affected by time. The basic sciences in medicine are fixed. The moral concepts of right and wrong, of truth and error, of sin and righteousness, find their basis in the unchanging law of God.

Despite the truth of the above, there is nevertheless abroad in the theological world a philosophy

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evangelistic success, and also look at the present times and methods of great evangelistic failure, and conclude that we "cannot go back" to the times and methods that brought results, we must rather develop more "relevant" methods of the kind that have brought nothing.

Hopefully one of these days, someone may decide to call for a ten-day prayer meeting for evangelism, during which the participants will do nothing but pray for an outpouring of the Holy Spirit. He just might send it. ☐

which teaches that Christian truth is progressive and that we have now outgrown the doctrinal concepts of the Bible. This philosophy is based essentially on the belief that in the Bible we do not have God's final revelation of divine truth. The inevitable result is that a new religion is in the process of development, a religion having its authority and its expression in the mind of man. It can be attractive, plausible and deadly, because for it there is neither divine source nor anchor.

God's eternal plan of salvation, as revealed in His Word and made effective in His Son, does not change. Methods of teaching and preaching may improve as well as avenues of such teaching and preaching. Thank God that radio, television, the moving picture, the tape recorder, etc., are now being increasingly employed to preach the Gospel. But let us beware that we do not change the message itself.

Evangelical Christianity may have in years past in some measure neglected the social aspects of the Gospel, although it has been our observation that the evangelicals said little about the social phase but did a great deal about it. Over against this have been those enthusiasts who at times appeared to think that in this life only we have hope in Christ — a miserable Gospel according to Paul.

The plea of this editorial is that we Christians shall all realize that it is not progress to in any way discard those truths which are the very heart and basis of Christianity itself. Sinful man must have a Redeemer, One who performs for him a supernatural transformation which he can never perform for himself.

True progress is towards the Lord Jesus Christ and His finished work. "Progress" and all of the attractive catch-phrase of our generation need to be evaluated in the light of one thing — do they lead to Christ as Saviour and Lord, or do they lead away from Him?

There lies the test! ☐





# SUNDAY SCHOOL LESSON

For April 30, 1967:

## *Witness Before the Sanhedrin*

Rev. Jack B. Scott

**INTRODUCTION** (4:1-4). The faithful teaching of the apostles attracted the attention of the religious leaders of the day. They were disturbed because the resurrection of Christ from the dead was being taught and many were believing what these men taught.

Such faithfulness could not long go unchallenged. Two consequences are to be noted:

1). *The faithful were persecuted.* This was only the beginning. Much more severe punishment would soon occur. Imprisonment for their witness would be an experience Christians of every age would endure, down to the present time. There are living today many in the world who, for their faith and witness in Christ, have suffered imprisonment, and even death.

2). *Many who heard their witness believed and were saved.* God used the faithful witness of His servants. His Word will accomplish His purpose (Isa. 55:11).

The two things go side by side in this world. When we witness for Christ faithfully, opposition will arise but God will use our witness for His purposes and this is what is most important.

**I. THREE QUESTIONS ASKED** (4:5-22). The world, here represented by these worldly religious leaders, had three questions which they wanted answered about the Christian leaders. The answers given would determine the whole course of Christian history.

The Church down through Christian history has been more or less successful as her stand has agreed with the great stand taken by these apostles.

1). *Where do you get your power?* (verse 7). The first question was not *whether* they had power. This had been demonstrated in the healing of the lame man. The questioners were an impressive group of the leaders of the day in Jerusalem.

Annas, the former high priest and

**Background Scripture: Acts 4:1-22**

**Key Verses: Acts 4:5-20**

**Devotional Reading: Rom. 10:8-17**

**Memory Selection: Acts 4:20**

father-in-law of Caiaphas, had had a brief trial of Jesus prior to the trial before Caiaphas (John 18:13). Caiaphas had been involved in the very plot to kill Jesus (Matt. 26:3, 4), and he had prophesied that one should die for the people (John 18:14). Compare too, John 11:49ff. John and Alexander were probably members of the high priestly family.

The concern for an explanation for this power indicates that what had happened frightened them. They had taken note of the power and realized how ineffective their words were to dissuade people from noticing that a mighty work had been done.

They undoubtedly recognized this power as like that of the one they had killed, Jesus. Jesus' words now were clearly fulfilled (Acts 1:8).

2). *Where do you get your boldness?* (verse 13). Another question undoubtedly on their minds arose from the sureness of these apostles. The confidence of these men declared that they knew what they believed (II Tim. 1:12), and that they were not ashamed of the Gospel they proclaimed (Rom. 1:16).

The men were unlearned and ignorant men. What could they know that gave such boldness?

Boldness was hard to deal with. Uncertain and hesitant men could easily be controlled, but such boldness as this was a great threat to the Jewish community. These men were potential leaders and the Jewish leaders knew it!

3). *Where do you get your authority?* (verses 17,18). The leaders had the authority and represent-

ed the Jewish community. What they commanded they expected to be obeyed. In commanding these ignorant and unlearned men to stop preaching in Jesus' name they had the full authority of their office behind them.

"Surely," they thought, "these men will heed our words when we command." The word "command" or "charge" is a strong one and was used to describe real authority (Luke 5:14; Acts 1:4, etc.). Here was full human authority brought to bear against these preachers of the Word.

The three questions were vital. The answers given would be significant for the whole history of Christ's Church.

## **II. THE ANSWERS ARE GIVEN:**

1). *The Source of Our Power is Jesus* (verses 8-12). Peter's answer follows the statement that he was filled with the Holy Spirit. The very source of their power took over in the life of Peter now (Acts 1:8; II Tim. 1:7).

We note Peter's respect for the high priest. Although he had been instrumental in killing Jesus, Peter dealt respectfully with him because he was still in a place of authority under God. Compare Rom. 13:1-7. Peter did more than answer the question, he witnessed for Christ. He declared both the death and resurrection of Christ and gave all glory to Christ for the power shown.

Again we note how the Holy Spirit used Scripture to give authority to what these men said. Quoting Psalm 118:22, Peter applies it to these before whom he stands.

The great 12th verse is the answer to all who question the right of the Church to evangelize the pagans of the world. It is the answer to all who would neglect the task of proclaiming Christ as the only way of salvation.

The disciples and all the New Testament Church believed that

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there was salvation in no other way but by faith in Jesus (I Tim. 2:5-7). It was this same conviction that sent William Carey to India and which will send a true Christian to his next door neighbor to tell him of Christ before it is too late!

Note particularly that what begins as a simple answer ends as a strong testimony for Jesus. The answer was fully to God's glory.

No other could have better illustrated the true source of power. When Peter stopped speaking, the name of Jesus was ringing in their ears.

2). *The source of our boldness is our being with Jesus* (verse 13). Peter and John did not have to answer the second question which was in the minds of the Jewish leaders. It was answered for them when they took note that these had been with Jesus.

Jesus was noted for His boldness. Boldness involves speaking openly. The people were amazed at Jesus' boldness (John 7:26). Even before the high-priest Caiaphas himself, Jesus had declared that he spoke openly, i.e., in boldness (John 18:20).

The Jewish leaders marveled because these were unlearned men, not taught in the schools. They were not supposed to be teachers of religion, even as Jesus was not (John 7:15). Yet, as their Lord, they taught with authority and boldly.

The leaders undoubtedly were troubled for they thought that the death of Jesus ended all of this, but now two more had risen to take His place. They feared there might be more. It was time to challenge their authority.

3. *Our authority is God, not man!* (verses 19,20). The great question was this, "Would these men submit to the will of the religious leaders?" The answer of Peter and John has given much boldness to God's servants thereafter.

Respect for human authority is clearly taught in Scripture as we have seen earlier in the lesson, yet it can never come above the authority of God's Word. These men were compelled by God's Word to preach the Gospel. They could not stop nor justify stopping simply because

## Fed Up With Vacuum

Modern man is sick to death of verbal panaceas, of autobiography masking as theology, of the naive confusion of cultural trends with religious truth, of the theologian who hypnotizes himself by his own terminology and leaves no possible means of confirming what he says. — JOHN W. MONTGOMERY.

men said to stop. Their answer was echoed by Paul years later when he wrote to the Corinthians (I Cor. 9:16).

### CONCLUSIONS:

A. *Three things stand out in this lesson as bases for the strength of the Church in future generations.*

1). *The disciples recognized that the power they had was of God.* Therefore, they glorified God and gave to God the credit for what was accomplished. In their weakness they learned to depend wholly on God (II Cor. 12:9-10; 13:3,4). Whenever the Church has done so (or individual Christians), then the Gospel has gone forth mightily. When the Church has looked to numerical strength to impress the world, then she has been weak and ineffective.

Movements which stress the physical union of the churches so that a united Church may withstand the world are seeking power in the wrong place. Not our numbers but our faith in God's power makes the difference between a weak and a strong Church.

2). *Their boldness came from being with Jesus.* They were not bold because they had better minds or were of the upper strata socially. Compare I Cor. 1:20; 2:5. There Paul shows the folly of boldness based on human wisdom and knowledge.

Simply put, they were bold because they had been with Jesus. To know Him and the power of His resurrection was enough (Phil. 3:10).

Today much boldness in the pulpit is based on human learning.

Men impressed with their own learning proudly substitute that for the Gospel. In contrast, the apostles stood unashamed of the simple Gospel (Rom. 1:16). They knew that it and only it was God's power to save.

Until men learn to be with Jesus, in His Word and in prayer with Him, there can be no boldness of the sort that brought down empires and turned the world upside down (Acts 17:6).

3). *They would not put human authority before God.* The temptation to conform to the wishes of those religious leaders must have been great. They had learned from Jesus respect for human authority (Matt. 17:24-27). Yet now human authority and Christ's command to be His witnesses clashed head on. There was no doubt in their minds whom they should obey. They knew God's Word. They did God's Word. And they were certain that they were right in this.

How greatly the history of the Church might have been changed had they submitted to the will of these religious leaders. What a difference it has made down through history, not only at the Reformation but both before and after, that men in Christ have stood their ground, refusing to compromise with those who wished to block the truth.

Such faith is greatly needed today when compromise is seen on all sides and when too often Christians are more concerned to please men rather than God.

B. *Finally, we must leave this question before us.* Would unbelievers today ask about our power, our boldness, our authority? It is a question whether we, for the most part, demonstrate any power, show any boldness or give any evidence that our authority for life is God and His Word.

Perhaps the greatest tragedy of today is that the unbelieving world does not ask about these things because it sees none of this kind of life demonstrated in us. ■ ■ ■

Do we follow the Word or the world? — JOHN VANDER PLOEG in *The Banner*.

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## YOUTH PROGRAM

For April 30, 1967:

### *What To Do at College*

Rev. B. Hoyt Evans

*Scripture: II Timothy 2:1-15*

*Suggested Hymns:*

"Wonderful Words of Life"

"Living for Jesus"

"Lead On, O King Eternal"

#### **PROGRAM LEADER'S INTRODUCTION:**

A person who has decided to go to college, who has thoughtfully planned his course of study, and has chosen the college he will attend, still needs to give some serious thought to the matter of priorities.

The life of the college student can be very exciting. Many things clamor for his attention and his time. He needs to think about these things before he ever enrolls and to decide what he should emphasize as a student.

As is true in almost every other area of life, the college student needs a balanced sense of values. He needs an understanding that there are many benefits to be received from a college education and the determination to give first consideration to those which are most important. A proper sense of values is certainly a "must" for any Christian, and most surely so for a Christian student.

**FIRST SPEAKER:** It seems almost too obvious to mention, but the most important business of a student is study. The young person who plans to go to college should make up his mind from the very beginning that he will make his studies a matter of first priority.

This involves several things. A conscientious student never misses attending a class unless it is abso-

lutely necessary, and when he is in class he concentrates to the best of his ability. Successful study calls for regularity and consistency.

This means having definite times for preparation, not postponing it until everything else is done. One of the surest ways of getting into trouble academically is to let unprepared assignments pile up. In nearly every case the student who learns most and makes the best grades is the one who does each assignment when it is due.

Another precaution concerns becoming overloaded with activities and responsibilities other than studies. There is a strong temptation for a capable, ambitious person to make this mistake, and it can wreck his academic career.

The student who relegates study to a secondary place actually cheats himself. He has paid for an education, and due to his own lack of wisdom and determination he does not receive it. A Christian is duty bound to make the best possible use of his abilities and opportunities. This is certainly true of a college student with respect to his studies.

**SECOND SPEAKER:** It is often observed that there is much to be learned at college outside of the classroom. While this statement needs careful qualification, it is definitely true.

College life affords extracurricular activities and opportunities which make a very important contribution to the total education of the students. There are opportunities to increase one's appreciation of cultural values in art, music, etc. There are also opportunities for the students to participate in activities which will develop their abilities and enrich their lives. Some of these are drama, public speaking, music, art, etc.

Through athletics and other team efforts students learn discipline and cooperation. Every campus has its student organizations where respon-

sibility is placed on the students and they gain the valuable experience of making decisions.

These activities make an important contribution to the education of college students. They afford them opportunity to make practical application of the knowledge gained in their formal studies.

**THIRD SPEAKER:** College life provides valuable opportunities for spiritual development. Nearly every campus has organizations and activities in which the students can take part for their own spiritual benefit and through which they can contribute to the spiritual well-being of others.

Most college students experience a degree of freedom which they have not known before. It is important that one's spiritual life not be neglected, and that one have strong spiritual resources. This applies especially to private devotional life and habits of Church attendance. It is not uncommon for students who have been most faithful in prayer and Church participation while at home to get out of the habit when at college, and this is a time when these helps are most needed.

College living provides many opportunities for a Christian to do some natural, effective witnessing. College is not only a place where one prepares for life, it is an arena for actual living. A Christian student is responsible for the way he lives his life and especially for telling and showing other students what the power and love of God can do.

**PROGRAM LEADER:** A great deal of what has been said about college life — its purposes and opportunities — is most applicable to life in high school. It is not necessary to wait until we are in college to practice these aims, we should begin to practice them now if we have not already done so.

*Closing Prayer.*

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**I TAKE THEE**, by Gordon and Dorothea Jaeck. Zondervan Publ. House, Grand Rapids, Mich. 150 pp. \$3.95. Reviewed by Mrs. C. J. Knapp, Moultrie, Ga.

The Jaecks were amply qualified for writing this book because they had tried out the suggestions for a successful marriage offered in *I Take Thee*. They had learned from experience that marriage is a dynamic relationship, demanding maturity, mutual love, strength and unity.

Gordon Jaeck, professor of sociology at Wheaton College, has taught a popular course in marriage for more than 10 years. Hundreds of couples, now happily married, are grateful for having had his instruction. He has also served as chairman-director of the Minnesota Board of Parole, director of a research program for the President's commission on juvenile delinquency and youth crime, and on other important research and survey programs.

Dorothea Jaeck, co-editor, is the busy mother of three, and active in her church. She is a professional writer and popular speaker. The book is well written, and

stems from the desire to help other married couples to realize that the whole direction of their personal lives is charted by their marriage attitudes and relationships.

Young couples will bless these authors if they study this handbook on marriage.

What better wedding present could one send? ☐

**ESSAYS PRESENTED TO CHARLES WILLIAMS**, ed. by C. S. Lewis. Wm. B. Eerdmans Publ. Co., Grand Rapids, Mich. 145 pp. \$2.45. Reviewed by the Rev. Kennedy Smartt, pastor, West End Presbyterian Church, Hopewell, Va.

"In this book the reader is offered the work of one professional author, two dons, a solicitor, a friar, and a retired army officer . . ." says the editor, the late C. S. Lewis. It is a collection of articles bound together in memory of the group's friend, Charles Williams, a novelist,

poet, dramatist, biographer, critic and theologian.

There are six essays in the volume. Three are on literature, two are historical, and the other is both literary and historical. The compilation was originally intended as a gift but Charles Williams' untimely death prevented its presentation and the group publishes it as a memorial to him.

It is heavy reading for the most part; the kind that would tantalize a man such as Charles Williams, but which would not excite either the interest or appreciation of the average layman. Its most significant merit is its distinguished editor and an article in the collection by the editor's brother, W. H. Lewis, on "The Galleys of France." This article is a most enlightening and significant study into the history of the use of the galley as a means of punishment of criminals and persecution of Protestants in seventeenth century France. ☐



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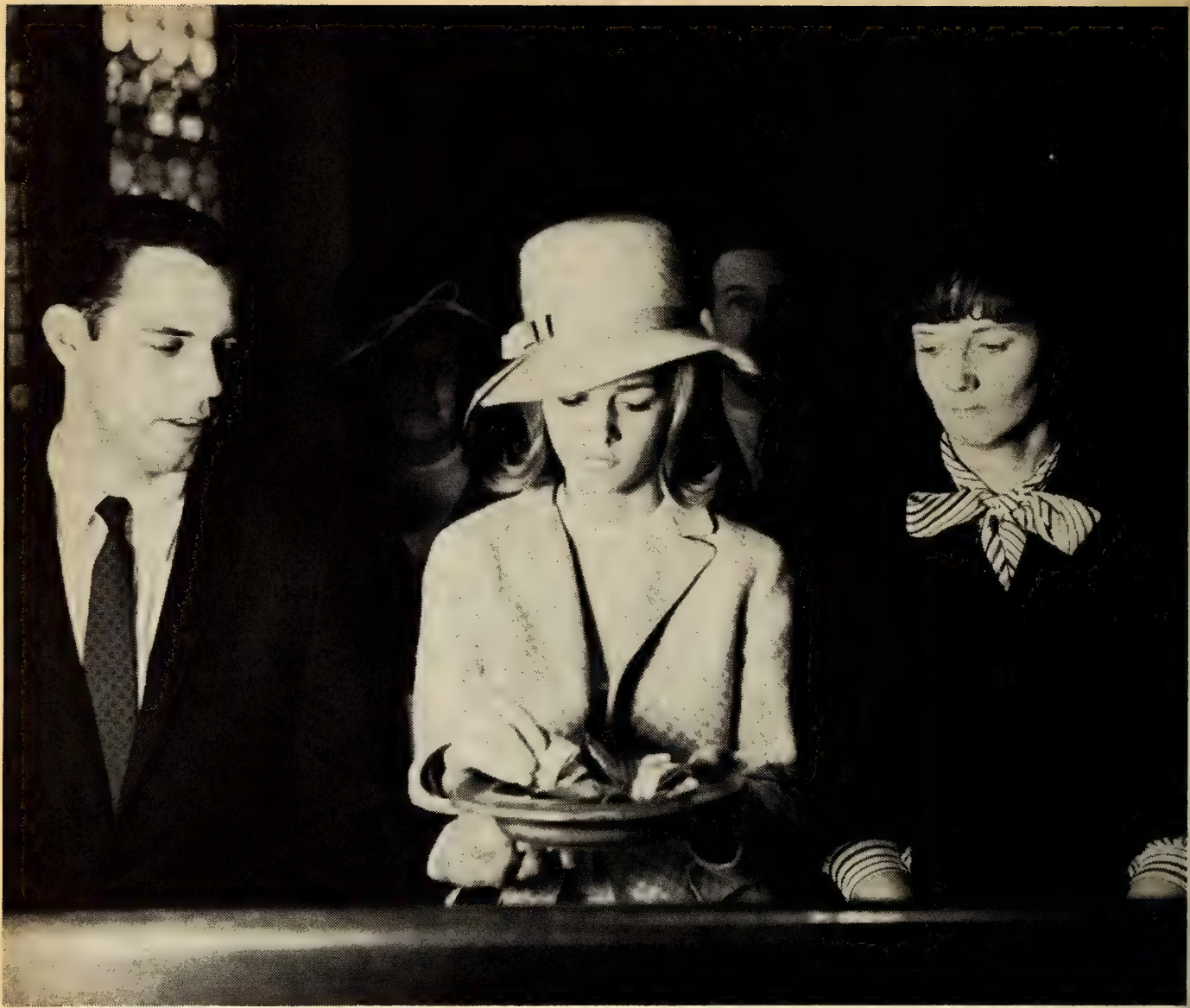
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## MAILBAG

### WHY?

There are some within The Session . . . Who possess a vile obsession . . . to ban Westminster's famed Confession . . . The mind of man cannot conceive . . . a more misleading way to grieve . . . a lot of Christians who believe! . . . Why should moderns wander far . . . from that bright and shining star . . . which our fore-bears rated par! . . . Why should would-be Christians prate . . . of the Heavenly high estate . . .

for only those who integrate . . . Why do people seek and search . . . when proven tenets of The Church . . . have never left us in the lurch! . . . Why do they claim that God is dead . . . when every man, from foot to head, . . . is proof of all the love He spread! . . . Man questions these and wonders why . . . while God looks down with tear-dimmed eye.

—W. T. Keener  
St. Petersburg, Fla.

# the PRESBYTERIAN JOURNAL

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**THE PRESBYTERIAN JOURNAL**, a Presbyterian weekly magazine, devoted to the statement, defense, and propagation of the Gospel, the faith which was once for all delivered to the saints, published every Wednesday by the Southern Presbyterian Journal Co., Inc., in Weaverville, N. C.

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### NOT YET — MAYBE SOME DAY

I am writing on behalf of our Session for some information about your Church.

Our congregation is a member of the United Presbyterian Church and we have been led to believe that you are different.

Some of us do not like the new Confession of 1967. We hear that your Church would not likely be in favor of it either. We have lost a lot of our members over the controversy that new rules in the Church have produced and our minister is also leaving. It seems to us that this might be a good time to change over to a more conservative denomination.

Would appreciate hearing from you.

—Nebraska

We are still one of the very few Churches making no provision for member congregations geographically removed from the presbyteries to which they belong. Consequently requests such as this one are being denied with increasing frequency. Perhaps in the coming re-structuring of several denominations, opportunity for a nation-wide combination of evangelical Reformed and Presbyterian congregations will develop—Ed.

### WHO SPEAKS FOR THE CHURCH?

The professional religious bureaucrats, whether of Roman Catholic, or Anglican, or Protestant persuasion, appear to assume that their vocal cords are the voice-box of the Church. In the case of Rome this is all right as the priesthood of that religion does constitute the Church and none can join except by the way of the priest.

Some of us in the Protestant arena have assumed that the word "church" is confined to a definition that means, "a body of believers in Christ as the Son of God and the Saviour of men" — which body has no official vocal cords; and for which no man can presume to speak. An elder attending presbytery must vote his own convictions, not the summation of convictions of his Session or congregation.

The present support which the professional religious appear to enjoy from the laymen appears in the main to be this: that only a very few lay members of Presbyterian Sessions have any mind of their own, but rather appear willing to accept without question any policy prescribed by their pastors. As a consequence,



even more publicity accrues to the professional religious.

These "leaders" cannot be restrained under present day conditions by prayer or by conference. God let the same kind of men go their own way during the time preceding Christ and He seems to be doing the same today.

The only control that concerned laymen have over them is the control of the pocketbook. . . .

No minister of the Southern Presbyterian Church can claim that he knows more about God's will than the men who wrote the New Testament; and if their religious views are founded on the Bible they do not need a new confession unless the old one can be proved to contradict the Bible. On the other hand, if the Westminster Confession and Catechisms are true to the Bible and these convict the Church of doing things it should not be doing, the remedy is not in changing the creed. The Sanhedrin learned that lesson 20 centuries ago.

—Howard C. Smiley  
Memphis, Tenn.

**THIS AND THAT**

It seems to me that in these days

when we are splattered with the terms, "covenant community," "dialogue," "relevancy," and others, there is almost utter lack of understanding of the meaning of a "separated community." This may be a basic reason for much of the confusion existing in the Church today.

—Harlan Betts  
Lakeland, Fla.

My wife and I continue to approve enthusiastically your articles and editorials especially your stand on Evangelism, Roman Catholicism, and Ecumenism — to cite examples. Your defense of the faith is Biblical, discerning, consistent, persevering — and much appreciated.

—(Rev.) Eugene B. Williams  
Romulus, Mich.

**BAPTISTS, TOO**

As a Southern Baptist I am delighted to have subscribed to your *Journal*. I especially enjoy Dr. Nelson Bell's "sermons." They are Scriptural, which is rare these days.

I only wish our state Baptist paper would give as good reporting concerning "things that are going on" as you do. Without your paper I would be without a lot of vital

information.

I am sending a list of friends for whom I wish to enter a paid subscription. These need to have your *Journal* in their homes too.

—H. Cecil Miller Jr.  
Selma, Ala.

**Today evangelicals recognize each other regardless of label. From now on please refer to this magazine as "our" Journal.—Ed.**

Enclosed is a church bulletin from Faith Baptist Church of Conoga, Park, California, of which Dr. Roland Rasmussen is Pastor. This is a Bible believing church which the liberal element would term fundamentalists.

Please note that the inside page is completely devoted to reproducing an article from the *Presbyterian Journal* of January 11th.

Out here on the West Coast the *Presbyterian Journal* is widely read by Christians who want no part of the ecumenical movement and its social gospel, people who prefer to follow God's admonitions as stated in the Bible.

—James R. Taylor  
Woodland Hills, Calif.

• Continuing our coverage of matters coming before the 107th General Assembly of the Presbyterian Church US, we are carrying (see pp. 8-10) a summary of the more than 80 overtures (an all-time record) to be considered by the top court of the Church. Overtures draw the most interest in every Assembly but may not be the most important items of business. For a discussion of this whole question, see "What's With Overtures?" on p. 14.

• One overture, adopted too late to be included in the general summary, has just been "sent up" by Asheville Presbytery. It asks the Assembly to express its views of certain controversial sections of the *Proposed Form of Government* submitted by the Committee of 24 negotiating a plan of union with the Reformed Church in America. As the committee has asked for comments by all church courts, it would seem reasonable that the General Assembly should offer its own comments.

• The legislature of the state of

**ACROSS THE EDITOR'S DESK**



New York, in an unprecedented move, has required the State Council of Churches to file as a lobby group. Highly incensed by the ruling, which came from the office of Secretary of State John P. Lomenzo, the council has termed it "an infringement of religious liberty." The Rev. Theodore Conklin, executive secretary of the council, filed a strongly worded statement of protest in which the registration was termed to have been made "under protest." For a long time critics of the National Council of Churches have suggested that it should register as a lobby group on account of its extensive meddling in legislative matters, especially in Washington, where the NCC maintains a permanent office

to "influence citizen opinion."

• A story in *Japan Times*, an English language newspaper published in Tokyo, reports that commencement exercises at Japan's International Christian University were cancelled because of continuing sit-ins by students in the administration building. The demonstrations, begun in February, opposed a proposed increase in test fees and the use of aptitude tests in entrance examinations. Although the proposals subsequently were called off the student sit-ins have continued. Some years ago International Christian University students were prominent in demonstrations that forced the cancellation of plans of President Eisenhower to visit Japan. ☐





## Churchmen Push 'Selective Objection'

WASHINGTON, D. C. (RNS) — Church groups have called on Congress to amend the Universal Military Training and Service Act to recognize the right of conscientious objection to a particular war, declared or undeclared, as well as to war in general as the law now does.

They also urged that the law incorporate the principle laid down by the U. S. Supreme Court that conscientious objection to war need not be based solely on traditional religious beliefs.

These recommendations were among proposals made by Church spokesmen in testimony prepared for delivery before the Senate Armed Services Committee which was holding public hearings on revision of the Selective Service statute which expires in June.

Those presenting testimony included Dr. William P. Thompson, stated clerk of the United Presbyterian Church, who acted in behalf of the National Council of Churches and also presented a separate statement for his own denomination; and Dr. Roger L. Shinn of Union Theological Seminary, representing

the United Church of Christ's Council for Christian Social Action.

In his testimony for the NCC, Dr. Thompson quoted extensively from policy statements on selective service adopted in the past by the NCC's General Board.

"A young man's conscience," he observed, "confronts only one war — the one in which he is asked to serve. He should not be required to articulate his decision in universal dimensions in order to qualify for exemption in the present and actual case."

"The crisis of conscience which the Viet Nam war has caused among so many of our youth should not be regarded as a sign of their moral weakness, but of their moral strength. Dissent is not the shame but the glory of the free society and the best sign of hope for its future."

Dr. Thompson cited the Supreme Court's 1965 decision which interpreted the "religious training and belief" clause in the Selective Service Act to include unorthodox or non-traditional beliefs as a basis for conscientious objection.

"We would like to see," he said,

"this concept reflected in the language of the statute in some way, perhaps by reference to 'human conscience' rather than to objections based on religious training and belief."

*(Editor's note: Aren't you glad that Presbyterian US dignitaries are not forever traipsing off to Washington for performances such as this?)* ☒

## Missionary Executive Calls Creed 'Divisive'

INDIANAPOLIS (RNS) — Plans to insert a creedal statement into the constitution of an interdenominational foundation for theological seminaries in Asia has been opposed as divisive by a long-time member of the foundation.

The Foundation for Theological Education in Southeast Asia provides scholarships, faculty support and other help to theological schools in Indonesia, the Philippines, Thailand, Burma, Hong Kong and Taiwan.

Last year the foundation, headquartered in Singapore, voted to expand its membership of five Protestant Churches to include four additional denominations. One of the newly invited participants, the Lutheran Church in America, indicated that a condition of membership would be the inclusion of a specific creedal statement in the organization's constitution.

The foundation's committee has accordingly recommended that the constitution be amended to specify that member denominations "declare their acceptance of Jesus Christ as divine Lord and Savior."

The world mission board of the Christian Churches (Disciples of Christ) has registered a protest and asked that the policy committee reconsider its recommendation.

Dr. Mae Yoho Ward, vice-president of the Disciples agency called the proposed change unnecessarily legalistic and expressed fears that it could be used in some way to eliminate certain Christians from receiving foundation funds.

The Disciples have been a part of the foundation and its predecessor, the Nanking Theological Seminary, since 1911. The foundation as



## THE CHURCH OVERSEAS

BRAZIL — A new "style" in evangelism was given a trial run here, as a team of Brazilian church leaders and missionaries moved in on the interior city of Imperatriz for a Bible conference.

This is on the expanding frontier, along the famous highway, BR-14. Imperatriz has been a hard place in which to witness, although there are churches with good leadership throughout the area. To the conference came Christian lay leaders from the area. They took courses in Bible and practical Christian subjects. And they helped witness in connection with preaching services held nightly.

Preaching for the conference was

the Rev. Joao Batista da Silva, secretary for the Bible Society in this region. Teaching a course in practical problems faced by Christian lay workers was a missionary, the Rev. Bill Moseley. The Rev. Bob Clark brought studies in Church history while the Rev. Fred Dinkins offered studies in doctrine and preaching.

Average attendance for the study sessions was 30 and for the nightly services was 350. Some 18 firm decisions for Jesus Christ were made during the course of the week-long effort.

Encouraged by the success of the experiment, the "team" is planning to repeat the conference in Estreito, a city farther south along BR-14. ☒



it stands today developed when American mission boards could no longer work in China because of Communist pressures.

Other long-time members are the American Baptist Convention, United Presbyterian Church, Presbyterian Church US (Southern), and the Methodist Church. New members voted in last year, in addition to the Lutherans, were the Evangelical United Brethren Church, Episcopal Church and the United Church of Christ.

*(Editor's note: This is the first time we have been told that Southern Presbyterians are participating in a theological education program which does not require any sort of creedal statement.)* ☐

## Second Priest Resigns; Joins Anglican Church

LONDON (RNS) — A second prominent Roman Catholic priest has announced his resignation from the Church here.

He is the Rev. Wilfrid J. Stibbs, 54, a Franciscan and former director of the Legion of Mary, an international organization for lay Catholics. After announcing his decision in a letter to John Cardinal Heenan of Westminster, he said he intended to join the Church of England (Anglican) as a clergyman.

Mr. Stibbs is a friend of Charles Davis, a leading theologian, whose renunciation of his Catholic priesthood and the Church just before Christmas is still having repercussions here.

Mr. Stibbs was the son of a convert to Catholicism. He told newsmen here that his decision to change his allegiance had been made because he could not agree with the claims of the papacy and, in particular, with the idea that the Pope was infallible.

He added that he had turned to the Church of England because, while preserving the authentic Catholic and apostolic tradition, it had got away from the exaggerations of the Middle Ages. "My uneasiness has been brewing up in a big way for about four years," he commented. ☐

## Structure To Concern COCU Cambridge Meet

CAMBRIDGE, Mass. — Structure and other questions related to how the proposed united Church will be organized are expected to be the big questions at the May 1-4 session of the Consultation on Church Union (COCU or the "Blake-Pike" proposal).

The report of the consultation's commission on structure is expected to take up most of the time at the meeting in this historic educational center across the Charles River from Boston. Meetings will be held in the Episcopal Seminary.

*Principles of Church Union*, the widely-circulated product of the 1966 (Dallas) meeting of the consultation, was incomplete in that the chapter on structure was not approved by the consultation. Since then, the commission on that subject will report, it has met three times and has produced a set of "guidelines" and questions for consideration at Cambridge. The commission, headed by Raymond Kearns of the United Presbyterian Church USA Commission on Ecumenical Mission and Relations, is urging more study on the question.

Says the report: "The commission believes that our experience teaches us the importance of the process of careful, extended, open discussion of crucial issues. And structure is one such issue."

It will be up to the consultation as a whole to decide whether the suggested study will delay completion of the *Principles* for another year. ☐

## Anglican Evangelicals Ask Missionary Drive

KEELE, Eng. (RNS) — A great new missionary drive throughout the world, with the Church of England supporting some clergy and laity as full-time evangelists, was urged here at an unprecedented congress of 1,000 Anglican evangelicals.

A 10,000-word statement, representing a new "charter of mission" for the present age, also welcomed

the prospect of eventual Anglican union with the Methodist Church, but asserted that Anglican evangelicals "could not contemplate any form of reunion with Rome as she is."

The 1,000 delegates, officially described as not experts but clergy and laity of Church of England parishes, met in the University of Keele as the National Evangelical Anglican Congress.

On the missionary task confronting the church today, the Congress statement did not mention such names as that of Billy Graham, but it declared, "We welcome the great evangelistic campaigns of our day. We recognize them as complementary to continuous personal and congregational evangelism."

"The missionary task confronting local churches is the same the world over. It is as urgent in Britain as it is everywhere else. Yet in many parts of the world, the church is a small segment of the population, and weak in many ways. It therefore needs to share the greater resources of manpower and money which are ours, and we should not grudge to give of them."

"At the same time, the church in Britain is in urgent need of the spiritual vigor which God has given in many parts of the church overseas, and we long that these qualities might be imparted to us."

The gathering was supported by all major Anglican evangelical societies. The Rev. John Stott of London, chairman of the organizing committee, said the evangelical movement had grown to such an extent, in numbers, scholarship, cohesion and confidence, that it is now anxious to speak to the Church of England as a whole.

*(Editor's note: Overseas, as well as in the U. S., evangelicals who see a vital Christian faith missing from the formal "ecumenical" movement, are coming together to supply the missing ingredients.)* ☐

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For a man to argue, "I do not go to church; I pray alone," is no wiser than if he should say, "I have no use for symphonies; I believe only in solo music." — GEORGE A. BUTTRICK.



## Lutheran Denomination Reaffirms its Doctrine

MILWAUKEE, Wis. (RNS) — The Wisconsin Evangelical Lutheran Synod, in a statement reaffirming its traditional beliefs, declared that the Bible remains as its "infallible authority and guide," and rejected the possibility of "factual error in Scripture."

Asserting that "no authority may stand in judgment over Scripture," the statement declared that the Gospels give a "true account of what actually happened in history." It rejected "attempts to make the historicity of events in Christ's life, such as His virgin birth, miracles, or bodily resurrection, appear unimportant or even doubtful."

Entitled "This We Believe," the statement reminded pastors, teachers and other denominational leaders concerned that "all preaching and teaching in our churches and schools must be in harmony" with the Lutheran Confessions.

Regarding Christian unity, the Synod said that "every true believer in Jesus Christ, regardless of the nation or race or church body to which he belongs, is a member of the holy Christian Church."

The statement labeled as "false ecumenicity" all views that "look for the true unity of the Church in some form of external or organizational union . . . we oppose all movements toward such union at the expense of confessional integrity."

In church-state relations, the Synod opposed "any attempt by the state to restrict the free exercise of religion and any views that look to the Church to guide and influence the state directly in the conduct of its affairs."

Rejecting civil disobedience, the denomination asserted that a citizen is not free to disobey "such laws of the state with which he disagrees on the basis of personal judgment."

(Editor's note: What an example for Presbyterians to copy!) ☐

## Baptists Again Ponder Orthodoxy of Morikawa

EAST ORANGE, N. J. (RNS) — Simmering discontent at the grassroots of the American Baptist Convention over denominational policies on evangelism has surfaced once again.

The latest protest took the form

of a "position paper" statement, signed by 75 ministers and one denominational editor in the New Jersey Baptist Convention, challenging both the theological orthodoxy and the tactical wisdom of Dr. Jitsuo Morikawa, the ABC's 55-year-old evangelism secretary.

Dr. Morikawa, a convert from Buddhism at the age of 16, is a vigorous advocate of the view that evangelism, to be relevant today, must be directed toward redemption of society rather than to the individual.

The New Jersey ministers charged that that view is both "inadequate and unsound," and blamed Dr. Morikawa's policies for both the appreciable drop in baptisms over the last decade and for "increasing uneasiness" in local congregations.

What Dr. Morikawa is talking about, they maintain, is social ac-

tion — not evangelism. They contend that Biblically and traditionally, the Christian faith puts personal salvation and redemption first, with social action following later.

The position paper appealed to the ABC General Council "to evaluate this growing disruptive situation among us which continues to stifle our growth."

The document cited as an example of the objectionable viewpoint, statements from a book, *Resources for Renewal*, which Dr. Morikawa wrote with a fellow staff member, the Rev. Richard W. Jones. In it, he asserts that "there cannot be individual salvation. Salvation always implies relation with others and with God. It would be more correct to say that salvation has to do with a new society rather than a redeemed individual soul." ☐

## THE CHURCH AT HOME



## UPUSA Asked About Proposal's Legality

PHILADELPHIA, Penna. — When the 1967 General Assembly of the United Presbyterian Church USA meets in Portland, Ore., to enact the Confession of 1967 and other parts of its confessional package, it will be asked by one of its most influential presbyteries to "consider carefully the constitutionality" of the whole proposal.

Philadelphia's request is based on the fact that the proposal "neither amends nor alters the Larger Catechism but wholly excises or cuts it out of the Constitution." Philadelphia itself voted for the confessional package, which has now been approved by more than the necessary two-thirds of the presbyteries of the denomination.

An overture questioning the legality of dropping the Larger Catechism has also been passed by Olympia (Washington) Presbytery, and similar petitions are expected to go from other courts to the Assembly in May.

The Philadelphia overture notes that "the Constitution gives the General Assembly the authority to propose amendments to or alterations of the three doctrinal symbols but does not grant the General Assembly the power to propose deletion of any one of the symbols, as is now proposed for the Larger Catechism."

UPUSA Stated Clerk William P. Thompson was quoted during the presbytery debate as having said that the overture raised "a valid question." The voice vote was "overwhelming" with just a few "nays," one observer reported. A Philadelphia paper said it was unanimous.

A 12-page legal opinion covering judicial interpretations of the words "alter" and "amend" from a Philadelphia law firm was used by proponents of the overture to back their proposal. ☐

## Cumberlands Asked To 'Sit In' on COCU

KNOXVILLE, Tenn. (RNS) — The Cumberland Presbyterian Church has been urged by its Knoxville Presbytery to send a representative to "sit in" on future sessions of the Consultation on Church Union.

Meeting at Lenoir City, the presbytery unanimously approved by a voice vote a resolution calling on the General Assembly to send a representative to COCU sessions.

The presbytery's resolution reportedly was the first such action known to have been taken by a unit of the denomination, which has 947 churches and 77,817 members. ☐



# Missions Board Names Area Secretaries

NASHVILLE, Tenn. — Election of two area secretaries highlighted a number of important personnel actions taken by the Board of World Missions at its April meeting here. The board also discussed the controversial "Project Equality" promoted by the Roman Catholic Diocese of Nashville and gave its headquarters staff permission to participate.

Named area secretary for Latin America was Earle D. Roberts, former missionary to Brazil who has been serving as acting secretary since the January board meeting. The Presbyterian US General Assembly, meeting in June, will be asked to confirm his election to a three-year term.

Named for a one-year term as area secretary for the Far East was G. Thompson Brown, a missionary to Korea. He is expected to return to Korea after the temporary duty in Nashville.

Mr. Roberts replaces Joe Woody, whose resignation was accepted by the board in January. The post Mr. Brown will fill has been occupied by James Cogswell, whose resignation was accepted at the April meeting. Both are going into pastorates.

Also accepted by the board was the resignation of George M. Cooley, secretary of student world relations. He will return to the pastorate this summer. Before he takes up his new work Mr. Cooley will represent the board at a conference of the National Association of Foreign Student Affairs in Mexico City. While there he will confer with Mexican Church officials on scholarship matters.

Another staff member, Mrs. Charles Logan of the educational department, was authorized to attend the first World Consultation on Laymen Abroad this June in Germany.

In a significant action on personnel policy, the board approved the request of a missionary teacher to join the faculty of a secular university while maintaining his status as a missionary. He will leave a mission-related college to take the university post. The name of the teacher and institutions concerned were not released pending the approval of all other agencies concerned.

Ten new missionaries were appointed, as follows: Miss Helena Louise Woody, Louisa, Va., to educational work in Brazil; Miss Priscilla Ann Abbott, Brownsville, Tex., to educational work in Japan; Miss

Marian Janet Allen, Floyd, Va., to library work in Taiwan; Mr. and Mrs. Albert Marion Harris Jr., Birmingham, Ala., to medical work in the Congo; Mr. and Mrs. Kellogg Marvin, Richmond, Va., to educational work in the Congo; the Rev. and Mrs. Moon Kyoo Whong, Norfolk, Va., to evangelistic work in Brazil.

Four seminarians were named to serve abroad during an intern year: Richard William Caldwell of Columbia Seminary to the Congo; Miss Doris Bruce Harwell of the Presbyterian School of Christian Education to Brazil; Frank Sorrell Holsclaw of Louisville Seminary to Japan; and Joseph Benjamin Kirkland Jr. of Union Seminary to Japan.

The board confirmed the appointment of Mr. and Mrs. Elijah Barnes to direct a Protestant Hostel for Congolese students in Belgium. The Barnes, appointees to Congo service, have been studying in Belgium.

The board also:

— Was reminded by its executive secretary, T. Watson Street, that its next meeting will be in July at Southwestern at Memphis, where it will be holding a convocation for over 150 missionaries.

— Acknowledged completion of the

unification of its three missions in Brazil into one body, with Paul J. Coblentz serving as the first chairman.

— Allotted \$34,000 requested by the Korea National Christian Council to help build an interchurch center in Korea.

— Granted a three-year leave of absence to Richard B. Riddle so that he may become pastor of the Kobe (Japan) Union Church.

— Allotted \$2,000 in interchurch aid funds for a youth leadership training center in Kinshasa (capital of the Congo), to be directed by former missionary Donald Bobb.

— Approved the production of a film on "The Bridge," a ministry to international students in Washington, D. C.

— Authorized a church and mission tour of South America in 1968.

"Project Equality" (See *Journal*, March 15) was submitted to the board for its consideration by the administrative council, the group of headquarters staff executives. Dr. Street, the executive secretary, is publicly on record in favor of it. Turned back to the executives by the board, the project is a program to persuade business to implement certain employment practices by patronizing those who follow the guidelines set by the project. ☐

## Viet Resolution Loses After Washington Debate

WASHINGTON, D. C. (RNS) — A noted United Presbyterian pastor gave a stout defense of the American position in Viet Nam during a debate here before the Washington Presbytery. His arguments were reflected in a vote by the presbytery which defeated by 86-to-27 a resolution which called for immediate cessation of bombing and negotiations leading toward American withdrawal from the front.

Dr. Edward L. R. Elson, pastor of National Presbyterian church argued that the presbytery should make theology its concern rather than seeking to advise the President on what weapons should be used and what targets should be struck.

Because the U. S. has held the line in such places as Greece, Korea, Turkey and Lebanon, Dr. Elson argued, "history has made a turning point in favor of American civilization."

"Things have been stabilized," he continued, "in Thailand, Indonesia and in Southeast Asia. Never in

history have such steps been made to protect civilians in war as the U. S. has done in Viet Nam."

He called upon the presbytery to defeat a resolution offered by another prominent Washington minister, Dr. George Docherty of the New York Avenue Presbyterian church, who said the Viet Nam war will "smell in the nostrils of history for 100 years."

Dr. Docherty said that Hanoi will come to the conference table "as soon as the bombing ceases." Dr. Elson then reminded the presbytery that President Johnson has stopped the bombing during five intervals and has dispatched 30 letters to officials in Hanoi.

"There has never been a nation more magnanimous in all history," Dr. Elson said, in offering humane treatment to a defeated nation. He indicated North Viet Nam has nothing to fear of the U. S. in any negotiations.

Dr. Docherty predicted that the Vietcong "will win in the end." ☐



# Overtures to the 1967 Assembly

(Note: Overtures are communications sent to the General Assembly by a lower court, generally a presbytery, asking that some action be taken or some clarification of Church law be given. These are referred to a "standing committee" at the Assembly and come up for debate and a vote when that standing committee makes its report. Only a small part of total Assembly business, the matter covered by any overture may also be embodied in a board or agency report, also to be debated and voted on. Last week, April 19, we discussed some of the overtures embodying proposals concerning church union. Following are most of the others also scheduled for consideration.)

## To the Standing Committee on Inter-Church Relations:

**THE NATIONAL COUNCIL OF CHURCHES** — As of this writing two overtures bear directly upon membership of the Presbyterian Church US in the National Council of Churches. *St. Andrew Presbytery* is asking the Assembly "to withdraw all financial support of and participation in the National Council of Churches." *Augusta-Macon Presbytery* wants the Assembly to "initiate and continue to seek through its representatives to the NCC" ways to stop the NCC from making political, social and economic pronouncements; to obtain a more wholesome organizational structure particularly in the proportion of lay and ministerial representation; to change the trends towards an almost exclusive interest in social, political and economic issues; and to close up the Washington lobby office.

It would be constructive indeed if an Assembly should decide to sever the ties existing between the Church

and the NCC, from which so many deleterious influences are channeled into the life of the Church. The Lord willing, one of these days it will be done.

**ROMAN CATHOLIC RELATIONS** — In the first overture of its kind, perhaps in the history of the Church, the Presbytery of Lexington is asking that steps be taken that will lead to "effective dialogue" with the Roman Catholic Church.

In this day of "ecumenical" concord it will be hard (even embarrassing) to oppose negotiations with any Church calling itself Christian. The path to the accomplishment of the intent of this overture was smoothed by an overture adopted by the 1966 Assembly, sent down, and favorably approved by the required number of presbyteries, allowing a Church court to admit any "Christian" to its sessions as a visiting brother.

*Central Texas Presbytery* wants negotiations with the Reformed Church in America broadened to include the UPUSA Church. If necessary, the presbytery asks that the plan of union with the RCA be held up until a plan can be drawn which will include the United Presbyterians.

(Any consideration of union with the United Presbyterians must take into account that after the next General Assembly of the UPUSA Church in May, that denomination will no longer be of the same faith and order as the US Church.)

## To the Standing Committee on the General Council:

**NEW WINESKINS?** — Two presbyteries, *Harmony* and *East Alabama*, are asking that the Ad Interim Committee on Institutional Forms, responsible for the controversial study of the Church's struc-

ture entitled *New Wineskins?*, be discharged. *Harmony* gives as reason for its petition that the General Assembly has frowned on the circularization of the Church in the interest of favorite projects.

The Permanent Judicial Commission, which is charged with adding its opinion to all questions of a constitutional nature coming before the Assembly, gives its opinion that *Harmony's* reasoning does not apply in this case. There's a difference between the circularization of the Church by private parties, and something sent down by the Assembly itself for study.

**BENEVOLENCE ASKINGS** — *Hanover Presbytery* is asking that the annual benevolence askings be sent from the Assembly directly to the presbyteries rather than through the synods, as at present. *Hanover* believes that the relation between Assembly and presbytery is sufficiently direct to by-pass the cumbersome synod machinery.

**CENTRAL TREASURY** — *Nashville Presbytery* wants the plan governing the operation of the central treasury modified to allow direct and designated gifts to favorite causes, under certain circumstances, without having such gifts "equalized." Such provisions as suggested by *Nashville* would certainly go a long way toward restoring the confidence of a membership dissatisfied with the way gifts are applied without regard to the wishes of the donor.

**FISCAL YEAR** — It is the hope of *St. Johns Presbytery* that the Assembly will ask its central treasurer to close his books on the 10th of each January in order that statistical reports from the presbyteries will more closely jibe with receipts. In a similar action *St. Andrew* wants



more time after Jan. 1 before annual reports are due.

**To the Standing Committee on Assembly Operation:**

**VICE-MODERATOR** — *Westminster* wants the constitution of the Church amended to provide that a Vice-Moderator as well as a Moderator shall be elected for each Assembly, the former to be automatically in nomination as Moderator of the next Assembly. The Permanent Judicial Commission sees nothing wrong with the wording submitted by *Westminster* if the Assembly chooses to approve the idea.

**MINISTER TO STUDENTS** — The Synod of Georgia wants the term, "Minister to Students," changed to "Campus Minister," in official usage.

**ASSEMBLY RULES** — The *Presbytery of Memphis* asks that the standing rules of the Assembly be changed to provide that reports of standing committees be given to commissioners at least one hour before they are taken up for debate and voting.

*Bethel, Central Texas, Hanover, Harmony, Montgomery, Potomac, Red River, and Washburn* ask for action on the standing rules covering meetings of the Assembly, in view of an earlier announcement (later rescinded) that this meeting of the Assembly would operate under radically different rules. Most of the requests are for rescinding the rules first announced by the Permanent Committee on Assembly Operation, and later withdrawn to be brought directly to this Assembly for decision.

**PRINTING STATISTICS** — Under a rule which allows a session to overture the General Assembly if its overture through presbytery is turned down by the presbytery, the Session of the Yeamans Park church of Charleston, S. C., asks the Assembly to determine if there is sufficient use made of the extensive statistics published in the annual Minutes to warrant the expense of printing.

*Brazos Presbytery* notes that in the session's annual statistical report the column on "losses" ordinarily carries the names of men who have been ordained to the ministry and thereby cease to be members of congregations. It believes that a separate item should cover this contingency in the annual reports.

*New Orleans Presbytery* thinks it would be a good idea to include in

the annual reports the number of family units represented in each congregation.

**To the Standing Committee on Judicial Business:**

**'UNICAMERAL' SYSTEMS** — Two presbyteries, *St. Louis* and *Washburn*, ask that the constitution of the Church be changed to allow local congregations to operate under a "unicameral system," namely with a Session only and without deacons. To this request the Permanent Judicial Commission points out that the 1965 Assembly, in response to similar petitions, indicated that a unicameral system already exists in that a provision for operation under a session only already appears in the Book of Church Order.

**CANDIDATES** — *South Carolina* and *Harmony* presbyteries want to know if a candidate for the ministry under the "extra-ordinary" clause may be approved for ordination in the same meeting of the presbytery in which he is examined. The Permanent Judicial Commission explains that the constitution requires, a) the approval of such candidates to be made in a subsequent regular or called meeting of the presbytery following the one in which they are examined; and, b) a three-fourths vote for approval.

**RETIRED MINISTERS** — What is the responsibility of retired ministers to secure the approval of presbytery on work in which they desire to engage? — asks *Atlanta Presbytery*. The Commission says that permission must be secured for all work.

**PRESBYTERY AND SYNOD REPRESENTATION** — *Hanover* and *Potomac* presbyteries ask that the constitution be changed to allow additional elder representation to presbytery and to synod for each additional 750 members (instead of 1,000) of a local church. The Commission recommends that the request be rejected in view of the vote soon to be taken on the proposed plan of union with the Reformed Church in America.

**CIVIL DISOBEDIENCE** — *Atlanta Presbytery* asks that the statement of the 1966 Assembly approving civil disobedience be declared unconstitutional and rescinded. The Permanent Judicial Commission says that Assemblies have "the right and the duty" to make pronouncements on all issues and to give counsel on matters of conscience.

**PROPERTY** — A request that "the Presbyterian doctrine" of

church property be clarified comes from *Potomac* presbytery. The Commission suggests that the Assembly has already said all that is necessary on the subject.

**ORDINATION OF MINISTERS** — Is it permitted for a presbytery to examine and ordain a man who has received a call to another denomination, so the man can be transferred as an ordained minister? — asks *Louisville*. The Commission says this would be unconstitutional.

**CERTIFICATES OF TRANSFER** — *Northeast Texas Presbytery* asks that a session granting certificates of transfer to members include the record of service of the member as an officer in the congregation. The Commission believes that it would be too cumbersome to try to set up official machinery to provide what is asked for.

**MINISTERS SERVING OVERSEAS** — *Washburn* wants to know if the Book of Church Order gives sufficient guidance in the matter of ministers or candidates serving temporarily overseas. The Commission says it does.

In this connection the Commission is recommending, in answer to an overture sent up last year by the Board of World Missions, that the constitution be changed to allow ministers serving overseas as missionaries to become members of overseas Churches, without losing their membership privileges in this Church.

**EXAMINATION QUESTIONS** — *Washburn* also wants to know if a presbytery may require certain interpretations of doctrine when it examines a minister for reception. The Commission believes that, within broad limits, a presbytery may require anything it chooses of ministers being examined for reception.

**MEMORIAL** — In addition to regular overtures, the Standing Committee on Judicial Business will take up a Memorial signed by a number of ministers and elders of the Synod of Georgia, asking the Assembly to "investigate the Synod" for its failure to act in the matter of racial discrimination. Specifically, the memorial refers to the refusal of the Synod to force Thornwell Orphanage to receive Negro children.

(Thornwell Orphanage has been under "investigation" for some time by one or more of its supporting synods. Recently four South Carolina presbyteries voted support of the home: Harmony, Congaree, Pee Dee, South Carolina.)



### **To the Standing Committee on Annuities and Relief:**

**HOSPITALIZATION** — The *Presbytery of St. Louis* wants eligibility to be covered by group hospitalization and major medical insurance extended to ministers of the Church serving with ecumenical agencies and programs, such as inner-city missions.

### **To the Standing Committee on Bills and Overtures:**

**COUNSELING** — *Potomac* wants the Assembly to finance a program of counseling, by proper medical personnel, of ministers, directors of Christian education, lay workers and their families.

**INTERPRETING THE ASSEMBLY**—*Bethel* thinks that steps should be taken to provide time, in synod meetings or regional meetings, for interpreting matters adopted by General Assemblies.

**BOYCOTT SOUTH AFRICA AND RHODESIA** — *Montgomery* asks the Assembly to instruct its boards and agencies to divest themselves of stock in any companies doing business in South Africa and in Rhodesia.

**JEWISH EVANGELISM** — *Nashville* seeks to have developed a more effective ministry to Jews in this country and abroad.

**THE APOSTLES' CREED**—The *Presbytery of Central Texas* asks the Assembly to make the phrase "He

descended into hell" mandatory in recitations of the creed and to instruct publishers of hymnals not to suggest that "some churches omit" this phrase.

This overture is immensely interesting. When the old *Presbyterian Hymnal* appeared in 1927, a generation which had difficulty taking doctrinal statements literally left the phrase out of the creed. In 1967, a generation which is even less inclined to take doctrinal statements literally believes the phrase is essential! (Remember a few years ago when ministers began saying, in presbytery examinations, "Oh yes, I believe in the Virgin Birth, but not in a physical sense"?)

**'GROUPS' IN THE CHURCH**—Taking note of the "open letter" recently published in all the church papers, *Washburn Presbytery* wants the Assembly to appoint a committee to study the "groups" within the Church mentioned in the letter. *Washburn* especially wants the study to be of "the activities and publications of these groups in light of their agreement with or opposition to the pronouncements of the General Assembly . . ."

### **To the Standing Committee on Church and Society:**

(Formerly the Standing Committee on Christian Relations)

**CIVIL DISOBEDIENCE** — Five presbyteries, *Cherokee, Florida, Lou-*

*isiana, St. Andrew, South Texas*, and the Session of the First Church, Baton Rouge, La., criticize the last General Assembly's endorsement of civil disobedience and in various ways ask the 1967 Assembly to make a correction.

Here is an example of how a matter may come before more than one standing committee and thus come up for debate and a vote more than once. The Standing Committee on Judicial Business (above) will take up the *constitutionality* of the 1966 Assembly's action endorsing civil disobedience. This committee will take up the *propriety* of such pronouncements.

The *Presbytery of Florida* asks the Assembly to "refrain from further action in the field of civil and political issues because such corporate action has caused and is still causing serious division in the local congregations."

*Columbia Presbytery* asks that the Council on Church and Society be directed to study ways and means of meeting the need for a prison ministry throughout the Church.

### **To the Standing Committee on the Minister and his Work:**

**DATA FORMS** — *Hanover* believes that it would be helpful to add to the data forms prepared by most ministers, 1) a theological statement, and 2) a listing of "five books read during the previous year, which are typical of the minister's reading interests."

**SHORTAGE OF PASTORS** — *Potomac* thinks that a study should be made of the serious crisis posed by the diminishing number of ministerial candidates for the pastorate.

### **To the Standing Theological Committee:**

**OFFICE OF DEACON** — *John Knox Presbytery* asks the Assembly to order a study of "the Biblical, theological, and historical" bases for the office of deacon.

### **To the Standing Committee on Women's Work:**

**WOMEN'S WORK** — *Washburn Presbytery* does not believe that the pattern of relationships between synods and presbyteries and Women's Work at these court levels is clear. It wants the Board of Women's Work to suggest what the pattern of such relationships should be. ■

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Morality is eternal and immutable. — RICHARD PRICE.

## **Needed: Men of Integrity**

Today we see a deterioration of honesty and integrity in our national life which reveals a shocking poverty of spirit at every level of society, from the home to the top echelons of government.

We are appalled when we hear that the choicest of our youth are involved in cheating scandals, or that the elected representatives of the people misuse the public trust. We are shocked when we discover that government announcements concerning matters on both the domestic and foreign scene are open to question, or that the traditionally impartial media of information often "manage" the news. We are saddened to discover that a man's word is no longer his bond, and that we live in a culture in which the very

word "morality" has taken on altogether new meaning.

The National Association of Evangelicals deplores the moral decay of our culture and calls upon our leaders at every level to re-examine their own ethical standards in the light of their obligations and their influence. In particular we call upon all evangelical Christians to meet the challenge of a generation which believes that even God would have man to live in moral ambiguity.

We urge all preachers and teachers of the Word of God to stress the ethical and moral implications of the Gospel of grace and the demand for holiness. For our God of love is a consuming fire. — *A Resolution adopted by the 25th Anniversary Convention, NAE.* ■



## *A 25th Anniversary Manifesto*

In every age the Church of Jesus Christ has been confronted with the opportunity to proclaim the hope of the world in terms that are relevant to the special needs of the age. For while man's cultural and scientific discoveries have ever led him to new frontiers of learning and new levels of achievement, they also have ever lifted him to new heights of rebellion against God and new patterns of disobedience, so that the everlasting Gospel has again and again been challenged by new forms of humanism and materialism.

In the present age the everlasting Gospel is challenged not only from without, but tragically from within the household of faith. New forms of commitment are suggested which apparently have as their aim a radically new mission for the Church of Jesus Christ. One hears increasingly of a mission of evangelization, not of individual persons, but of the structures of society.

What is the true mission of the Church? As evangelical Christians we affirm that all truth is God's truth and that every discovery of man just reveals in fuller and more glorious detail the wonders of a Maker's wisdom, a Sovereign's power and a Father's love. But all truth is not saving truth. Knowledge brings power but power often reveals ethical weakness, moral corruption and spiritual depravity. We all have experienced, in our best accomplishments, the force of the Apostle's testimony that the good we would do is not done while the evil that we do not intend often follows our best intentions. None of man's achievements has made him more like his Maker in righteousness and holiness. None has brought him under his Lord's obedience in humility and none has given him a son's relation to a loving Father.

Thus we affirm that in this age, as in every age, man, in the pride of his accomplishments, without Christ is an alien from the commonwealth of God's household, a stranger from the covenants of promise, having no hope and without God in the world. This moral and spiritual condition has been man's natural heritage by reason of sin and

shall remain his lot in any world he may create by the power of his own strength. For all man's righteousness is as nothing and at the end awaits death and an eternity of separation from his Maker who originally created him in His own image.

For the evangelical Christian today, the commission of Jesus Christ is to confront both an increasingly secular man in an increasingly secular world, and a frequently secular church, with the everlasting Gospel. For God would have all men everywhere, even in an atomic age, to be saved.

The mandate for this Gospel is found in the unchanging needs of men, the unchanging destiny of man, the unchanging Word of God, and the unchanging work of Jesus Christ.

In grateful response to the love of God and obedience to the Lordship of Jesus Christ, the evangelical Christian takes up the cross of personal involvement in the Great Commission which was his Lord's final command: "Go into all the world and preach the Good News to every creature."

This mission the evangelical Christian recognizes as his own, even as it is the mission of Christ's body, the Church. It is the mission to evangelize the world by calling men from the power of Satan to God, in order that they might receive remission of sins and acceptance as sons.

This mission, which we affirm to be the sole and sufficient preoccupation of the Church, is first a mission of evangelism to salvation, for God desires that none should perish but that all should come to a knowledge of Him whom to know is life eternal. Without Him men do perish and unless saved they are lost. It is the duty and privilege of the Church to minister the Word of truth, the sword of the Holy Spirit, in the testimony of faithful men, by grace through faith bringing many

to salvation and to sonship. This includes the building up of the body of Christ in love.

This mission, we further affirm, is a mission of evangelism unto holiness. We have not been called to lawlessness, nor unchastity, nor any other form of man-devised morality. The law of love is in no wise less demanding than the moral law in all its implications. Our freedom under the Gospel is never license, but always a freedom from our former inability to obey God, and a freedom to yield our members wholly to Christ in purity, sanctity and honor.

This mission we also affirm to be a mission of evangelism supported by service in the name of Him who said, "For even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." While giving primacy to the saving power of the Gospel in the life of the individual, evangelicals in their best tradition have a deep concern for social action and the amelioration of the ills of the community. They know that they are not only citizens of the Kingdom of God but they are also citizens of the nation and of the world, and as such are obliged to serve in many capacities to which their associates may call them. In such positions of trust and stewardship they serve with active compassion for the alleviation of human suffering and the correction of injustice wherever it may be found.

This mission, we finally affirm, is to all men of whatever station or rank, of whatever race or condition — for God is no respecter of persons. In Jesus Christ there is neither bond nor free, neither male nor female, but only redeemed sinners. To Him, our God and Saviour, be glory and majesty, dominion and power, both now and forever. Amen. ☩

*This is the text of the "message" of the National Association of Evangelicals, spoken on the occasion of its 25th Anniversary Convention in Los Angeles, Calif., to the pressing question of the times: "What is the mission of the Church?"*



# What Is

There have been three periods in the history of Christendom when the most pressing search of the times was for a proper answer to each question, "What is the Church?"

The first of these periods was the time of the Church's beginnings, the period of the first generation after Pentecost. In those days, as believers of every kind, color and combination began to associate with each other in the Body of Christ, the question insistently arose, "Of whom is the Kingdom of Heaven?"

Particularly acute was the crisis produced by the great influx of Gentile believers into the communion of saints. Paul's letter to the Romans was only one of at least three epistles written by the Apostle to the Gentiles to meet this crisis. Clearly apparent throughout that masterful treatise on the plan of salvation is Paul's interest in meeting the objections of traditionalists of his day who wondered how God could be consistent and faithful in His ways if He promised to Abraham a posterity like the sand of the seashore, then seemingly rejected Israel in favor of a Gentile Church.

Answering the question Paul pointed out that *all* are sinners, that God dealt with Abraham *before* he became a Jew (was circumcised), that salvation has *always* been by faith, and that God's people have always been the faithful ones, not those identified by any special racial or ethnic considerations.

So the question, "What is the Church?" was raised in the days of the apostles primarily over membership in the Kingdom. Said they, in effect, "The Church is the body of believers in the Lord Jesus Christ, the household, family, citizenship of the called-out ones of every race who

together become a holy temple of the Lord, the Body of Christ, the dwelling place of God."

A second period of urgent concern to answer the question, "What is the Church?" came during the Reformation. This time the problem was not that of the relationship of believers to one another but of believers to the Head of the Church.

People were asking, "Is the Church itself a redeeming institution and is the ministry of the Church necessary to redemption?" Put another way, the fundamental question came out like this: "Does the doctrine of the 'Keys' mean that outside the Church there is no salvation? If so, outside of *what* Church is there no salvation, the visible Church or the invisible Body of believers?"

This was the urgent inquiry of the Reformation. It was answered in the doctrine of justification by faith and that of the priesthood of all believers. Today, because the Roman Catholic Church has never understood the Protestant answer, Roman Catholics still appeal to "apostolic succession" as guaranteeing that their association goes back to Christ, while charging that Protestant churches originated in the 16th century and therefore cannot be Christ's true Church.

Even some Protestants have fallen for the notion that an outward, organized, visible form of the Church in some way counts in redemption. Of such are those who still argue that they should not be called Protestants at all because their line goes back unbroken to John the Baptist.

But for most believers the doctrine of the Church was further amplified during the Reformation by recognizing that no visible form of it is essential to salvation, that every believer is in some sense a minister and that the means of grace are not controlled by any ecclesiastical order but operate by faith.

Today, once again the question is

being raised, "What is the Church?" In our time the problem is not one of membership in the Church, nor yet of the ministry of the Church, but rather of the business to which the Church is committed — its mission.

Such phrases as, "a worship community *becoming* the Church," or "the necessity to *be* the Church in the world," or "helping the Church to *find* itself (or its mission)" have become almost trite with over-use, even if the meaning is seldom clear when such phrases are used.

Generally such phrases suggest that those who use them are thinking of the word "Church" as an *action* word rather than a *status* word. That is to say, an activity is implied in the word rather than a condition. (For example, "minister," "missionary," "pastor" are action words, implying an activity; "body," "fellowship," "club" are status words, implying a condition or state.)

In the modern view the Church is not constituted by *belonging* but by *doing*; not by *membership*, but by *mission*. If there is no job to be done there is no Church. Thus a Christian fellowship which has adopted a constructive project in the social field is in the process of "*becoming* the Church."

The action motif is so strong that some modern churchmen insist a lone individual person on a desert island *cannot be a Christian*. There must be someone else towards whom he can express *agape* in order for Christian experience to take place. As one cleric returning from the Selma march told his congregation: "In Alabama I saw the Church!" — because he saw constructive social activity taking place.

In its extreme form this view identifies the Church with revolution, even violent revolution, and ethics of "the end justifies the means" variety. It calls on Christians to demonstrate, boycott, and

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*This paper was delivered before the 25th Anniversary Convention of the National Association of Evangelicals in Los Angeles.*



# The Church?

even picket in the attainment of goals by economic and political pressures.

How did such a view of the Church come to pass? It always is a precarious undertaking to attempt to trace the beginnings of an idea. But for the purpose of this discussion it may safely be said that the new view of the Church began to be accepted in Christendom with the impact of the universalism of Karl Barth.

## **Begin With Universalism**

Perhaps more than any other modern theologian, Barth made it possible for men to deny hell and judgment while retaining a concern for the Gospel and for evangelism. Barth said that God would bring all men together in Christ in eternity. But he also insisted that in this world the multitudes out of Christ are out of touch with all the benefits that Christ brings to men. The implication was that for the full and abundant life — and for peace on earth — men must be won to Christ here and now.

Men like D. T. Niles gave this form of universalism a strong missionary flavor, retaining a primary concern for the evangelization of individual people. We must preach the Gospel in heathen lands, insisted Niles, in order to bring men and women into the inheritance which they already possess in Christ Jesus.

Niles often used the illustration of the Japanese garrison which continued to fight on a remote island after the war had ended, because they did not know it was over. Not until a messenger convinced them that peace had been signed did they lay down their arms and enter into an enjoyment of the state of peace.

In like manner, said Niles, Christians witness go into the world to tell those who have heard that Christ has reconciled the world unto Him-

self, that the state of hostility between man and God is over, and that they may enter into full enjoyment of peace with God and with each other . . . in Christ . . . now.

For such interpreters of the Christian religion, the original mission of the Church to bear the Gospel in order that men might enter into a new relationship with God (be born again) is modified into a mission in which the Gospel is said to convey the social (this world) benefits of a new relationship which already exists though multitudes may not know it.

More recently "ecumenical" leaders of evangelism have modified the personal dimension by emphasizing the group dimension and instead of preaching Christ to individual persons apart from the social effects of faith in Him, have preached Christ and social effects as one and the same thing.

## **The Whole Social Order**

For instance, Jitsuo Morikawa, secretary of evangelism for the American Baptist Church, and Colin Williams, former head of evangelism for the National Council of Churches, have stressed that one does not evangelize persons but rather the structures of society; the Church must go beyond the former concern to reach individual souls, to a concern for the whole social order.

Now, "Christ" is said to be in the streets. To be in the streets in behalf of some burning social issue is to be with Him. One now has a true religious experience, not by entering into a relationship with God through Christ, for reconciliation with God has already taken place, but rather by entering into an experience of the effects of this relationship, namely its social (this world) benefits, that is, justice, equal opportunity, and Christian love in its various other manifestations.

One can readily see how the question of the nature of the Church is raised by the new theology of our times. If all men already are children of God through the redemption wrought in Christ, the Church cannot consist only of those who are distinguished from the world by reason of the fact that they are children of God. If all belong to Christ (though many do not know it) the Church cannot consist only of those who are distinguished from others by reason of the fact that they belong to Christ.

If all men already are in a fundamental saving relation with Christ the Church cannot exist to bring them into such a relation. If the whole world is now a reconciled world and the remaining task is to spread the benefits of reconciliation, the Church cannot be an institution which brings men into a state of divine reconciliation, but must be an institution which exists for the purpose of spreading the benefits of reconciliation.

In the new view, when the Church is called to be "in mission," it is called to be about the business of spreading the benefits of the Gospel — meaning the social benefits of Christianity — meaning political, economic and moral improvements. Thus the Church is said to be the Church when it is active in the struggles of the day.

To understand this manner of thinking is to understand the hostility of modern theologians to traditional patterns of evangelism. A Dr. Willis Elliott, reporting to a General Assembly of the National Council of Churches, can quite honestly state that he considers the influence of Dr. Billy Graham demonic because Dr. Graham is willing to see a million dollars spent on talk, over TV and radio, allegedly to "win" people to Jesus Christ—when there are so many hungry mouths that could be fed with that million.

*(Cont. on p. 19, col. 1)*





## EDITORIALS

### What's With Overtures?

While overtures to the General Assembly (see pp. 9-10, this issue) are inevitably a more "glamorous" part of an Assembly's agenda, they seldom are responsible for the more "solid" accomplishments of an Assembly.

Overtures are questions raised by the Church-at-large, sometimes practical, sometimes impractical. Today, more often than not, they reflect an axe that somebody wants to grind. They say more about the mood of the Church than they do about the measure of an Assembly.

The solid accomplishments of an Assembly are more likely to appear in the actions taken on board and agency reports — a new policy approved at the suggestion of some board, a change in mission or message adopted at the behest of some committee, a pronouncement issued because some agency asked for it — and the personnel appointed to various posts. Most of such actions are presented for adoption in such a way that they become hard to resist. One seems to be standing in the way of the whole machinery of the Church to oppose an agency's formal

recommendations.

But overtures usually get a more critical treatment. Lately they have been increasingly "political" in nature. And the controversy over them has mounted proportionately.

Here is where the sparring is likely to begin in the Assembly, as men of strong convictions fence with well chosen (and sometimes not so well chosen) arguments, while clearly identifiable factions work for parliamentary advantage.

In the overtures pet projects get an airing, points of view are offered for acceptance or rejection, groups are singled out for praise or condemnation. (One overture this year asks for an investigation to determine which of the factions operating in the Church has shown the greatest hostility to General Assembly pronouncements and programs.)

But in the overtures, perhaps better than anywhere else, this year's Assembly will have an opportunity to recognize that irreconcilable differences now exist in the Church. And that the time may have come to begin planning accordingly.

It is one thing to debate minor dif-

ferences of opinion when all are interested in going in the same direction. Then negotiations can lead to compromise and to subsequent harmonious cooperation.

But when almost total incompatibilities set in — when men want to go in totally opposite directions — the only thing that can happen in debate is that one viewpoint, one "side" is beaten down by sheer force of numbers, or defeated in adroit parliamentary maneuvering (increasingly the case of late).

Then vote tallies are counted as victories, the winners sometimes chortling audibly in their triumph while the losers retire to devise a formula which *next* year may overturn the decision. The whole performance may begin to take on the aspect of the familiar children's game, "King of the Mountain," in which one tries to hold the summit against all comers.

Thoughtful Presbyterians are beginning to say, privately, that such a state of affairs cannot continue indefinitely. For one thing, the dignity of the Assembly, as a communion of the saints of Jesus Christ, has lately begun to suffer.

For another thing, the time inevitably must come when some will feel that they have been carried farther than they, in conscience, can go (or that they have been stopped short of an objective they feel they, in conscience, must reach). When that time comes, and the demands of conviction at last loom larger than the pleadings of compromise, Christian love will find a way to provide for each one an opportunity to fulfill his hopes for Christ's Body as he understands God's revelation of His will.

Any other eventuality—especially any eventuality aggravating bitterness — surely would not be of the Spirit. ☐

### Hard to Learn

There are many things the Christian must learn and some are not easy. *Patience, submission* and *faithfulness* run contrary to the innate urges within. But how important they are, and how rewarding the lessons when learned!

It is not easy to be patient. We are not speaking particularly of the fruit of the Spirit of patience in our inter-personal relationships. Rather we are speaking of patience in waiting for God to work out His holy will in His own way and time.

There may be something which we think is good and which we believe is God's will for us, or for some one else. But we do not see things working out that way as quickly as we would like and we become impatient. We forget that God sees all of the many implications from beginning to end and we need to *wait* for and on Him.

Patience has a lovely sister, submission. Submission is the subordination of our desires and wills to the will of God and from that act of submission some of His richest blessings flow.

Faithfulness is *long-range living* as a Christian should. It means obedience, consistency and loyalty. Faithfulness involves a clear recognition of the utter faithfulness of God and a day-by-day obedience to Him. The risen Lord promises a "crown of life" to those who are faithful, unto death.

For the graces of patience, submission and faithfulness we should earnestly pray. They help make us the kind of Christians God wants us to be. Waiting on the Lord is the secret — for mounting up on wings as eagles, for running and not being weary, for walking and not fainting.—L.N.B. ☐

### You Name It

An American citizen, Roman Catholic Archbishop Martin J. O'Connor of Scranton, Penna., has appointed as the Vatican's Ambassador (Nuncio) to Malta. The ambassador will be dean of the diplomatic corps in the Maltese capital of Valletta.

You assume, of course, that Archbishop O'Connor will lose his United States citizenship. The law is quite clear: Any U. S. citizen who serves a foreign power in such a ca-



capacity as ambassador automatically forfeits his citizenship in this country.

Your assumption is one hundred per cent wrong. Archbishop O'Connor will duly represent a foreign power at the capital of another foreign power and continue to enjoy all the privileges of U. S. citizenship. Nothing will ever be done about it, for Vatican State is treated by our State Department with total special privilege in such matters.

It is unnecessary to protest to department officials because we already know what their reply would be. The department would say that such an appointment was perfectly proper since the Vatican is only a Church and Archbishop O'Connor has merely been appointed to ecclesiastical duties.

It is quite a different story, though, when the State Department goes all out for a diplomatic exchange between this country and the Vatican. Then, presto, the Vatican changes from a Church into a political state. (Now you see it, now you don't.)

In 1957, for example, Loftus Becker, legal adviser of the State Department, pointed out in a letter to Americans United that the United States recognized the fact "that the State of Vatican City is a sovereign state."

But when it was suggested that American Cardinals voting in the election of a pope must be in violation of the ban on voting in a foreign election, the State Department quickly shifted its gears again and stated: "The real significance of the election of a Pope is religious . . . and it is only incidental that . . . the Pope is also head of the State of Vatican City."

The only consistency about this is its inconsistency. The Vatican is permitted to shift its hats from political to religious and from religious to political, depending on which is more advantageous at the moment.

The Vatican is a split personality posing first as a State then as a Church, claiming the advantages of both yet refusing to accept the consistent role of either. Such ambivalence should not be accepted on its own proffered terms. It should be exposed and resolved so far as American policy is concerned.

The case of Archbishop O'Connor is a good place to begin. — From *Church and State*. ☩

## A LAYMAN AND HIS CHURCH



### Confession or Concession?

Dr. L. Nelson Bell

We have accumulated a thick file of booklets, papers, articles and clippings having to do with the "Confession of 1967," now ratified by a large majority of the presbyteries in the United Presbyterian Church and seemingly certain of approval at the May General Assembly in Portland.

Some may think it unprofitable to discuss this "Confession" further. Nevertheless, because of its inevitable effect on that great Church in the years to come and the probable effect it may have on our own, some observations are pertinent and can be useful.

An analysis of what is said and what is omitted leads this writer to say that this is more a concession than a confession; and we are not trying to make a clever play on words.

The Confession of 1967 is obviously a concession in these areas:

It is a concession to those who accept at face value the thinking of liberal scholars, even where the clear revelation of God in the Bible is to the contrary. At this point what the confession *does not say* is highly significant.

It is a concession to those who, both in doctrine and polity, may place a greater emphasis on social problems than on spiritual; to a concept of the nature, role and mission of the Church *in which social engineering seems at times to take precedence*.

It is a concession to those who insist that the Bible contains a word from God and is not the Word of God. The avoidance of the capital "W" in order that Christ allegedly may be given exclusive right to be called the Word of God has a rather hollow sound when we consider the place Christ and the apostles gave to the Old Testament Scriptures.

It is a concession to those who consider the Westminster Confession of Faith archaic, little more than an interesting museum piece, rather than what it is, probably the greatest document ever produced by man.

It is a concession to those unwill-

ing to revise the Westminster Confession of Faith at a few points where revision would have been all that was necessary and by which method an unswerving orientation to the Word of God would have been preserved.

It is a concession to those who look to sources other than the Holy Scriptures, who refuse to affirm the complete integrity and authority of the Scriptures.

It is a concession to those who, now triumphant, want an inclusive Church where men of almost any shade of theological conviction — or lack of it — may rest comfortably without having been obliged to arrive at ordination through devious paths of rationalization, or tongue-in-cheek affirmations of belief.

We sympathize with those who say they do not like this new confession, but that they "can live with it." We sympathize with all who feel that a serious compromise with essential truth has been made. But there is one consolation, and it can be determinative for many who are earnestly seeking to know what they should do. There is no place in this "Confession of 1967" which restricts the witness of those who still believe in Jesus Christ *as He is revealed in the Scriptures* and who believe the Bible to be the Word of God, the only infallible rule of faith and practice.

Unless, or until, such restrictions become an official policy of this great Church which we personally feel has compromised her basic witness, it is our conviction that those loyal to the historic position of Presbyterianism with reference to God, His Son and His Word, can continue to bear their witness within that Church. Let them be sure this witness is borne in love, trusting in the presence and power of the Holy Spirit to honor and glorify our Lord and His Word. ☩

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Failure is not sin. Faithlessness is. — HENRIETTA MEARS.





## SUNDAY SCHOOL LESSON

For May 7 1967:

### *The Character of the Church*

Rev. Jack B. Scott

**INTRODUCTION:** The first persecution of the Church, though mild, was to be the forerunner of much more severe treatment by the unregenerate world.

We have seen in the last lesson how certain individual apostles, Peter and John, reacted to this persecution with great faith and boldness. Today we will consider the reaction of the Church as a whole and the results of that action.

Verse 23 tells us that the apostles returned to the Church and reported all that had occurred and what the leaders of the Jews had told them. The essence of what was told to Peter and John is found in 4:18. They were not to speak or teach in the name of Jesus again.

The Church, we read in verse 24, with *one accord* turned to God in prayer. Jesus had already prepared the Church for prayer. In Matt. 18:19,20, He taught them that wherever His people gathered together in His name to pray, He would be there. When they agreed in His name, God would answer their prayer.

This prayer can be compared to the Gethsemane prayer of Jesus. There, Jesus sought the fellowship of His disciples but they were weary in the flesh and no help to our Lord. But now, faced with the threat of evil men, they finally join our Lord in prayer for the will of God to be done in their lives.

#### **I. THE CONTENT OF THEIR PRAYER (Acts 4:24-30).**

A. *Praise and Adoration of God* (24-28). The word used to address God here and translated "Lord" or "Master" is not the usual word for "Lord." It is rather rare in usage in the New Testament. It speaks of the *absolute sovereignty* and *control* of God over our lives.

It is quite appropriate for this prayer since the whole question of control was raised by the Jews who opposed Peter and John. They thought that they controlled these men and so spake to them (4:18).

**Background Scripture: Acts 4:23-5:11**

**Key Verses: Acts 4:23-33**

**Devotional Reading: Isaiah 43:1-13**

**Memory Selection: Acts 4:31**

Now the Church responded by acknowledging that God had absolute control of their lives and no one else.

They further acknowledged God's sovereignty by acclaiming Him Creator of heaven and earth and the sea and all that is in them. This particular phrase was reflected from the Old Testament. Compare especially Exodus 20:11; Nehemiah 9:6; Psalm 146:6.

The phrase further should be recognized as an excellent summary of Genesis Chapter 1. The sovereignty of God finds great basis in Genesis 1, and further it shows that the creator God is in absolute control of the world He has made. How different from all forms of the scientific theory of evolution this doctrine is! Everything that is made was made by the will and purpose of God.

Now they recalled Scripture as they prayed, thereby both praying and being taught by God at the same time.

Before we consider the Scripture here quoted we must notice what they said about Scripture. They clearly ascribed this Scripture, Psalm 2, to both David the writer and to the Holy Spirit, the author. Note that they affirmed that the Holy Spirit did the speaking through David's mouth.

Here is an excellent statement of divine inspiration. The words were David's own, written by him, yet they were from the Holy Spirit. Compare II Peter 1:21 where this doctrine is definitely pronounced. "Men spoke from God, being moved by the Holy Spirit." This, together with II Timothy 3:16, gives us a

clear doctrine that what is written in Scripture is God's Word and therefore without error.

In addition, the very fact that they proclaimed this in a section of adoration to God shows the very high view of Scripture which they held. Scripture is rightly to be acknowledged as the very Word of God.

The passage they recalled here is Psalm 2:1-2. The verses tell of the peoples and their leaders raging against God and His Messiah. It fits the situation here quite easily since the Church members recognize that the opposition to them was really against the Lord. Jesus had prepared them for this understanding of the matter as we see in Matthew 5:11,12. Compare also I Peter 4:14 and John 15:20,21.

They could understand that the opposition was really against their Lord and then faithfully stand in Him. If they saw it only as against themselves, bitterness and despair and the temptation to accommodate themselves to the world might well have taken hold of them.

The historical events clearly fitted the passage they had quoted as we see in verse 27. Right in Jerusalem Jews and Gentiles had united with the purpose of destroying God's anointed One.

Verse 28, still to be considered as that part of prayer we call adoration, is remarkable for the clarity with which it pronounced the doctrine of God's foreordination.

We have seen the doctrine already stated in Peter's sermon (Acts 2:23). Now once again we note how they drew great comfort from this truth. God is sovereign — even when men gather for evil purposes God remains sovereign, doing what pleases Him and using the evil of evil men to accomplish His own good purposes.

How anyone could doubt the truth of this doctrine so plainly, so frequently pronounced in Scripture, is hard to see. Further, it should

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be noted that its intent for the Church was comfort. Far from being a dismal doctrine, to those who truly believe in God it should be a great comfort, as we see both here and in Romans 8:28. Any Christian who does not have the comfort of continued belief in the foreordination of God in all things, lives a life which falls far short of full and rich Christian living.

**B. Petition (29-30).** The petition of the Church was a simple one. Note that they did not ask for an easing of the persecution or for the punishment of their persecutors. Rather they prayed for boldness to speak God's Word faithfully and openly.

What a spirit of grace they had! Nothing really mattered but the faithful proclamation of God's truth. They had been warned to stop this but instead of stopping they prayed for boldness to be faithful. Compare Philemon 1:14.

We need to note also the great intent of their heart. They looked for the healing hand of God to be laid on these whose hearts were so evil. Not unlike Elijah, who interceded for the people on Mt. Carmel that their hearts might be changed (I Kings 18:37), so here the Church interceded for the sinsick opponents of the Gospel that they too might be healed in heart.

The prayer closes then with intercession for those who persecuted them, even as the Lord had commanded (Matt. 5:44).

**II. THE ANSWER TO THEIR PRAYER (Acts 4:31).** Three things immediately happened in direct answer to the prayer of the apostles:

**A. The place where they prayed was shaken.** It must have been an experience like Pentecost. The shaking demonstrated the presence and power of God. It was recorded that we might realize the power was there. However, the shaking of the house was but of passing moment. What really mattered was what followed.

**B. They were filled with the Holy Spirit.** Just as at Pentecost, and in Acts 4:8, so here and afterwards (9:17, 13:9, etc.) the Holy Spirit filled His people. Their lives were lived to accomplish His work and bear witness to His Gospel. Note that immediately after the Spirit came on them they began to witness.

**C. They spoke the Word of God with boldness.** This is what they had prayed for (29) and God direct-

ly answered it. By the demonstration of power and the filling of the Holy Spirit they were taught again that their power came from the Lord (Acts 1:8).

It should be further noted that since they were given boldness to preach the Word faithfully, the intercessory prayer for the people was answered too. See Acts 5:14. Many did believe because they heard the Word preached (Rom. 10:14).

**III. THE EFFECT ON A PRAYING CHURCH (Acts 4:32-5:11).** God answers our prayers far above all we ask or think (Eph. 3:20). Things happened in the church that prayed so faithfully.

**A. Love** happened for one thing (Acts 4:32-35). The people loved one another and gave all they had to the Lord. As Christ loved the Church and gave Himself for it (Eph. 5:25) so these loved the believers and gave all they had for the good of all.

There can be no real comparison between this action and Communism. Communism is not motivated by God's love as is the Church (I John 3:13-18; 4:10,11,19). Communism compels from without, Christianity moves from within the heart of the Christian to do what he does.

**B. Witness** occurred, too (Acts 4:33). By such a Church backing the apostles as they preached, the effect on the hardened world was tremendous. Love was one of the chief marks of the Church noted by the pagan world. Truly Jesus' prayer recorded in John 17 is answered here as He prayed that they might be one in love. Then the world might know and believe God sent Jesus (John 17:21,26).

**C. Cleansing** also took place in the Church (Acts 5:1-11). Respect for God's truth was essential within the Church. As a result of the prayer of the Church, the Church was purged of hypocrisy. Hypocrites will be uncomfortable in the midst of the saints when the saints pursue faithful worship. Hypocrites will try to conform to the true Christian life but cannot long endure, even as Ananias and Sapphira did not long endure.

This extreme example of early Church judgment within itself made it clear to the Church thereafter that hypocrisy could not be acceptable to God. Pretense in worship was against God, and hypocrisy, if not cleaned out of the Church, would do great harm.

The Church in prayer brought out the hypocrisy in these people and forced them to insincerity in deeds as it had been in their hearts already (Matt. 15:19).

The passage also shows us quite clearly that such a sin is not against the church members primarily but against God.

The experience shook the Church and prevented other hypocrites from coming in for a time (5:13). Sadly, the Church is too full of hypocrisy today largely because the true believers in the Church are not making it uncomfortable for the hypocrites. Believers have not pursued with zeal the true and faithful worship of our Lord as did the early Christians.

**CONCLUSION:** This is a good example of the power and effect of a praying Church. The lesson should be driven home that only by prayer for boldness to do God's will can the Church hope to be cleansed and be an effective instrument for Christ in the world today. ☐

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There is no short cut to power in the ministry. It comes only from the Holy Spirit in answer to prayer. **BILLY GRAHAM.**

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## YOUTH PROGRAM

For May 7, 1967:

### *God's Building*

Rev. B. Hoyt Evans

*Scripture: I Peter 2:1-10*

*Suggested Hymns:*

"The Church's One Foundation"

"I Love Thy Kingdom, Lord"  
"Christ Is Made the Sure Foundation"

**PROGRAM LEADER'S INTRODUCTION:** "Except the Lord build the house, they labor in vain that build it." Dr. Henry Dendy, pastor of the First Presbyterian Church in Weaverville, N. C., uses this text from the 127th Psalm in a brief prayer offered before each sermon he preaches. The meaning is obvious. If the Church is not God's Church, and if the message is not God's message, both are useless.

When we ask, "What is the Church?", the most common answer is that it is a building. Those who are a bit more perceptive will say that the Church is not essentially a building but people. Those who are most perceptive of all will think of Christ Himself when the Church is mentioned.

In thinking about the Church in this program we are going to consider these ideas (building, people, Christ) in reverse order, because that is the proper way.

**FIRST SPEAKER:** Christ is absolutely necessary to the existence of the Church. He is indeed its "sure foundation . . . its head and corner stone." It is further necessary that Christ be truly known and proclaimed. It is not enough merely to use His name.

Paul described the Church as "the Church of the living God, the pillar and ground of the truth." The truth is that Christ must be received and worshipped as God and Saviour. It is not enough to say nice things about Him as a worthy example and a wise teacher. He must be Lord and Lord of all or He is not Lord at all.

It is truly tragic when people try to form a church without recogniz-

ing Christ. A prominent preacher who is not himself in the active pastorate told of a disappointing experience he and his wife had. A new church was being organized in the community where they lived and they were excited about becoming a part of it.

Then the disappointment came. The whole venture was undertaken in a most secular way, very much like organizing a community club. There were no prayer meetings to seek God's blessing and guidance, and only the most fleeting and impatient recognition of Christ at all. When churches are begun this way it is no wonder that one child, when told that a new building was God's house, asked "When is He going to move in?"

**SECOND SPEAKER:** People are also necessary to the existence of the Church but they are not of first importance. When we say people are necessary, we do not mean just any people, but a special, chosen people. They are the people of God — people who are related by faith to Jesus Christ as their Lord and Saviour.

Acts 2:47 says "the Lord added to the Church daily those who were being saved." Paul says, "We are His workmanship . . ." that is, God's. Jesus Himself said, "I will build My Church . . ." and He builds it out of people, chosen, transformed, believing people. We read in I Peter, "Ye also, as lively stones, are built up a spiritual house."

Church members, those who are the spiritual building blocks of the Church, are those who have a true knowledge of Jesus Christ, who have had a valid experience of Him, and who seek to lead lives consistent with His revealed will. We become able to meet these qualifications only in the strength and by the grace of Christ.

**THIRD SPEAKER:** A physical building is not necessary to the existence of the Church, but it is important. Dr. John Brown, pastor of

Ginter Park Presbyterian Church in Richmond, Virginia, has referred to the church building as the "church house," and that is exactly what it is. It is the house in which the church meets. It is the building which houses the people of God — those who are specially related to Jesus Christ.

The church building is important when it serves to glorify God. One man has said that a nation is to be pitied when its factory chimneys rise higher than its church spires. The appearance of our church building says something significant about what we think of God.

Certainly it is possible to be overly extravagant in the building of churches, and it's possible to build them as monuments to men instead of to the glory of God. This is not good.

On the other hand, it is possible to be so cheap and faithless in our church buildings that we dishonor God. It is significant that Solomon spent seven years building the temple of God and thirteen years building his own palace. Let us take heed that we are not like him.

The church building is also important when it witnesses to men of the greatness and the grace of God. The steeple of the Presbyterian Church at Port Gibson, Mississippi, instead of being topped by a cross or a spire, has the figure of a human hand with its index finger pointing upward. This is most appropriate symbolism. Every church building ought to serve in all its uses to point people to God.

**PROGRAM LEADER:** If Christ is our Saviour and Lord, we are the people of God and we are His spiritual building. Unless we live and witness as the people of God our lives will count for little no matter how prominent we may become in the eyes of others. Unless our church buildings are dedicated and used for the glory and in the service of Christ they will be of little value no matter how magnificent they may



be. Except we are the Lord's people and except the house is His house, all the labor will be in vain.

*Closing Prayer.*



## Church—from p. 13

For Dr. Elliott, feeding the hungry is evangelism. Mere "talk" about man's spiritual condition — especially with a view to persuading him to sign some sort of a card and unite with a church — is a travesty upon the business Christians should be about.

The modern viewpoint, of course, is a heresy. And how do sincere religious opinions become heresies? At the heart of the process, of course, is the failure to take the Word of God seriously. It is when men conclude that they can treat the truths, even the least of the truths of the Word of God, as obsolete for some time or circumstance, that theologizing goes awry and radical heresies emerge.

But a more obvious fault immediately responsible for the dominant heresies of our day is the inability of modern churchmen to take seriously the Biblical doctrine of the fate of men without Christ. The new view of the Church can be traced directly to the inability of "liberal" churchmen to believe that unsaved men are eternally lost. Universalism rampant is responsible for most of the controversy in Christendom today.

Where does the evangelical stand in this issue? And what is the Church according to the Biblical view?

For answers we turn to those classic Scriptural passages on the Church, such as the 2nd Chapter of Ephesians. The Church is the company of called-out ones — called out to be in Christ Jesus, called out to constitute a *wholeness* together in Christ Jesus.

The Church is the company of those who once were aliens from Christ, but no longer; who once were strangers from the covenants of promise, but no longer; who once were without God and therefore without hope, but no longer. The Church is the General Assembly of the twice-born, the household of God, the spiritual edifice which has Jesus Christ as its corner stone, the temple which replaces the Tabernacle of the testimony on the earth as the dwelling place of the Almighty.

**HISTORY OF THE PRESBYTERIAN CHURCH IN SOUTH CAROLINA**, by George Howe. 2 vols., Duffie & Chapman, Columbia, S. C., 1870, 719 pp. W. J. Duffie, Columbia, 1883, 800 pp. Re-issued by the Synod of South Carolina, 1965-1966. \$10.00 per volume. Reviewed by Dr. Thomas H. Spence Jr., Historical Foundation, Montreat, N. C.

There is a decided surge of historical concern among Presbyterians of the Southeastern area. This is signally indicated by the recent reprinting of William H. Foote's *Sketches of Virginia* and the same author's *Sketches of North Carolina*, plans now well under way for the preparation of an up-to-date history of the Church in the latter state, the readying for publication of the James W. Marshall manuscript dealing with Presbyterianism in Alabama, and the completion of a definitive history of the Southern Presbyterian Church in Florida.

George Howe's classic on South Carolina has likewise been re-issued by that Synod. This work represents the specific labors of more

ty, through the Holy Spirit.

This Church is in the world but not of the world. Its mission is to build up the Body unto the measure of the fullness of the stature of Christ; and to win to Jesus Christ out of the world, by the power of the Holy Spirit, through the instrumentality of the Gospel in the witness of faithful men, those whom the Lord God would call to be His saints.

It is a holy Church, for without holiness no man shall see the Lord. It is a serving Church, for its members are called to wash one another's feet and to minister in the name of Jesus Christ to neighbors in need. It is a watchful Church, for it expects its Lord to return and to require an accounting. It is a Church that rejoices when its influence is seen for good in the life of the world, but it never expects the world to be conformed to the image of Christ until He returns to make all things new.

To Him be glory in His Church throughout all ages, world without end, Amen.

## BOOKS



than three decades. Volume One brings the narrative down to 1800, while its companion carries the story to the middle of the Nineteenth Century. It may appropriately be noted, at this point, that a third volume, the *History of the Presbyterian Church in South Carolina Since 1850*, edited by F. D. Jones and W. H. Mills but largely written by W. S. Bean, extends these annals through 1925.

Unlike Foote, who organized his chapters around certain selected topics, Howe set out to achieve a systematic and inclusive coverage of the development of the Presbyterian Church in South Carolina. His earlier pages deal with the French and British background of American Presbyterianism, while the succeeding sections pertain to the congregations, courts, ministers, and overall history of the Church. Chapters are generally arranged by ten-year periods, a scheme which will occasionally prove disconcerting to the reader. The pre-Revolutionary Presbytery, known interchangeably as that of Charleston, the Province, South Carolina, or John's Island, along with the Independent (Congregational) Church, the ill-starred Darien enterprise, the Huguenots and their settlements, Indian Missions, and the trial by ordeal of the vivacious and beautiful Nancy Craighead Richardson are among the incidental subjects treated by the author. But his principal theme is that of the rise and growth of the main line of organized Presbyterianism.

Dr. Howe made good use of his sources and included numerous references to these basic materials. As custodian of the archives of the synod and various presbyteries of South Carolina for the past quarter-century, this reviewer can testify to the effective manner in which such official minutes were utilized. The wide reception already accorded the reprint of the first volume signifies an appreciative interest of South Carolinians in their storied past, a past that is familiar to many because of the record left by this New Englander who lived among their forefathers for more than fifty years.



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